



Digitized by the Internet Archive
in 2024

THE BOOK OF NUMBERS
INTERPRETED AND EXPLAINED

THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA, CA 91321



289,4
m2216

THE BOOK OF NUMBERS

INTERPRETED AND EXPLAINED

ACCORDING TO ITS

SPIRITUAL OR INTERNAL SENSE

WITH COPIOUS REFERENCES TO THE WRITINGS OF
EMANUEL SWEDENBORG

EXPLANATORY NOTES AND A COMMENTARY

BY THE

REV. HENRY MACLAGAN

“Then opened he their mind, that they might understand the scriptures.”—*Luke* xxiv. 45.

“If any man willetth to do his will, he shall know of the teaching, whether it be of God.”—*John* vii. 17.

PROPERTY OF LIBRARY
NORTHEASTERN COLLEGIATE BIBLE INSTITUTE

JAMES SPEIRS
1 BLOOMSBURY STREET, LONDON

1913



RICHARD CLAY & SONS, LIMITED,
BRUNSWICK STREET, STAMFORD STREET, S.E.,
AND BUNGAY, SUFFOLK.



16,109

PREFACE

AFTER the publication of *The Two Books of Kings Explained*, in the early part of the year 1905, several very favourable notices of that work appeared in various periodicals; and this fact, combined with the expressed wishes of some ministers and friends, induced the writer to attempt and carry to a completion a similar work on the books of Leviticus, Numbers, and Deuteronomy. And these were selected for the purpose, in order that the internal or spiritual sense of all the books of the Pentateuch might thus be before the public, and might show clearly the inner signification of all the laws of Moses.

With sincere thankfulness to the Lord, therefore, Who alone can enable any one to perceive, explain, and apply daily to life the hidden treasures of His Holy Word; and, at the same time, with due acknowledgments to those friends who have so highly appreciated the former work, the present volumes are now placed before the Church.

But some introductory and explanatory remarks are necessary. The general plan of this work is as follows: the summary of the spiritual sense of each chapter is placed first, so that the reader may have a general idea of its contents to begin with, and may thence proceed to the study of the particulars in each verse as given in the connected series, which immediately follows, printed in a parallel column with the text of the *Revised Version*, permission for its use having been kindly granted by the authorities of the universities of Oxford and Cambridge, all editorial responsibility, however, resting with the author. The advantage of this arrangement is obvious, as it affords a ready means of comparing, sentence by sentence, the internal sense of each verse with the text, and, besides this, adequately shows how well the continuity of the spiritual sense is sustained. And, indeed, this is not a slight advantage, as it is not always easy, when the mind is intent upon the sense of a particular part, to see that well, in connection with what goes before and with what follows. No doubt it is a spiritually profitable and delightful thing to be able to read a long portion of the Word itself and perceive the inner sense as we read, without much concerning ourselves with the literal sense, or appearing to notice it; but comparatively few have this faculty at present, and this is another reason why the aid here supplied is valuable. And in addition to this, the student who learns by means of this regularly written series to apprehend the connection and continuity of the spiritual sense, may thus be aided in following the order of that sense while reading the text; and as he becomes more and more familiar with the correspondences, and especially as he comes to understand the various spiritual principles that combine to make up the complex life of man, will he find himself enlightened concerning spiritual laws in relation to his own progress and regeneration.

Now these remarks are made to show the value of a connected statement of the internal sense expressed in ordinary language, and also to indicate the way in which any work like this may be studied with advantage. And lastly, on this point, if, as we know, the summaries of the internal sense written by Swedenborg himself, and the interesting general outlines thereof written by the Rev. John Clowes, M.A., and others, have been found so valuable, much more must a complete exposition be of use, if it is carefully expressed, in humble reliance on the Divine aid.

But before quite leaving this subject of the continuous connected series, one or two possible objections and difficulties connected with it may be noticed. For it may be asked why such a plan was not adopted in the writing of the *Arcana Cœlestia*? That a continuous series is there given is evident, but it was not connected, so as to appear as such. The reason for this, however, is also evident. It was because the writer had not only to give and explain the internal sense of each verse and each sentence as he proceeded, but it was also necessary, in his case, to give abundant demonstrations from the Word as to the particular correspondences occurring; and this he did by sometimes covering several pages with illustrations of the signification of one expression, thus providing the means for interpreting the Word generally as well as specifically, in Genesis and Exodus. And, in addition, his first great work is taken up with an account of things concerning the other life, and with expositions of doctrines and important spiritual principles! But the very fact that he gives general summaries shows that the full series is involved, and can be worked out with proper care and expressed intelligently; and it is evident that this might be done with any of the Prophets, or with portions of the Psalms; for the Lord has provided that there should be power given to do this; for it is written: "A time is about to come when there will be illustration" (A.C. 4402³).

Again, it must be remembered that the connected series as given in ordinary language in the following work, although it involves, does not express, the full internal sense. Only the correspondent expressions of the Word itself can do both. And hence the internal sense, say, of any particular verse or sentence must itself be regarded as a summary. For ordinary language is not adequate to the full expression of Divine, celestial, and spiritual truths. But, on the other hand, care must be taken by no means to look upon the connected series as merely a commentary on the inner sense, and not a definite statement of it; for this would be a great mistake. And in order to see this, take here an illustration from the *Arcana Cœlestia*: "And Abram went as Jehovah had spoken unto him, signifies that the Lord, in His Human, made progression to things Divine." Now is this a commentary on the internal sense? It is neither a commentary nor an explanation of it; but it is only a statement of what the internal sense is. And it is so in all the other cases where the writer makes similar statements, and afterwards explains them, and comments upon them. Exactly so it is, therefore, with every statement of the "contents of each verse," given in a regular manner throughout the chapters of this work. What is contained in the right-hand parallel columns all along is a continuous, or running statement of the internal sense in its series. And the illustration has been given in order that the reader may not confuse the explicit statements of what the spiritual sense of a verse is, with any explanation of them or commentary upon them that is afterwards given.

The next division of this work consists of the references, with

some notes combined. These are to the *Arcana Cœlestia*, with a few exceptions, which occur in cases where the signification of certain terms has not been found there, or where a passage from some other book has been thought to be especially helpful. The order of the references also requires a word of explanation. Very often they are given separately at the end of the sentence, which states the internal sense as deduced from the correspondences, as in Lev. i. 7-8; but in other cases it has been found more convenient to give several references together, and indeed those relating to one whole verse at the end of it; and then the order is, as a rule, according to the order of the terms in the verse; and examples of this are to be seen in Lev. xxiii. 12-13. Again, the reader will find that the references are not all given to demonstrate the correspondence of a term, or to show that Swedenborg himself has given us the explanation of certain passages, but often the place indicated illustrates some great spiritual principles involved in the verse under consideration. And again, the reason why the same reference is so repeatedly named is, not only because this is natural and easy, but because it shows that the general signification of a term is universally applicable, and also that the reader who consults, and wishes to develop any particular verse, may have all the particular correspondences before him.

And here it will be proper to observe that, by means of the references, and through them by means of the literal sense of the Word, which is written entirely in correspondences, the spiritual sense as contained in each verse, and stated in the right-hand parallel column, is truly DOCTRINE FROM THE WORD, being legitimately deduced from those correspondences; and is not the private opinion of the writer, any more than is a statement of the established laws of the material universe, legitimately deduced from the facts of that universe by a man of science like Sir Isaac Newton, the private opinion of that man of science.

The purpose of the notes, combined with the references, is, for the most part, to explain some points relating to doctrine, or to illustrate the spiritual sense; but those following the references at the end of each chapter are intended to form a fourth division of the work, involving a review of the subjects that have been explained, in order to show the application of the internal sense to the uses of life, and in connection with man's experience in regeneration.

I have been generously assisted in the reading of the proof-sheets by the Rev. Joseph Ashby of Southport, and he has my hearty thanks for his very valuable help.

H. M.

East Finchley,
London, N.,
November 1911.

INTRODUCTORY NOTE

HAVING now completed the proofs of the internal sense of the book of *Leviticus* according to the law of correspondences as revealed by the Lord in the *Arcana Cœlestia*; and having been greatly helped in the accomplishment of this work by perception from Him, according to the requirement in every case of difficulty, and indeed, in the interpretation of every sentence,—since it is well known that all life is continually from Him, with the power to perform every useful work, of whatever kind it may be,—it is next proposed to proceed in the same way with the book of *Numbers*, and as an introduction, to make some general remarks on the order in which the tribes of Israel are variously named in the Word, three distinct examples of which occur in the first two chapters. The twelve tribes signify the universal principles of good and truth from the Lord which make heaven and the church in man; and the various order in which they are named, indicates differences as to the state of man in the reception and application of those general and universal principles. “When the order commences from love, everything which follows thence, in genuine order, appears flaming: when, however, the order commences from faith, then everything which follows, in genuine order, appears lucid; but with every difference according to the things which follow. But, if not according to genuine order, everything appears obscure, with every difference. . . . Hence it is that the Lord gave answers by means of the Urim and Thummim, and that, according to the state of the case, they received answers by means of lights, and by the glittering thereof from the precious and transparent stones on which were inscribed the names of the twelve tribes, for, as has been stated, on the names were inscribed the universals of love and faith which are in the Lord’s Kingdom, consequently the universals of flame and light whereby the things that belong to love and faith are represented in heaven,” 3862.

Examples are then given of the different order of the tribes in different parts of the Word, showing that it is according to the subject in the internal sense, and among these the order of the encampment of the tribes as described in Num. ii. And this order is particularly stated to be heavenly order, and the “camp of God” is said to signify heaven in another place, 4236.

Hence, then, we are sure that the general internal sense of this particular chapter is descriptive of heaven and the heavenly life; and we may be equally certain from this that the two orders in chap. i. describe man’s state in *preparation* for the heavenly life; and, in short, we may conclude that the first has reference to man in his state of instruction, and the second to his experiences when passing through regeneration, and when enduring spiritual temptations. And therefore it is to be observed that the first and second orders commence from faith, represented by Reuben, and the third from love, represented by Judah. Notice, also, that Levi does not appear at

all in these three orders, the reason for which will be found in the spiritual teaching of chap. i. 49, 50, and in chap. ii. 33. Again, it appears that the first order is not so perfect as the second, and that the second is not so perfect as the third, and yet that there is a general similarity, there being four triads in each order. If, however, the first order be considered, the triads will appear irregular, thus :

Reuben,	Issachar,	Manasseh,	Asher,
Simeon,	Zebulun,	Benjamin,	Gad,
Judah,	Ephraim,	Dan,	Naphtali.

But in the second order we have :

Reuben,	Judah,	Manasseh,	Dan,
Simeon,	Issachar,	Ephraim,	Asher,
Gad,	Zebulun,	Benjamin,	Naphtali.

This order, it will be seen, is more harmonious, and agrees altogether with the third, as far as the last six tribes are concerned, thus :

Judah,	Reuben,	Ephraim,	Dan,
Issachar,	Simeon,	Manasseh,	Asher,
Zebulun,	Gad,	Benjamin,	Naphtali.

Now what does this indicate? It is that, during regeneration, the natural degree, internally and externally, is brought into heavenly order, as to the outward appearance, before the spiritual and celestial man. The man who is *passing through* regeneration is not as yet so perfect internally as he appears externally. His outward life is orderly because, generally speaking, he is compelling himself to do what is orderly, but still his motives are not altogether pure, and faith is still his leading principle, rather than charity or love : hence Reuben and Simeon and Gad, in the second order, precede Judah and Issachar and Zebulun. A man, in fact, must be *reformed* before he can be fully *regenerated*; and, on this account, the quality of his good works, represented particularly by *Gad* in these orders, will vary. At first they are merely natural, and so his name appears in the triad which denotes the external of the natural degree; next, they are from a principle of faith, and his name appears, therefore, under that of Reuben in the first triad of the second order; and lastly they are from love as well as faith, and consequently the name appears in the third order as the ultimate degree of the second triad. Thus the internal sense of these orders describes the varying states of the life of man during regeneration, and when it is completed; and we need only further remark that the tribe of Naphtali has its position constant in each order, because it signifies, first of all, simple resistance to evil, as arising from the fear of the consequences under the state of instruction; secondly, resistance from a principle of faith, and under temptations; and, lastly, as resistance to evil in the full state of freedom which properly belongs to the heavenly life. But he who is in good does not so much *resist* evil as he contemns it, because temptations have ceased with him, and he enjoys heavenly freedom, while yet the sphere of good itself, in which he is from the Lord, is a full protection against the incursion of evil. For evil spirits cannot endure the heavenly atmosphere, but flee away from it, on which account those who are in heaven enjoy an eternal sabbath; nor can they any more fluctuate between good and evil.

THE BOOK OF NUMBERS

CHAPTER I

SUMMARY OF THE SPIRITUAL SENSE

1. There is revelation from the Lord by Divine Truth, that man ought to know from the Lord, who ordainates and arranges all his states, what his true quality is in general and in particular, by means of Divine Truth and by the instrumentality of the general principles of the church, each grounded in its own good, vers. 1-4.

2. These principles are described according to their quality, and their state as to spiritual and celestial life, and according to their specific quality in respect to intelligence in truth, the acquirement of the good of truth, and individual experience, vers. 5-19.

3. Concerning the quality of those who are in faith in the understanding; faith in the will; good works; celestial love; mutual love; the heavenly marriage; the new understanding of truth; the new will of good; the medium between the spiritual and natural man; the affirmation of truth; inmost natural delight; and resistance to evil, temptation and freedom thence, vers. 20-43.

4. Concerning the quality of the Spiritual Church, as to truths, in its entirety, vers. 44-46.

5. But, lastly, man cannot as yet know his quality as to good or charity, which ministers to the Lord, and to celestial good in all the changes which take place during regeneration, vers. 47-54.

THE CONTENTS OF EACH VERSE

1. AND the LORD spake unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

2. Take ye the sum of all the congregation of the

1. There is revelation from the Lord by Divine Truth, or the Divine Law, to the man of the Spiritual Church, through the heavens, when he is in a state of obscure good because truths are not, as yet, implanted in good; and this revelation gives the perception, in a state of faith about to be conjoined with charity, and in a state of deliverance from evil by the Lord's work of redemption.

2. That man ought to know from the Lord, who ordainates

children of Israel, by their families, by their fathers' houses, according to the number of the names, every male, by their polls;

and arranges all his states, what his true quality is, not only in general but also as to particulars, which particular quality is discerned from his truths by investigation, and according to a certain order,

3. From twenty years old and upward, all that are able to go forth to war in Israel, thou and Aaron shall number them by their hosts.

3. In those who are in a state of intelligence, and in those who are in the good of truth and who are prepared to engage in conflict against evil. And this quality is discovered from the Word, and by the influx of Divine Good, according to general and particular associated goods and truths,

4. And with you there shall be a man of every tribe; every one head of his fathers' house.

4. And by the instrumentality of the general principles of the church, each grounded in its own good.

5. And these are the names of the men that shall stand with you : of Reuben; Elizur the son of Shedeur.

5. And the quality of these principles, thus subordinated to Divine Truth and Divine Good, is as follows : faith in the understanding which is the foundation of the church and is derived from charity;

6. Of Simeon; Shelumiel the son of Zurishaddai.

6. Obedience giving interior peace with God, and founded on this protecting faith;

7. Of Judah; Nahshon the son of Amminadab.

7. Celestial love endowed with the perception of truth, derived from primary truth from good;

8. Of Issachar; Nethanel the son of Zuar.

8. The same externally, the good of celestial conjugal love, which is mutual love in the celestial heavens, derived from a state of profound humility which is the gift of God, or of the Divine Providence.

9. Of Zebulun; Eliab the son of Helon.

9. The heavenly marriage, or truth conjoined with good and derived therefrom;

10. Of the children of Joseph: of Ephraim; Elishama the son of Ammi-hud: of Manasseh; Gama-liel the son of Pedahzur.

10. The inmost good of the spiritual heaven, or celestial spiritual good, from which springs the new state of truth, embodied in obedience to truth derived from the love of good; and the new will of good embodied in the love of reward as if from self, the knowledge of the truth and separation from evil; and derived from the Lord through the work of redemption;

11. Of Benjamin; Abidan the son of Gideoni.

11. The truth of the spiritual heaven, the medium between the spiritual and the natural, appearing as truth from good springing from opposition to evil;

12. Of Dan; Ahiezer the son of Ammishaddai.

12. The truth of the natural man, which is the affirmation of truth, grounded in good which aids, derived from Divine Truth which protects man in temptation;

13. Of Asher; Pagiel the son of Ochran.

13. Inmost natural delight, appearing as opposition to evil by the power of Divine Truth, and derived from a state of spiritual trial and affliction;

14. Of Gad; Eliasaph the son of Deuel.

14. Good works, or the good of life, the perfection of good and truth in act derived from the revelation of truth from God;

15. Of Naphtali; Ahira the son of Enan.

15. And resistance to evil, temptation, and freedom thence, appearing as a principle of good derived from the Divine Word.

16. These are they that

16. These are the general

were called of the congregation, the princes of the tribes of their fathers; they were the heads of the thousands of Israel.

17. And Moses and Aaron took these men which are expressed by name :

18. And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, by their polls.

19. As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20. And the children of Reuben, Israel's firstborn, their generations, by their families, by their fathers' houses, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war ;

21. Those that were numbered of them, of the tribe

truths of the church, and their order with man during a state of instruction, having relation respectively to the celestial, spiritual and natural degrees of his mind.

17. And these are subordinate to Divine Truth and Divine Good, having each a specific quality.

18. But when these truths are to be arranged under good during the process of regeneration they are arranged according to the state as to their spiritual and celestial life, and according to their specific quality in respect to intelligence in truth, the acquirement of the good of truth, and individual experience.

19. And this can only be done by the Lord Himself from His Divine Love by His Divine Truth, when man is passing from a state of instruction in which he is in obscure good from deficiency of truths, to a state of regeneration in which he advances towards a state of good.

20. And during regeneration faith in the understanding, which has priority according to spiritual birth, as to its spiritual and celestial life, and according to its specific quality, individual experience, intelligence in truths, the reception of the good of truth, and capacity for spiritual conflict,

21. Has a quality according to ordination and arrange-

of Reuben, were forty and six thousand and five hundred.

22. Of the children of Simeon, their generations, by their families, by their fathers' houses, those that were numbered thereof, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23. Those that were numbered of them, of the tribe of Simeon, were fifty and nine thousand and three hundred.

24. Of the children of Gad, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25. Those that were numbered of them, of the tribe of Gad, were forty and five thousand six hundred and fifty.

26. Of the children of Judah, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

ment, of truth confirmed by victories in temptation both as to understanding and will in all fulness.

22. Also during regeneration, faith in the will, or obedience as to its spiritual and celestial life, and according to its specific quality, individual experience, intelligence in truths, the reception of the good of truth, and capacity for spiritual conflict,

23. Has a quality, according to ordination and arrangement, of incipient conjunction, and completeness as to truths.

24. Also during regeneration, good works, or the good of life, as to spiritual and celestial experience, and according to its specific quality, intelligence in truths, the reception of the good of truth, and capacity for spiritual conflict,

25. Has a quality, according to ordination and arrangement, of fulness of the conjunction of good and truth through temptations.

26. Also during regeneration, celestial love, according to spiritual and celestial life and as to its specific quality, intelligence in truths, the reception of the good of truth, and capacity for spiritual conflict,

27. Those that were numbered of them, of the tribe of Judah, were threescore and fourteen thousand and six hundred.

28. Of the children of Issachar, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29. Those that were numbered of them, of the tribe of Issachar, were fifty and four thousand and four hundred.

30. Of the children of Zebulun, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31. Those that were numbered of them, of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32. Of the children of Joseph, *namely*, of the children of Ephraim, their generations, by their families, by their fathers' houses, according to the

27. Has a quality according to ordination and arrangement of a state of rest and peace, arising from the conjunction of good and truth through victory in temptations.

28. Also during regeneration, mutual love, as to its spiritual and celestial life, and according to its specific quality, intelligence in truths, the reception of the good of truth, and capacity for spiritual conflict,

29. Has a quality, according to ordination and arrangement, of full conjunction as to good and truth in the external celestial heaven, resulting from a state of rest and peace internally.

30. Also during regeneration, the heavenly marriage as to its spiritual and celestial life, and according to its specific quality, intelligence in truths, the reception of the good of truth, and capacity for the spiritual conflict,

31. Has a quality, according to ordination and arrangement, of fulness of the conjunction of the celestial and spiritual heavens producing rest and peace in the spiritual and natural degrees as well as in the celestial.

32. Also during regeneration, the inmost good of the spiritual man, called the celestial of the spiritual, from which springs the new understanding of truth, as to its

number of the names, from twenty years old and upward, all that were able to go forth to war;

33. Those that were numbered of them, of the tribe of Ephraim, were forty thousand and five hundred.

34. Of the children of Manasseh, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35. Those that were numbered of them, of the tribe of Manasseh, were thirty and two thousand and two hundred.

36. Of the children of Benjamin, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37. Those that were numbered of them, of the tribe of Benjamin, were thirty and five thousand and four hundred.

spiritual and celestial life thence, and as to its specific quality, intelligence in truths, the reception of the good of truth, and capacity for spiritual conflict,

33. Has a quality, according to ordination and arrangement, of fulness of the perception of good and truth as the result of spiritual conflict and victory.

34. Also during regeneration, the new will of good, derived from the celestial of the spiritual, as to its spiritual and celestial life, and according to its specific quality, intelligence in truths, the reception of the good of truth, and capacity for spiritual conflict,

35. Has a quality according to ordination and arrangement, of completeness of the conjunction of charity and faith.

36. Also during regeneration, the inmost truth of the spiritual man, called the spiritual of the celestial, and the medium between the spiritual and the natural, as to its spiritual and celestial life, and according to its specific quality, intelligence in truths, the reception of the good of truth, and capacity for spiritual conflict.

37. Has a quality, according to ordination and arrangement, of fulness and rest and peace for the natural man, as the result of its conjunction with the spiritual, through the activity of ultimate spiritual life.

38. Of the children of Dan, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39. Those that were numbered of them, of the tribe of Dan, were threescore and two thousand and seven hundred.

40. Of the children of Asher, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41. Those that were numbered of them, of the tribe of Asher, were forty and one thousand and five hundred.

42. Of the children of Naphtali, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43. Those that were numbered of them, of the tribe of Naphtali, were fifty and

38. Also during regeneration, the affirmation of truth in the natural man, as to its spiritual and celestial life, and according to its specific quality, intelligence in truths, the reception of the good of truth and capacity for spiritual conflict,

39. Has a quality, according to ordination and arrangement, of fulness of the conjunction of truth with good in the natural man producing a state of holiness and peace there.

40. Also during regeneration, inmost natural delight, as to its spiritual and celestial life, and according to its specific quality, intelligence in truths, the reception of the good of truth, and capacity for spiritual conflict,

41. Has a quality, according to ordination and arrangement, of delight derived from a full course of spiritual temptations, a new state, and full conjunction with truths affirmed.

42. And also during regeneration, resistance to evil, temptation, and freedom thence, as to its spiritual and celestial life, and according to its specific quality, intelligence in truths, the reception of the good of truth, and capacity for spiritual conflict,

43. Has a quality, according to ordination and arrangement, of fulness and completeness as to good conjoined

three thousand and four hundred.

44. These are they that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: they were each one for his fathers' house.

45. So all they that were numbered of the children of Israel by their fathers' houses, from twenty years old and upward, all that were able to go forth to war in Israel;

46. Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47. But the Levites after the tribe of their fathers were not numbered among them.

48. For the LORD spake unto Moses, saying,

49. Only the tribe of Levi thou shalt not number, neither shalt thou take the sum of them among the children of Israel:

50. But appoint thou the

with truth, and perfect freedom even in ultimates.

44. And all these involve the particular truths of the church, which are ordained and arranged by Divine Truth and Divine Good, during man's co-operation, in the process of regeneration; and by means of primary truths, each grounded in its own good.

45. And thus they are ordained and arranged with the man of the Spiritual Church, according to primary good, commencing from an intelligent perception and reception of the truths and goods of faith, and proceeding through conflicts against evil,

46. Until, by this process, man acquires through a full course of temptation, perfection of character both as to truth and as to good; or as to understanding and will.

47. But, as yet, man is not permitted to know his quality as to love and charity.

48. For it is according to Divine Good, giving perception to those who are in Divine Truths,

49. That man, at first, shall not be in his true order and arrangement as to good, and that neither can he know his genuine quality as to good by means of truths.

50. While yet good shall

Levites over the tabernacle of the testimony, and over all the furniture thereof, and over all that belongeth to it: they shall bear the tabernacle, and all the furniture thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51. And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, according to their hosts.

53. But the Levites shall pitch round about the tabernacle of the testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of the testimony.

54. Thus did the children of Israel; according to all that the LORD commanded Moses, so did they.

minister to Divine Truths, as to internals, as to exteriors, and as to externals; and moreover, all procedure and progress shall be according to good internally and externally, and good shall be primary as proceeding from Divine Truth through the heavens.

51. And thus when changes of state occur in the course of regeneration, the old state shall pass away, and the new state shall be inaugurated according to good, and by no means according to truths separated from good; for a state of truth without good is a state of spiritual death.

52. For the man of the church will take up his position, during regeneration, according to the state of good in which he is as to general principles, and of truth as agreeing therewith; and this as to particulars and generals together.

53. But love and charity shall be the central principles, immediately subordinate to Divine Truth proceeding from the Lord through the heavens, in order that man may not be averted from Him; and love and charity shall be the governing principles in heaven and the church, whose inmost is Divine Truth from the Lord Himself.

54. And thus the man of the church is obedient to Divine Good manifested in Divine Truth, and is established in the heavenly life.

REFERENCES AND NOTES

1. By the Lord speaking unto Moses is denoted revelation from the Lord by Divine Truth, or the Divine Law, to the man of the Spiritual Church, 2001, 2951, 7010; in the wilderness of Sinai, denotes when he is in a state of obscure good, because truths are not, as yet, implanted in good, 8753; in the tent of meeting, denotes through the heavens, 3540³; on the first day of the second month in the second year, denotes in a state of faith about to be conjoined with charity, 487, 900, 5194; after they were come out of the land of Egypt, denotes a state of deliverance from evil by the Lord's work of redemption, 8866; and saying denotes perception, 1791, 1822.

2. Taking the sum of all the congregation of the children of Israel, denotes that man ought to know, from the Lord, who ordines and arranges all his states, what his true quality is, 10,217; "by their families," denotes in general, when spoken of in relation to "*houses*" which are the particulars of those generals, just as families denote particulars, when spoken of in relation to nations which are the generals of those particulars, 1254, 1258; and according to the number of the names, every male, by their polls, denotes that the particular quality is discerned, from the births appertaining to each name, or individual, by investigation, and according to a certain order, 10,217, 144, 725.

3. From twenty years old and upward, denotes those who are in a state of intelligence, and in the good of truth, 2280, 10,225; all that are able to go forth to war in Israel, denotes all who are prepared to engage in combat against evil, 1664; and Moses and Aaron numbering them by their armies, denotes that this quality is discovered from the Word, and by the influx of Divine Good, according to general and particular associated goods and truths, 7010, 9946, 7236.

4. There being with Moses and Aaron a man of every tribe, every one head of his fathers' house, denotes by the instrumentality of the general principles of the church, each grounded in its own good, 429, 3858, 7859, 3703³, 1254, 1258.

5. These being the names of the men standing with Moses and Aaron, denotes that the quality of the principles thus subordinated to Divine Truth and Divine Good, is as follows, 144: Reuben, denotes faith in the understanding, because he is named from seeing, 3863; and Elizur the son of Shedeur, denotes the foundation of the church derived from charity, because by Elizur is meant "*God is my rock*," and therefore he denotes faith which is the foundation of the church, 2760 preface; and by Shedeur is meant *the field* or the *paps*, and therefore he denotes charity, 2971, 6432; while by Elizur being the son of Shedeur is denoted that faith is derived from charity, 3703².

6. Simeon denotes obedience because he is named from hearing, 3869; and Shelumiel the son of Zurishaddai, denotes giving interior peace with God, and founded on this protecting faith, because by Shelumiel is meant *the peace of God*, and therefore he denotes this peace; and by Zurishaddai is meant "*the Almighty is my rock*," and therefore he denotes the foundation of this interior peace, 2760 preface.

7. Judah denotes celestial love, he being named from confession, 3880; and Nahshon the son of Amminadab, denotes the perception of truth derived from primary truth from good, because by Nahshon is meant *a serpent, a foreteller, an enchanter*, and therefore, as applied to celestial love, he denotes wisdom thence derived, or, in other words, the perception of truth from good, 197; and by Amminadab is meant *the prince of the people*, and therefore he denotes primary truth from good, 1482.

8. Issachar denotes external celestial conjugal love, which is mutual love in the celestial heavens, and is named from rewards, 3956; and Nethanel the son of Zuar, denotes a state of profound humility which is the gift of God, because by Nethanel is meant *the gift of God*, and therefore he denotes truth from good, 2001; and by Zuar is meant *little*, and therefore, in connection with celestial love, he denotes a state of profound humility, 1 Sam. xv. 17; Luke xii. 32, 2715².

9. Zebulon denotes the heavenly marriage, and he is named from cohabiting, 3960-1; and Eliab the son of Helon, denotes truth conjoined with good and derived therefrom, because by Eliab is meant *God my father*, and he therefore denotes truth conjoined with good; and it is assumed from the series that Helon denotes the good from which the truth denoted by Eliab is derived, 2001, 3703².

10. Joseph denotes the inmost good of the Spiritual Church or Kingdom, and he derived his name from gathering and adding, 3969; this good is called celestial-spiritual, 3969; Ephraim denotes the new state of truth embodied in obedience to truth, derived from the love of good, he being named from fruitfulness, 6238, 5355, since by Elishama is meant *God hearing*, and therefore he denotes obedience to truth, 2001, 2542; and by Ammihud is meant *the people of praise or confession*, and therefore, like Judah, he denotes the love of good, 3880; and Manasseh denotes the new will of good, embodied in the love of reward as if from self, the knowledge of the truth, and separation from evil, all derived from the Lord through the work of redemption, he being named from forgetfulness, 6238, 5351, since by Gamaliel is meant *the recompense of God, or the camel of God, or weaned of God*, and therefore he denotes the love of reward as if from self, 3816, the knowledge of the truth, 3048, and separation from evil, 2647; and by Pedahzur is meant *saviour strong and powerful, or the stone of redemption*, and therefore he denotes that the things signified by Gamaliel are derived from the Lord through the work of redemption, 2760 preface.

11. Benjamin denotes the truth of the spiritual heaven, the medium between the spiritual and the natural, and is named from the right hand, 4585³, 4592; and Abidan the son of Gideoni denotes truth from good, springing from opposition to evil, because by Abidan is meant *"my father is judge,"* and therefore he denotes truth, conjoined with and proceeding from good, 3703², 3923; and by Gideoni is meant *he that bruises or breaks, or the cutting off of iniquity*, and therefore he denotes opposition to evil, 1664, 9163.

12. Dan denotes the truth of the natural man which is the affirmation of truth, he being named from judging, 3923; and Ahiezer the son of Ammishaddai, denotes truth grounded in good which aids, derived from Divine Truth which protects man in temptations,

because by Ahiezer is meant *the brother of assistance*, and therefore he denotes good which aids, 2360, 8652; and by Ammishaddai is meant *the people of the Almighty*, and therefore he denotes Divine Truth which protects man in temptations, 1992.

13. Asher denotes inmost natural delight, he being named from blessedness, 3939; and Pagiel the son of Ochran, denotes opposition to evil by the power of Divine Truth, and derived from a state of spiritual trial and affliction, because by Pagiel is meant *the prevention of God, or the prayer of God*, and therefore he denotes opposition to evil by the power of Divine Truth, 2001, 8200, 2535, and by Ochran is meant a *disturber, or one who causes disorder*, and therefore he denotes a state of spiritual trial and affliction, 5221, 5222.

14. Gad denotes good works, or the good of life, the word meaning a troop, 3934; and Elisaph the son of Deuel, denotes the perfection of good and truth in act, derived from the revelation of truth from God, because by Elisaph is meant *increased of God*, and therefore he denotes what gives perfection, 4981, and by Deuel is meant *the knowledge of God*, and therefore he denotes the revelation of truth from God, 4981, 10,331, 8944.

15. Naphtali denotes resistance to evil, temptation, and freedom thence, his name being derived from struggling, 3928; and Ahira the son of Enan, denotes a principle of good derived from the Divine Word; for by Ahira is meant *the brother of the shepherd, or the brother of iniquity*, and therefore he denotes, in this place, a principle of good, 2360, 343; and by Enan is meant *rich in springs or fountains*, and therefore he denotes the Word which is the fountain of living waters, 3424.

16. These being they that were called of the congregation, denotes the general truths of the church, because there was one leader from each of the tribes, 3858; called of the congregation, denotes presence, and influx, and hence arrangement by the Lord according to the state of the church, 7955, 6338, and thus in this case, according to order during a state of instruction as a preparation for spiritual conflict, ver. 3; princes of the tribes of their fathers, denotes primary general truths derived from good, 2089, 3703²; and their being heads of the thousands of Israel, denotes principles of good and truth upon which all subordinate goods and truths depend, as the body depends upon the head in the human frame, 3728. But it is said, "having relation to the celestial, spiritual and natural degrees of his mind," because this is involved in the signification of the various leaders or princes.

17. Moses and Aaron taking these men which were expressed by name denotes that these are subordinate to Divine Truth and Divine Good, having each a specific quality, 7010, 9946, 144.

18. Assembling all the congregation together, on the first day of the second month, denotes that these truths are to be arranged under good during the process of regeneration, 6338, 487, 900; declaring their pedigree after their families by their fathers' houses, denotes according to the state as to their spiritual and celestial life, 2862, 1145, 7833; according to the number of the names, denotes according to their specific quality, 10,217, 144; from twenty years

old and upward, denotes in respect to intelligence in truth and the acquirement of the good of truth, 2280, 10,225; and by their polls, denotes individual experience, 10,217, 10,218.

19. As the Lord commanded, so Moses numbering the Israelites in the wilderness of Sinai, denotes that this can only be done by the Lord Himself from His Divine Love by His Divine Truth, when man is passing from a state of instruction in which he is in obscure good from deficiency of truths, to a state of regeneration in which he advances towards a state of good, 2001, 7010, 5846, 10,217, 8753.

20. The children of Reuben, denote those who are in faith in the understanding, 3863; their generations, denotes, during regeneration, 145; Israel's firstborn, denotes priority according to spiritual birth, 3325; by their families, by their fathers' houses, denotes as to spiritual and celestial life, 7833; according to the number of the names, denotes, according to its specific quality, 10,217, 144; by their polls, and every male, denotes as to individual experience, 10,217, and from truths, 725; from twenty years old and upward, denotes as to intelligence in truth and the reception of the good of truth, 2280, 10,225; and all that were able to go forth to war, denotes as to capacity for spiritual warfare, which is temptation, 1664.

21. Those that were numbered of the tribe of Reuben being forty and six thousand and five hundred, denotes quality, according to ordination and arrangement, of truth confirmed by victories in temptation, both as to understanding and will in all fulness, because Reuben denotes faith in the understanding and thus truths, 3863; being numbered, denotes ordination and arrangement, 10,217; forty thousand, denotes victory in temptation as to the understanding, 730; six, denotes the same as to the will, 737,683; and five hundred, denotes in all fulness, 10,253.

22. The children of Simeon, denote those who are in faith in the will, or obedience, 3869; their generations, denotes during regeneration, 1145; by their families, by their fathers' houses, denotes as to spiritual and celestial life, 7833; those that were numbered according to the number of the names, denotes according to specific quality, 10,217, 144; by their polls, denotes as to individual experience, 10,218; every male, denotes from truths, 725; from twenty years old and upward, denotes as to intelligence in truth, and the reception of the good of truth, 2280, 10,225; and all that were able to go forth to war, denotes as to capacity for spiritual warfare which is temptation, 1664.

23. Those that were numbered of the tribe of Simeon being fifty and nine thousand and three hundred, denotes that such have a quality according to ordination and arrangement of incipient conjunction, and completeness as to truths, because Simeon denotes faith in the will, or obedience, 3869; being numbered, denotes ordination and arrangement, 10,217; fifty-nine thousand, denotes incipient conjunction, that is, of truth with good, since it is just below sixty, which denotes fulness, 5335, and nine itself denotes incipient conjunction, 1988; and three hundred denotes fulness as to truths, 5955.

24. The children of Gad, denote those who are in good works, or in the good of life, 3934; their generations, denotes during regeneration, 1145; by their families, by their fathers' houses, denotes as to

spiritual and celestial experience, 7833; according to the number of the names, denotes according to specific quality, 10,217, 144; from twenty years old and upward, denotes as to intelligence in truths and the reception of the good of truth, 2280, 10,225; and all that were able to go forth to war, denotes as to capacity for spiritual warfare which is temptation, 1664.

25. Those that were numbered of the tribe of Gad, being forty and five thousand six hundred and fifty, denotes that the quality of good works, as to ordination and arrangement, is fulness of the conjunction of good and truth through temptations, because Gad denotes good works, 3934; forty-five thousand, denotes conjunction, since it is compounded of five and nine, 2269; six hundred, denotes temptations, 737; and fifty, denotes fulness, 2252.

26. The children of Judah, denote those who are in celestial love, 3880; their generations, denotes during regeneration, 1145; by their families, by their fathers' houses, denotes as to spiritual and celestial life, 7833; according to the number of names, denotes according to specific quality, 10,217, 144; from twenty years old and upward, denotes as to intelligence in truth and the reception of the good of truth, 2280, 10,225; and all that were able to go forth to war, denotes as to capacity for spiritual warfare, which is temptations, 1664.

27. Those that were numbered of the tribe of Judah, being three score and fourteen thousand and six hundred, denotes that the quality of such, according to ordination and arrangement, is a state of rest and peace, arising from the conjunction of good and truth through victory in temptations, because Judah denotes celestial love, 3880; being numbered, denotes ordination and arrangement, 10,217; three score and fourteen thousand, or seventy-four thousand, denotes the conjunction of good and truth, with a state of rest and peace, 87, 1988, 1686; and six hundred denotes through victory in temptations, 737.

28. The children of Issachar, denote those who are in mutual love, 3956; their generations, denotes during regeneration, 1145; by their families, by their fathers' houses, denotes as to spiritual and celestial life, 7833; according to the number of the names, denotes according to specific quality, 10,217, 144; from twenty years old and upward, denotes as to intelligence in truth and the reception of the good of truth, 2280, 10,225; and all that were able to go forth to war, denotes as to capacity for spiritual warfare, which is temptation, 1664.

29. Those that were numbered of the tribe of Issachar being fifty and four thousand and four hundred, denotes that such have a quality according to ordination and arrangement, of full conjunction as to good and truth in the external celestial heaven, resulting from a state of rest and peace internally, because Issachar denotes mutual love in the external of the celestial heaven, 3956; being numbered, denotes ordination and arrangement, 10,217; fifty-four thousand, denotes the conjunction of good and truth in the external of the celestial heaven, 2252, 1686; and four hundred, denotes "arising from a state of rest and peace internally," since it signifies the state and duration of temptations, also the conjunction of good and truth, and thence the conjunction of the internal with the external completed, which is a state of the cessation of temptations, and consequently of rest and peace, 4341.

30. The children of Zebulun, denote those who are in the heavenly marriage, 3960; their generations, denotes during regeneration, 1145; by their families, by their fathers' houses, denotes as to spiritual and celestial life, 7833; according to the number of the names, denotes according to specific quality, 10,217, 144; from twenty years old and upward, denotes as to intelligence in truths and the reception of the good of truth, 2280, 10,225; and all that were able to go forth to war, denotes as to capacity for spiritual warfare, which is temptation, 1664.

31. Those that were numbered of the tribe of Zebulun being fifty and seven thousand and four hundred, denotes that such have a quality according to ordination and arrangement of fulness of the conjunction of the celestial and spiritual heavens, producing rest and peace in the spiritual and natural degrees as well as the celestial, because Zebulun denotes the heavenly marriage, 3960; being numbered, denotes ordination and arrangement, 10,217; fifty-seven thousand, denotes fulness of the conjunction of the celestial and spiritual heavens, 2252, 728, 1988¹, 10,360; and four hundred, denotes also conjunction, that is, of the spiritual and natural degrees or heavens, 4341.

32. The children of Joseph, denote the inmost good of the spiritual kingdom called the celestial of the spiritual, 3969; the children of Ephraim, denote those in the new understanding of truth, 6238, 5355; their generations, denotes during regeneration, 1145; by their families, by their fathers' houses, denotes as to spiritual and celestial life, 7833; according to the number of the names, denotes according to specific quality, 10,217, 144; from twenty years old and upward, denotes as to intelligence in truths and the reception of the good of truth, 2280, 10,225; and all that were able to go forth to war, denotes as to capacity for spiritual warfare, which is temptation, 1664.

33. Those that were numbered of the tribe of Ephraim being forty thousand and five hundred, denotes that such have a quality according to ordination and arrangement, of fulness of the perception of good and truth as the result of spiritual conflict and victory, because Ephraim denotes the new understanding of truth, 6238, 5355, being numbered, denotes ordination and arrangement, 10,217; five hundred, denotes fulness, and it is said "of the perception of good and truth," since it relates to those in the new understanding of truth, 10,253; and forty thousand, denotes spiritual conflict and victory, 730.

34. The children of Manasseh, denote the new will of good, or those who are in the new will of good, 6238, 5351; their generations, denotes during regeneration, 1145; by their families, by their fathers' houses, denotes as to spiritual and celestial life, 7833; according to the number of the names, denotes according to specific quality, 10,217, 144; from twenty years old and upward, denotes as to intelligence in truth and the reception of the good of truth, 2280, 10,225; and all that were able to go forth to war, denotes as to capacity for spiritual warfare, which is temptation, 1664.

35. Those that were numbered of the tribe of Manasseh being thirty and two thousand and two hundred, denotes that such have a quality, according to ordination and arrangement, of completeness

of conjunction of charity and faith, because Manasseh denotes the new will of good, 6238, 5351; being numbered denotes ordination and arrangement, 10,217; and thirty and two thousand and two hundred, denotes completeness of conjunction as to charity and faith, 5335, 5194.

36. The children of Benjamin denote those who are in the inmost truth of the spiritual man, called the spiritual of the celestial, and the medium between the spiritual and the natural, 4585⁵, 4592; their generations, denotes during regeneration, 1145; by their families, by their fathers' houses, denotes as to spiritual and celestial life, 7833; according to the number of the names, denotes according to specific quality, 10,217; from twenty years old and upward, denotes as to intelligence in truths and the reception of the good of truth, 2280, 10,225; and all that were able to go forth to war, denotes as to capacity for spiritual warfare, which is temptation, 1664.

37. Those that were numbered of the tribe of Benjamin, being thirty and five thousand and four hundred, denotes quality, according to ordination and arrangement of fulness of rest and peace for the natural man, as the result of its conjunction with the spiritual through the activity of ultimate spiritual life, because Benjamin denotes spiritual truth and the medium between the spiritual and natural, 4585⁵, 4592; being numbered denotes ordination and arrangement, 10,217; thirty-five thousand denotes fulness of rest and peace, since thirty-five is compounded of five and seven, 5708, 1988¹; and four hundred denotes the conjunction of the spiritual and the natural through the activity of the ultimate spiritual life, which is denoted by Benjamin, 4341.

38. The children of Dan denote those who are in the affirmation of truth in the natural man, 3923; their generations, denotes during regeneration, 1145; by their families, by their fathers' houses, denotes as to spiritual and celestial life, 7833; according to the number of the names, denotes according to specific quality, 10,217, 144; from twenty years old and upward, denotes as to intelligence in truth and the reception of the good of truth, 2280, 10,225; and all that were able to go forth to war, denotes as to capacity for spiritual warfare, which is temptation, 1664.

39. Those that were numbered of the tribe of Dan, being three score and two thousand and seven hundred, denotes that such have a quality according to ordination and arrangement, of fulness of the conjunction of truth with good in the natural man, producing a state of holiness and peace there, because Dan denotes those who are in the affirmation of truth, 3923, being numbered denotes ordination and arrangement, 10,217; three score and two, or sixty-two, thousand, denotes fulness of the conjunction of truth with good in the natural man, 5335², 5194; and seven hundred denotes a state of holiness and peace, 716, 1988¹.

40. The children of Asher denote inmost natural delight, 3939; their generations, denotes during regeneration, 1145; by their families, by their fathers' houses, denotes as to spiritual and celestial life, 7833; according to the number of the names, denotes according to specific quality, 10,217, from twenty years old and upward, denotes as to intelligence in truths and the reception of the good of truth, 2280, 10,225; and all that were able to go forth to war,

denotes as to capacity for spiritual warfare, which is temptation, 1664.

41. Those that were numbered of the tribe of Asher, being forty and one thousand and five hundred, denotes that such have a quality, according to ordination and arrangement, of delight derived from a full course of spiritual temptations, a new state, and full conjunction with truths affirmed, because Asher denotes a full state of natural delight, 3939; being numbered denotes ordination and arrangement, 10,217; forty denotes a full course of spiritual temptations, 730; the one added to the forty, denotes a new state following, 2044, 8400, 9296^b; and five hundred denotes a full conjunction of good with truths affirmed, 10,253.

42. The children of Naphtali denote those who are in resistance to evil, temptation, and freedom thence, 3928; their generations, denotes desiring regeneration, 1145; by their families, by their fathers' houses, denotes as to spiritual and celestial life, 7833; according to the number of the names, denotes according to specific quality, 10,217; from twenty years old and upwards, denotes as to intelligence in truths, and the reception of the good of truth, 2280, 10,225; and all that were able to go forth to war, denotes as to capacity for spiritual warfare, which is temptation, 1664.

43. Those that were numbered of the tribe of Naphtali being fifty and three thousand and four hundred, denotes that such have a quality, according to ordination and arrangement, of fulness and completeness as to good conjoined with truth, and perfect freedom even in ultimates, because Naphtali denotes resistance to evil, temptation, and freedom thence, 3928; being numbered denotes ordination and arrangement, 10,217; fifty-three thousand denotes fulness and completeness as to good conjoined with truth, 2252, 2788; and four hundred denotes conjunction with perfect freedom even in ultimates, 4341.

44. These being they that were numbered, denotes that all these involve the particular truths of the church, which are ordained and arranged, 10,217; Moses and Aaron denote Divine Truth and Divine Good, 7010, 9946; and the princes of Israel being twelve men, each one for his fathers' house, denotes man's co-operation in the process of regeneration by means of primary truths, each grounded in its own good, ver. 4.

45. All they that were numbered of the children of Israel, denotes that thus truths and goods are ordained and arranged with the man of the Spiritual Church, 10,217, 1654; by their fathers' houses, denotes according to primary good, 3703², 7833; from twenty years old and upward, denotes commencing from an intelligent perception and reception of the truths and goods of faith, 2280, 10,225; and all that were able to go forth to war in Israel, denotes proceeding through conflicts against evil, 1664.

46. Even all they that were numbered being six hundred thousand, and three thousand and five hundred and fifty, denotes that, by this process, man acquires, through a full course of temptation, perfection of character both as to truth and as to good or as to understanding and will, 737, 7973, 10,492, 10,253, 2252.

47. The Levites, after the tribe of their fathers, not being numbered among the children of Israel, denotes that, as yet, man is not permitted to know his quality as to love and charity, 3875, 3877, 10,217.

48. The Lord speaking unto Moses, saying, denotes that it is according to Divine Good, giving perception to those who are in Divine Truths, 2001, 2951, 7010, 1791, 1822.

49. The tribe of Levi not being numbered, nor their sum taken among the children of Israel, denotes that man, at first, shall not be in his true order and arrangement as to good, and that neither can he know his genuine quality as to good, by means of truths, 3875, 3877, 10,217, 683.

50. Appointing the Levites over the tabernacle of the testimony, and over all the furniture thereof, and over all that belongeth to it, denotes that good shall minister to Divine Truths, as to internals, as to interiors, and as to externals, 3875, 3877, 9613, 9503; the Levites bearing the tabernacle and all the furniture thereof, denotes that all procedure and progress shall be according to good internally and externally, because motion from place to place signifies change of state, 1457, the Levites signify good, or love, 3875, and since the tabernacle denotes good which is internal, its furniture denotes truths which are external, 2576; and ministering unto the tabernacle, and encamping round about it, denotes that good shall be primary as proceeding from the Lord by the Word through the heavens, because the tabernacle denotes the heavens, 3210; ministering is predicated of good, 10,083; and the Levites encamping in the first place round the tabernacle denotes what is primary, and also orderly arrangement, 4236.

51. When the tabernacle setteth forward, the Levites taking it down, and when it is pitched, the Levites setting it up, denotes that when changes of state occur in the course of regeneration, the old state shall pass away, and the new state shall be inaugurated according to good, 1457, 3875, 153; and the stranger coming nigh being put to death, denotes "by no means according to truth separated from good, for a state of truth without good is a state of spiritual death," 7996, 5883, 2687.

52. The children of Israel pitching their tents, every man by his own camp, and every man by his own standard, according to their hosts, denotes that the man of the church will take up his position, during regeneration, according to the state of good in which he is as to general principles, and of truth as agreeing therewith; and this as to particulars and generals together, 3654, 1616, 4236, 8624, 7236.

53. The Levites pitching round about the tabernacle of the testimony, denotes that love and charity shall be the central principles immediately subordinate to Divine Truth proceeding from the Lord through the heavens, 3875, 1616, 9613, 9503; that there be no wrath upon the congregation of the children of Israel, denotes in order that man may not be averted from Him, 5798, 6338, 3654; and the Levites keeping the charge of the tabernacle of the testimony, denotes that love and charity shall be the governing principles in heaven and the church whose inmost is Divine Truth from the Lord Himself, 3875, 3382, 9613, 9503.

54 "Thus did the children of Israel; according to all that the Lord commanded Moses, so did they," denotes that thus the man of the church is obedient to Divine Good manifested in Divine Truth, and is established in the heavenly life, 3654, 2001, 5486, 7010.

It is not the province of this work to provide an elaborate reply to the merely rationalistic views on the Word, or to the arguments of the Higher Criticism, as to the character and origin of its various parts; but as our subject is the development of the spiritual teaching thereof, we adhere, as a rule, to that. We cannot refrain, however, from pointing out and emphasizing the integrity of the literal sense. For if the literal sense has not been preserved since it was written, as to all its particulars, then it follows that it will not be a proper vehicle for the conveyance of the spiritual sense; and, moreover, if it is not, generally speaking, true history, then we have no authentic history of the states of the ancient churches, of the lives of the patriarchs, of the Israelites and their worship, of the Lord Himself in human life, or of the first establishment of the Christian Church, with the promise of its revival in the consummation of the age. It is as important, therefore, to recognize and acknowledge that, on the one hand, the Word in its literal sense is true history, and the work of the Lord, as it is, on the other, to understand and apply to life the spiritual sense, 1408, S.S. 13. And this first chapter in the book of Numbers, considered in its connection with the last chapter of the book of Leviticus, supplies us with another example of the continuity of the Word, because both have reference to the same subject internally, if not quite to the same subject externally. Now this is evidently not the effect of an accident, but is really owing to the continuation of the series in the internal sense. For the literal sense is the result of the internal sense, and thence corresponds to it. The estimation, therefore, in Leviticus and the numbering in Numbers, refer respectively to internal and external things. The former is a valuation as to capacity for worshipping the Lord, and the latter as to capacity for engaging in the conflict of temptation.

Now, one of the most profound, comprehensive, and practical of the doctrines of the Word and the teachings of the Writings of the church is that man is created and regenerated into the image and likeness of the Lord; and that on this account heaven, taken all together, resembles one Grand Man; that every society in heaven is a man in a less form; and that every angel is a man in the least form; from all which it follows that all men are created, and each man is created, with a capacity for heaven, while at the same time no one is created or born, distinctly, for heaven or for hell, but the final condition of each must be the result of his own free choice, all this being involved in the idea of a human being. And from this we may see how the twelve sons of Jacob, and thence the twelve tribes of Israel, may represent *all* human beings, while, also, each human being, or each angel, may be a miniature heaven, and yet have a specific quality or ruling love of his own, just as no single son or tribe represented and signified exactly the same general principle. And when we come to see, also, that no two human beings can be exactly alike to eternity, because of the infinity of the Creator, and because no one born can possibly have the same hereditary basis as another, we also see why, in the Word, the signification of each tribe is not always exactly the same. For the Word is infinite as well as the Lord, and, therefore, the infinite meaning of each tribe cannot be denied. And thus, to take one or two examples, the faith in the understanding, denoted by Reuben, or the resistance to evil denoted by Naphtali, cannot be exactly the same in two persons; and yet the

correspondence is exact and true and good. And this should convince each of us of his own importance in the best sense, and induce each of us above all things to be himself from the Lord by earnest, constant, and patient endeavour.

Next, we want a comprehensive and practical view of the series of things so often unavoidably repeated, and yet in each case expressing a different quality, according to the tribe in connection with which it is used.

Natural generations represent spiritual regenerations, or the new birth (John iii. 5). To attain to heaven we must be born again, or from above; that is, from the Lord or by the Spirit, and through our own co-operation, by means of the truths of the Word, which are like the water that cleanses, and also quenches the thirst. Do not let any one imagine, then, that either the Spirit will do without the water, or the water without the Spirit. For there must be both. Hence, then, the things that we all require are the constant acknowledgment of the Lord, and the constant practice of the truth, even, as it were, by our own effort (Matt. vii. 21).

But there are, in heaven, families and houses, that is, general and particular states of good. And we cannot separate these, although they are to be distinguished. We must belong, for example, to some heavenly society, and, also, we must have our own specific use or function in it. How relatively imperfect are the associations of this world; and how often does it happen that a person has a business in which he is engaged many years, or throughout life, which is quite uncongenial. But it is not so in regeneration, nor will it be so in heaven. Can we imagine anything so delightful as right associations, and the perfect suitability of the function to the person, and of the person to the function? Now this makes us understand how heaven is what it is from state, and not from place. And therefore the Lord leads the regenerating man, by a way that he knows not, into this true liberty of the children of God, even through the adverse circumstances in which, nevertheless, he is faithful and obedient.

Again, by their polls, every male, must join the army of the Lord. This means that a man must do so, as to his own particular understanding of truth, and as to his own life thence derived, because the new life is formed by truths, into which good is insinuated by the Lord; for the life which a man has by natural birth cannot be regenerated, and vitiates the truths first received into the memory and understanding. The reason is, because it is the selfish life. And hence it is said, "*by their polls*," every male, evidently involving good conjoined with truth, by the removal of evil internally, since faith in the best sense implies this, 30, and the polling, or counting by heads, involves the influence of good in the selection and arrangement of truths, 10,217, 3728. The practical teaching here involved, therefore, is that each ought carefully to cultivate his own capacity for good.

But, further, the male must be from twenty years old and upward, and this, as we have already seen, denotes a state of intelligence as to truths; and he must be able to go forth to war, or, spiritually, to engage successfully in temptations. What a very extensive and active life do these two requirements include! He is not intelligent as to truths, who is simply a great man of science, or a natural philosopher, or even a great theologian. Very few indeed, comparatively, can be such. But every one is intelligent in truths, if he only knows a few, and at the same time knows how to use them from the best and highest motives. And hence it is said of the king that

should one day reign over the Israelites, "He shall not multiply horses to himself," because the horse denotes intelligence, and multiplying horses signifies intelligence that is active from selfish motives, or for the sake of worldly glory. And then, again, consider what is implied in spiritual conflicts of the right kind. A man who has a strong natural tendency to be passionate, has been known suddenly to restrain, and apparently to overcome that tendency from a strong selfish desire not to offend a person in whose presence he was; and thus to overcome the temptation, as we might say; but this was not properly a spiritual temptation, which requires that the person tempted should resist evil, because to do evil is to sin against the Lord; because he loves the truth; or because he desires to be good.

With regard to the signification and order of the tribes, we do not need to say more than is contained in the introductory note; but it is necessary to consider the numbering of each tribe. Spiritually to number is to perceive the quality of things; and, of course, the power to do this is from the Lord. And it is interesting to observe, in this chapter, that the numbers of each of the tribes do describe its quality in harmony with the signification of the tribe. And this is easily ascertained by going through the series of the internal sense of each verse and making the comparison, at the same time noting that the correspondence of each number is according to the signification of the fundamental numbers in each case, as the references show. And this holds good not only as to each tribe, but also as to all the tribes taken together in ver. 46.

The great lesson, therefore, that we may all learn from the study of this subject, is that names and numbers are particularly applied and accepted, in the Word throughout, to the requirement of the internal sense; and yet that, by Divine Providence, they are harmonious also in the literal sense, since the sum of all the numbers in each tribe is exactly equal to the total number for all the tribes together. Now some people, while admitting a general providence, are not disposed to think that there is a particular providence in regard to all things, although we are assured that the very hairs of our head are numbered, in order to impress this upon us. But the government of the Infinite Lord is not like that of an earthly sovereign, who rules by means of subordinate officials; for this is contrary to a just and intelligent idea of the Infinite. The Lord, therefore, rules in particulars as the Infinite and not as the finite, at the same time that there is also an orderly subordination on account of Divine Providence being general as well as particular. And hence we arrive at the truth that the Lord's operation is as much in particular things as in general things, and that He cares for each individual as much as for the whole community. And, undoubtedly, the more we realize this particular providence of the Lord, the more we shall feel content in Him. But if we indulge the notion that, so to speak, He is too busy in governing generally to watch over ourselves and provide for us, it follows that we must fall into doubts and anxieties. We have only to look back over our own lives, however, in order to discover that unless we had been particularly taken care of, we should certainly have been ruined by our own waywardness and folly. And this is felt even by the angels, 868. We cannot think, therefore, that any human being either in heaven or in hell is not constantly protected by the infinite mercy and lovingkindness of the Lord in a most particular manner. And all this happens without interfering in the slightest degree with the proper exercise, by every one, of his own life.

But now, there is one more point which has not been considered. It is that the tribe of Levi was not permitted to be numbered along with the other tribes, but, as we shall see, afterwards distinctly by itself. What, then, does this indicate spiritually? It is that, during regeneration, no one can know fully what his true spiritual position is. That is, no one can discern his own particular good, except very obscurely, in this life. For it is good, or charity, or love, which is specifically denoted by the tribe of Levi. But this want of perception, which is sure to cease in the end, need not discourage us. It arises from our imperfect preparatory states; and every one knows that, in his early life, he had not any idea, even of his natural capacities, such as he knows them to be later on in life. In due time, therefore, we shall reap the reward of all our earnest labours to attain to the higher life, if we faint not.

CHAPTER II

SUMMARY OF THE SPIRITUAL SENSE

1. Revelation is made that each individual of the Spiritual Church has his specific position in his own heaven according to the general principles thereof, vers. 1-2.

2. There are four general principles, namely, celestial love, ver. 3; faith from charity, ver. 10; the same in the natural degree, ver. 18; and the affirmation of truth in the natural degree, ver. 25.

3. Their principles of action are as follows: Truth immediately proceeding from good; faith from charity which is the foundation of the church; obedience to truth from the love of good; and truth which aids, derived from Divine Truth which protects man in temptations, vers. 3, 10, 18, 25.

4. All changes of state with the angels and with the man of the church are effected from the central principle of love, ver. 17.

5. The general quality, according to ordination and arrangement by the Lord, of those in the four leading divisions is described, as well as the quality of each division subordinate to these, and the quality of the whole heaven or of the whole church taken together, vers. 4-32.

6. But good itself, apart from truth, cannot be known as to its quality, ver. 33.

7. And thus the angels are always obedient to Divine Truth, or to the laws of Divine Order; and they become more and more perfected according to the ordination and arrangement of truths as depending on the state of good, ver. 34.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses and unto Aaron, saying,

2. The children of Israel shall pitch every man by his own standard, with the ensigns of their fathers' houses: over against the tent of meeting shall they pitch round about.

1. And there is revelation from the Lord by Divine Truth and Divine Good giving further perception,

2. That each individual of the Spiritual Church has his specific position in his own heaven, according to the general principle thereof, and according to the truth as derived from its corresponding good, subordinate to

essential Divine principles which are immediately from the Lord and make heaven.

3. And those that pitch on the east side toward the sunrising shall be they of the standard of the camp of Judah, according to their hosts: and the prince of the children of Judah shall be Nahshon the son of Aminadab.

4. And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

5. And those that pitch next unto him shall be the tribe of Issachar: and the prince of the children of Issachar shall be Nethanel the son of Zuar:

6. And his host, and those that were numbered thereof, were fifty and four thousand and four hundred:

7. And the tribe of Zebulun: and the prince of the children of Zebulun shall be Eliab the son of Helon:

3. Those who are in celestial love which is love to the Lord, and in the truths immediately proceeding from that love, have their positions in the inmost heaven in orderly arrangement; and the primary principle from which they act, is truth, immediately proceeding from good.

4. And their universal quality, according to ordination and arrangement, is a state of rest and peace, arising from the conjunction of good and truth through victory in temptation.

5. Those who are in mutual love, which is celestial conjugal love, have their position in the middle degree of the third heaven; and the general principle from which they act is the good of inmost truth derived from inmost love which is a state of profound humility.

6. And their universal quality, according to ordination and arrangement, is full conjunction as to good and truth resulting from a state of celestial love and peace internally.

7. Those who are in the heavenly marriage, which is the conjunction of goodness and truth, have their position in the ultimate degree of the third heaven; are also the medium of conjunction between the third heaven and the middle heaven; and the

general principle from which they act is truth conjoined with good and proceeding from it.

8. And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

8. And their universal quality, according to ordination and arrangement, is fulness of conjunction as to good and truth in the celestial heaven involving the same between the celestial and spiritual heavens with a state of rest and peace in the spiritual and natural degrees as well as in the celestial.

9. All that were numbered of the camp of Judah were an hundred thousand and fourscore thousand and six thousand and four hundred, according to their hosts. They shall set forth first.

9. And the quality of the third heaven from celestial love is perfection of good and truth in conjunction, acquired through a full course of spiritual combat and victory in orderly arrangement, celestial love really ruling both in the course of regeneration, and in the progressions of life in heaven to eternity.

10. On the south side shall be the standard of the camp of Reuben according to their hosts: and the prince of the children of Reuben shall be Elizur the son of Shedeur.

10. Those who are in faith from charity and conjoined therewith, have their position in the middle heaven, in orderly arrangement; and the general principle from which they act, is faith from charity which is the foundation of the Church.

11. And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

11. And their universal quality, according to ordination and arrangement, is truth confirmed by victory in temptation both as to understanding and will in all fulness.

12. And those that pitch next unto him shall be the tribe of Simeon: and the prince of the children of

12. And those who are in the principle of obedience from the good of truth, have their position in the middle degree of the middle heaven;

Simeon shall be Shelumiel the son of Zurishaddai :

and the general principle from which they act is obedience giving peace with God, and founded on the power of faith from charity.

13. And his host, and those that were numbered of them, were fifty and nine thousand and three hundred :

13. And their universal quality, according to ordination and arrangement, is incipient conjunction and completeness as to truths.

14. And the tribe of Gad : and the prince of the children of Gad shall be Eliashaph the son of Reuel :

14. Those who are in good works, not from simple obedience as in a state of instruction, nor from a principle of faith as in the course of regeneration, but from the conjunction of faith and charity, have their position in the ultimate degree of the second or middle heaven ; and the general principle from which they act is the perfection of good and truth in conjunction derived from Divine knowledge now seen from a state of charity.

15. And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

15. And their universal quality, according to ordination and arrangement, is fulness of the conjunction of good and truth through temptations.

16. All that were numbered of the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, according to their hosts. And they shall set forth second.

16. And the quality of the second or middle heaven from faith conjoined with charity, is fulness as to these in that conjunction, as distinguished from the fulness of celestial love in the inmost heaven.

17. Then the tent of meeting shall set forward, with the camp of the Levites in the midst of the camps : as they encamp, so shall they

17. But all changes of state with the man of the church and with the angels, are effected from the central principle of love which is immedi-

set forward, every man in his place, by their standards.

18. On the west side shall be the standard of the camp of Ephraim according to their hosts: and the prince of the children of Ephraim shall be Elishama the son of Ammihud.

19. And his host, and those that were numbered of them, were forty thousand and five hundred.

20. And next unto him shall be the tribe of Manasseh: and the prince of the children of Manasseh shall be Gamaliel the son of Pedahzur:

21. And his host, and those that were numbered of them, were thirty and two thousand and two hundred:

22. And the tribe of Benjamin: and the prince of the children of Benjamin shall be Abidan the son of Gideon:

ately from the Lord, while yet progress as to individual life is at once in freedom and in harmony with general truths.

18. Those who are in faith from charity, in truth from good, or in intelligence from affection in the inmost of the natural man, have their position in the obscure good of the ultimate heaven, which is celestial-natural in orderly arrangement; and the general principle from which they act is obedience to truth from the love of good.

19. And their universal quality according to ordination and arrangement, is fulness of the perception of good and truth as the result of conflict and victory in temptations.

20. Those who are in the new will of good in the natural man have their position in the middle degree of the ultimate heaven; and the general principle from which they act is the love of reward as if from self, the knowledge of truth and separation from evil, derived from the Lord through the work of redemption.

21. And their universal quality according to ordination and arrangement is fulness of the conjunction of charity and faith.

22. Those who are in the life of truth derived from good in the natural man have their position as the medium between the interior natural and the exterior, or between

the interior celestial-natural and the exterior spiritual natural in the ultimate heaven; and the general principle from which they act, is truth from good springing from opposition to evil.

23. And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

23. And their universal quality, according to ordination and arrangement, is fulness of rest and peace for the natural man as the result of conjunction with the spiritual through the activity of ultimate spiritual life.

24. All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, according to their hosts. And they shall set forth third.

24. And the quality of the ultimate heaven as to the celestial of the natural, from faith conjoined with charity, is fulness of conjunction of the natural man with the spiritual, and of the exterior natural with the interior, producing a new state of life both as to good and as to truth.

25. On the north side shall be the standard of the camp of Dan according to their hosts: and the prince of the children of Dan shall be Ahiezer the son of Ammishaddai.

25. Those who are in the affirmation of truth, in the natural man, have their position in the obscure truth of the ultimate heaven, which is spiritual-natural as distinguished from celestial-natural, in orderly arrangement; and the general principle from which they act is good which aids, derived from Divine Truth which protects man in temptations.

26. And his host, and those that were numbered of them, were threescore and two thousand and seven hundred.

26. And their universal quality as to ordination and arrangement is fulness of the conjunction of truth with good, in the natural man producing a state of holiness and peace there.

27. And those that pitch

27. Those who are in ex-

next unto him shall be the tribe of Asher: and the prince of the children of Asher shall be Pagiel the son of Ochran:

28. And his host, and those that were numbered of them, were forty and one thousand and five hundred:

29. And the tribe of Naphtali: and the prince of the children of Naphtali shall be Ahira the son of Enan:

30. And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

31. All that were numbered of the camp of Dan were an hundred thousand and fifty and seven thousand and six hundred. They shall set forth hindmost by their standards.

32. These are they that were numbered of the children of Israel by their fathers' houses: all that

terior natural delight have their position in the obscure good of the ultimate heaven which is distinguished as spiritual-natural; and the general principle from which they act, is opposition to evil derived from a state of trial or afflictions.

28. And their universal quality according to ordination and arrangement, is delight derived from a full course of spiritual temptation, a new state, and full conjunction with truths affirmed.

29. And lastly those who are in resistance to evil in the ultimate degree of the natural man, have their position in the lowest degree of the ultimate heaven which is distinguished as spiritual-natural; And the general principle from which they act, is good derived from the truth of the Divine Word.

30. And their universal quality according to ordination and arrangement is fulness and completeness as to truth conjoined with good, and perfect freedom even in ultimates.

31. And the quality of the ultimate heaven, as to the spiritual of the natural is a full state of heavenly rest and peace arising from complete victory in temptations.

32. Thus the combined quality of the Spiritual Church in the heavens, as to ordination and arrangement from

were numbered of the camps according to their hosts were six hundred thousand and three thousand and five hundred and fifty.

celestial love, including that love as operating in every degree and on every plane, is the totality of good acquired through a full course of spiritual temptations and completeness and fulness as to truths conjoined with that good.

33. But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

33. But good itself, apart from truth, cannot be known as to its quality, this being according to Divine Truth from Divine Good.

34. Thus did the children of Israel; according to all that the LORD commanded Moses, so they pitched by their standards, and so they set forward, every one by their families, according to their fathers' houses.

34. And the man of the Spiritual Church in the heavens is always obedient to Divine Good as manifested by Divine Truth, the orderly arrangement of the heavens being perfect in all respects; and progress in life being more and more perfect according to the arrangement of truths as depending on the state of good.

REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; by Aaron is represented Divine Good, 9946; and by saying is denoted perception, 1791, 1822.

2. The children of Israel pitching every man by his own standard, with the ensigns of their fathers' houses, denotes that each individual of the Spiritual Church has his specific position in his own heaven, according to the general principle thereof, and according to the truth derived from its corresponding good, 3654, 1616, 8624, 683; and over against the tent of meeting pitching round about, denotes subordinate to essential Divine principles, which are immediately from the Lord, and make heaven, 3540³, 2973³.

3. The east side toward the sunrising, denotes the inmost heaven; 3708, 9668; the camp, denotes orderly arrangement in heaven, 4236;

Judah, denotes celestial love, 3880; the standard, denotes the truth immediately proceeding, because it denotes protection from faith conjoined with love, 8624; according to their hosts, or armies, denotes according to genera and species of good in truths, 7236; and the prince of the children of Judah being Nahshon the son of Aminadab, denotes that the primary principle from which they act is this truth immediately proceeding from good, chap. i. 7.

4. The host of Nahshon, and they that were numbered of them, being three score and fourteen thousand and six hundred, denotes that their universal quality according to ordination and arrangement is a state of rest and peace, arising from the conjunction of good and truth through victory in temptation, chap. i. 27.

5. Those that pitch next being the tribe of Issachar, denotes that those who are in mutual love, which is celestial conjugal love, have their position in the spiritual degree of the third heaven, 3956; and the prince of the children of Issachar, being Nethanel the son of Zuar, denotes that the general principle from which they act is the good of inmost truth derived from inmost love, which is a state of profound humility, chap. i. 8.

6. The host of Nethanel and those that were numbered of them being fifty and four thousand and four hundred, denotes that their universal quality according to ordination and arrangement, is full conjunction as to good and truth, resulting from a state of celestial love and peace internally, chap. i. 29.

7. The tribe of Zebulun, denotes those who are in the heavenly marriage, which is the conjunction of goodness and truth, have their position in the ultimate degree of the third heaven, and are also the medium of the conjunction between the third heaven and the middle heaven, 3960-1; the prince of the children of Zebulun being Eliab the son of Helon, denotes that the general principle from which they act is truth conjoined with good and proceeding from it, chap. i. 9; and the reason why Issachar and Zebulun, denote, respectively, those who are in the middle and ultimate degrees of the third heaven is because they were a part of the camp of Judah, who denotes celestial love, 3880.

8. The host of Eliab, and those that were numbered thereof being fifty and seven thousand and four hundred, denotes that their universal quality, according to ordination and arrangement, is full conjunction as to good and truth in the celestial heaven, including the same between the celestial and spiritual heavens, with a state of rest and peace in the Spiritual and natural degrees as well as in the celestial, chap. i. 31.

9. All that were numbered of the camp of Judah being a hundred thousand and fourscore thousand and six thousand and four hundred, according to their hosts; and their setting forward first, denotes that the quality of the third heaven from celestial love is perfection of good and truth in conjunction, acquired through a full course of spiritual combat and victory, in orderly arrangement, celestial love really ruling both in the course of regeneration, and in the progressions of life in heaven to eternity; because Judah denotes celestial love, 3880; a hundred thousand and fourscore thousand, or one hundred and eighty thousand, denotes a full state of temptations,

4617; eighty-six also denotes celestial good acquired by means of temptations, 1963; four hundred, denotes conjunction, 4341; the camp, denotes orderly arrangement, 4236; and it is said "celestial love really ruling both in the course of regeneration and in the progressions of life in heaven," since the number named in this verse, is the total of the numbers named for the three tribes both in this chapter and in chapter i.; and the camp of Judah first setting forward also involves the same truth, 3324.

10. The south, denotes the middle heaven, 9684; the camp, denotes orderly arrangement in heaven, 4236; Reuben, denotes faith from charity and conjoined therewith, 3863²; the standard, denotes truth, 8624; according to their hosts, or armies, denotes according to genera and species of good and truth, 7236; and the prince of the children of Reuben being Elizur the son of Shedeur, denotes that the general or primary principle from which they act is faith from charity which is the foundation of the church, chap. i. 5.

11. The host of Elizur and those that were numbered thereof being forty and six thousand and five hundred, denotes that their universal quality, according to ordination and arrangement is truth confirmed by victory in temptation both as to understanding and will in all fulness, chap. i. 21.

12. Those that pitch next being the tribe of Simeon, denotes that those who are in the principle of obedience from the good of truth, have their position in the middle degree of the middle heaven, 3869; and the prince of the children of Simeon being Shelumiel the son of Zurishaddai, denotes that the primary or general principle from which they act, is obedience giving peace with God, and founded on the power of faith from charity, chap. i. 6.

13. The host of Shelumiel and those that were numbered of them being fifty and nine thousand and three hundred, denotes that their universal quality according to ordination and arrangement is incipient conjunction and completeness as to truths, chap. i. 23.

14. The tribe of Gad, denotes that those who are in good works, not from simple obedience, as in a state of instruction, nor from a principle of faith, as in the course of regeneration, but from the conjunction of faith and charity, have their position in the ultimate degree of the second or middle heaven, 3934; the prince of the children of Gad being Elisaph the son of Reuel, denotes that the general principle from which they act is the perfection of good and truth in conjunction derived from revelation, or from Divine knowledge, now seen from a state of charity, chap. i. 14; and the reason why Simeon and Gad, denote, respectively, those who are in the middle and ultimate degrees of the second or middle heaven, is because they were a part of the camp of Reuben, who denotes faith from charity, 3863².

15. The host of Elisaph, and those that were numbered of them being forty and five thousand and six hundred and fifty, denotes that their universal quality, according to ordination and arrangement, is fulness of the conjunction of good and truth through temptations, chap. i. 25.

16. All that were numbered of the camp of Reuben being a hundred thousand and fifty and one thousand and four hundred and fifty

according to their hosts; and then setting forward second, denotes that the quality of the second or middle heaven from faith conjoined with charity is fulness as to these, in that conjunction, as distinguished from the fulness of celestial love in the inmost heaven. Reuben, denotes faith from charity, 3863²; one hundred and fifty, denotes the end of the old church or state and the beginning of the new church or state, 812, 813, and therefore it also denotes the end of the state of being regenerated and the beginning of the new or heavenly state, and thus fulness, it being also a multiple of fifty, 2252, 5291, besides which the addition of one intensifies this idea of fulness, and implies also newness of state, 9616, 8400; four hundred and fifty, denotes conjunction and fulness, 4341, 2252; the camp denotes orderly arrangement, 4236; according to their hosts, or armies, denotes according to the genera and species of good and truth, 7236; and their setting forward second, denotes as distinguished from the fulness of celestial love in the inmost heaven, who set forth first, ver. 9.

17. The tent of meeting setting forward with the camp of the Levites in the midst of the camps, denotes that all changes of state with the man of the church, and with the angels, are effected from the central principle of love, which is immediately from the Lord, because by the tent of meeting are denoted the principles that make the church and heaven, 3540³, by its setting forward is denoted a change of state, or progression, 3335, the camp denotes in orderly arrangement, 4236, and by the camp of the Levites in the midst is denoted the central principle of love from the Lord, 3875, 3877; and as they encamp so their setting forward every man in his place by their standards, denotes that yet progress in individual life is at once in freedom and in harmony with general truths, because by "as they encamp," is denoted orderly arrangement by the Lord, 4236; so setting forward denotes progression, 3335, by each man in his place is denoted according to individual good, or love and thus in freedom, 2625, and being by their standards, denotes in harmony with general truths, and thus under Divine protection, 8624.

18. The west denotes the obscure good of the ultimate heaven which is celestial-natural 3708, 9755; the camp denotes orderly arrangement in heaven, 4236; Ephraim denotes those who are in faith from charity, in truth from good, or in intelligence from affection in the inmost of the natural man, 6238, 5355; the standard denotes truth, 8624; according to their hosts, or armies, denotes according to genera and species of good and truth, 7236; and the prince of the children of Ephraim being Elishama the son of Ammihud, denotes that the general principle from which they act in obedience to truth from the love of good, chap. i. 10.

19. The host of Elishama and those that were numbered of them being forty thousand and five hundred, denotes that their universal quality according to ordination and arrangement, is fulness of the perception of good and truth as the result of conflict and victory in temptations, chap. i. 33.

20. The next unto him being the tribe of Manasseh, denotes that those who are in the new will of good in the natural man, have their position in the middle degree of the ultimate heaven, 6238, 5351; and the prince of the children of Manasseh being Gamaliel the son of Pedahzur, denotes that the general principle from which

they act is the love of reward as if from self, the knowledge of the truth, and separation from evil, derived from the Lord through the work of redemption, chap. i. 10.

21. The host of Gamaliel, and those that were numbered of them being thirty and two thousand and two hundred, denotes that their universal quality according to ordination and arrangement, is fulness of the conjunction of charity and faith, chap. i. 35.

22. The tribe of Benjamin, denotes that those who are in the life of truth derived from good in the natural man, have their position as the medium between the interior natural and the exterior, or between the interior celestial-natural and the exterior spiritual-natural in the ultimate heaven, 4385⁵, 4592; the prince of the children of Benjamin being Abidan the son of Gideoni, denotes that the general principle from which they act is truth from good springing from opposition to evil, chap. i. 11; and the reason why Manasseh and Benjamin denote, respectively, those who are in the middle and ultimate degrees of the ultimate heaven, is because they were a part of the camp of Ephraim, who denotes those in faith from charity in the inmost of the natural man, 6238, 5355.

23. The host of Abidan, and those that were numbered of them being thirty and five thousand and four hundred, denotes that their universal quality, according to ordination and arrangement, is fulness of rest and peace for the natural man, as the result of conjunction with the spiritual, through the activity of ultimate spiritual life, chap. i. 37.

24. All that were numbered of the camp of Ephraim being a hundred thousand and eight thousand and a hundred according to their hosts; and their setting forth third, denotes that the quality of the ultimate heaven as to the celestial of the natural, from faith conjoined with charity, is fulness of conjunction of the natural man with the spiritual, and of the exterior natural with the interior, producing a new state of life both as to good and as to truth. Ephraim denotes faith from charity in the inmost of the natural man, 6238, 5355; one hundred, and also one hundred thousand denote fulness, 2636, 5291, and, on the same principle, eight and also eight thousand denote a new state, 2044; the camp denotes orderly arrangement, 4236; according to their hosts, denotes according to genera and species of good and truth, 7236; and their setting forward third, evidently denotes the distinction of the heaven they represent from the superior heavens.

25. The north denotes the obscure truth of the ultimate heaven which is spiritual-natural as distinguished from celestial-natural, 3708, 9648; Dan denotes those who are in the affirmation of truth in the natural man, 3923, 6396; the standard denotes truth, 8624; the camp denotes orderly arrangement, 4236; according to their hosts, denotes according to genera and species of good and truth, 7236; and the prince of the children of Dan being Ahiezer the son of Ammishaddai, denotes that the general principle upon which they act is good which aids, derived from Divine Truth which protects man in temptations, chap. i. 12.

26. The host of Ahiezer, and those that were numbered of them, being three score and two thousand and seven hundred, denotes

that their universal quality according to ordination and arrangement is fulness of the conjunction of truth with good in the natural man, producing a state of holiness and peace there, chap. i. 39.

27. Those that pitch next to him being the tribe of Asher, denotes that those who are in exterior natural delight have their position in the obscure good of the ultimate heaven which is distinguished as spiritual-natural, 3939, 6410; and the prince of the children of Asher being Pagiel the son of Ochrán, denotes that the general principle from which they act, is opposition to evil derived from a state of trial or affliction, chap. i. 13.

28. The host of Pagiel, and those that were numbered of them being forty and one thousand and five hundred, denotes that their universal quality according to ordination and arrangement, is delight derived from a full course of spiritual temptation, a new state, and full conjunction with truths affirmed, chap. i. 41.

29. The tribe of Naphtali, denotes that those who are in resistance to evil in the ultimate degree of the natural man have their position in the lowest degree of the ultimate heaven, which is distinguished as spiritual-natural, 3928, 6413; the prince of the children of Naphtali being Ahira the son of Enan, denotes that the general principle from which they act is good derived from the truth of the Divine Word, chap. i. 15; and the reason why Asher and Naphtali, denote, respectively, the obscure good of the middle degree of the ultimate heaven, which is distinguished as spiritual-natural, and in the lowest degree of the ultimate heaven thus distinguished, is because they were a part of the camp of Dan, who denotes those who are in the affirmation of truth in the natural man, 3923, 6396.

30. The host of Ahira and of those that were numbered of them, being fifty and three thousand and four hundred, denotes that their universal quality, according to ordination and arrangement, is fulness and completeness as to truth conjoined with good, and perfect freedom even in ultimates, chap. i. 43.

31. All that were numbered of the camp of Dan being a hundred thousand and fifty-seven thousand, and six hundred; and their setting forth hindmost by their standards, denotes that the quality of the ultimate heaven, as to the spiritual of the natural, is a full state of heavenly rest and peace, arising from complete victory in temptations. Dan denotes those who are in the affirmation of truth in the natural man, 3923, 6396; the camp denotes orderly arrangement, 4236; one hundred and fifty thousand, denotes fulness, it being a multiple of fifty, 2252, 5291; seven thousand denotes a state of rest and peace, 851, and six hundred denotes through victory in temptations, 737; by their standards denotes according to protecting truths, 8624; and their setting forward hindmost, denotes the ultimate heaven as distinguished from the superior heavens, as is evident.

32. These being they that were numbered of the children of Israel, denotes the combined quality of the Spiritual Church in heaven, 10,217, 3654, 3540³; by their fathers' houses, denotes ordination and arrangement from the Lord by celestial love, 3703¹, 7833; all that were numbered of the camps according to their hosts, denotes including that love as operating in every degree and on every plane, 4236, 3708^{1,2}, 7236; six hundred thousand, denotes the totality of good

acquired through a full course of spiritual temptations, 7973, 737; and three thousand and five hundred and fifty, denote completeness and fulness as to truths conjoined with that good, 10,492, 10,253.

33. The Levites not being numbered among the children of Israel as the Lord commanded Moses, denotes that good itself apart from truth, cannot be known as to its quality, this being according to Divine Truth from Divine Good, 3875, 3879, 10,217, 2001, 5486, 7010.

34. The children of Israel thus doing, according to all that the Lord commanded Moses, denotes that the man of the Spiritual Church in the heavens is always obedient to Divine Good as manifested in Divine Truth, 3654, 2001, 5486, 7010; or pitching their standards, denotes that the orderly arrangements of the heavens is perfect in all respects, 1616, 8624; so they set forward, denotes progress in life more and more perfect, 3335; and every one by their families, according to their fathers' houses, denotes according to the arrangement of truths as depending on their state of good, 7833, 9807.

In commencing our reflections on this chapter, we have to go back to the last and consider the names of the persons who were the captains of the army of each of the four camps, and the names of their fathers, because they are repeated here. It is well known that the name of a person or thing, denotes its quality; that a father denotes good, and his son truth thence derived; but the thing to be particularly noticed is the spiritual signification of the names derived from the correspondence of their meanings. For the correspondence cannot be with a mere name, but must depend upon its meaning. But this correspondence, whenever it occurs in the Word, must necessarily agree with the series of the things spoken of, and therefore, we find that this is the case with the names in the subject before us; and thus we have another remarkable example and an illustration of the operation of Divine Providence in the composition of the Word and also in the affairs of the Israelites. For these people were, generally speaking, quite at liberty in choosing the names of their children, and also in choosing their captains, except in some particular instances mentioned in the Word, as here; and yet it must have been providential that the name chosen, and the captain chosen in each case, was the right one for giving the correspondence required.

Let us now consider the four camps, namely, Judah, Reuben, Ephraim, and Dan. And here it is to be observed that the general correspondence of three things has to be in harmony, these being the position, the name of the camp, and the name of the leader. And as the position, or quarter, comes first, it determines the specific quality of the other two. Now, the east, as we have seen, signifies this, the Lord, celestial love from Him and thence the inmost or third heaven. It is this love therefore that determines the position of every one in heaven, to whichever kingdom, and to whatever heaven he may belong. It is love from the Lord, and thence to the Lord, that makes heaven. And if, therefore, we know what the Lord's love is, then, and then only, shall we know what heaven is in general and in particular. It is no slight matter properly to be able to distinguish between good and evil. In general, many things may be considered good which are really evil, and the reverse. But coming to the universal thing, and thus to the universal love, which is the Lord, and is from Him, we can thus grasp the character of true love, or real goodness. The Lord's love is the love of communicating life, joy, happiness and peace; and in His pure love,

there is no shadow of selfishness. The Lord is good to every one and His tender mercies are over all His works. And this being so, it follows that such ought to be the love of man, who by creation is an image and likeness of the Lord, and should become so by regeneration. But man cannot communicate life, except mediately, and thus he can only communicate joy, happiness, peace mediately. And yet if he desires and determines to do this, from the Lord, then he will, in some measure, realize what the love of the Lord, and love to the Lord, is. And also, then he will realize that the opposite of this love, namely, selfishness, is what constitutes evil, and that it is entirely from man, by the abuse of the Lord's life or love that flows continually into him. From the Lord's love then, we know the difference between good and evil, and we know also that we ourselves are the origin of evil. But because we are human beings and are free, we are not obliged to be evil; and we may be good, like the Lord, each in his own degree, and upon his own plane if we choose. And hence now we see why the east, or why love, comes first.

But, secondly, this is the camp of Judah, who had his name from *confession*. And celestial angels of the third heaven are they who, in the highest and best sense, acknowledge that they have no love but the Lord's love, and that, of themselves, they are nothing but evil. But remember, we can all do this in our measure, because the Lord enters into us all, immediately from Himself, and mediately through the heavens, and never forsakes us.

And, thirdly, we must also remember that love never fights, although it is, as we shall see, the centre of the camps. And on this account it is, that there must be a captain of the camp of Judah, whose name, we have discovered, means, spiritually, the capacity to perceive the truth in the light of truth proceeding immediately from good. But even this high state is imaged in the lower heavens, and in the church generally; for the Lord says, "If *any man* willeth to do His will, he shall know of the teaching" (John vii. 17). And yet Samson, who represents the celestial man, was remarkable as a fighter, slaying a thousand men with the jawbone of an ass. The lesson is, that truth from love, operating in a lower sphere, overcomes all evil and falsity by the genuine literal sense of the Word; and therefore we observe, too, the peculiar meaning of Nahshon as a *serpent* in this connection, chap. i. 7. The fact is that truth proceeding from love on a lower plane resists evil, very powerfully, evil from its very nature being averted from it, or repelled without conflict, and therefore the heavens are, all of them, secure against the incursions of evil spirits (Matt. x. 16).

The second camp was on the south, and denotes the spiritual heaven and church, because, as the east signifies the highest state of love, so the south, where the sun is in the meridian, signifies the greatest state of light thence derived in the next lower degree, which is faith grounded in charity. And thus the spiritual heaven is derived from the celestial, and, generally, our state as to the knowledge and love of truth is derived from our state as to love and charity. Hence, then, it was the camp of Reuben, who was named from seeing, that was on the south; while the leader Elizur the son of Shedeur had a name which signifies faith, which is the foundation of the church, and is derived from charity, chap. i. 5. Our practical lesson, therefore, in this connection is, that the truth by means of which we overcome evil is from the Lord by means of the Word. For no amount of natural light only, or of natural intelligence, will enable us to see spiritually, or to discern our spiritual enemies in ourselves,

which are to be overcome. The foundation of our faith must be on the Rock: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. xvi. 18).

The third camp was on the west; and from the references we learn that the west denotes a state of good in obscurity, that quarter being where the sun sets. And thus the camp of Ephraim was there, because he was the son of Joseph born in Egypt, and therefore he denotes those who are in intelligence from affection in the inmost of the natural man which, compared with the state of the spiritual man, is relatively obscure, and thus he signifies the intelligence derived from the good of those in the ultimate heaven. And if we consider the name of the leader of this camp, we find that its signification is harmonious with that of the quarter and the camp. For Elishama the son of Ammihud, means *God hearing*, and *people of praise*, and therefore he signifies obedience to Truth from the love of good, while Ephraim means *fruitfulness*, and thus denotes the same, chap. i. 10. And indeed, obedience may be called the peculiar good of the ultimate heaven and the natural man, just as charity, and love to the Lord are the peculiar goods of the spiritual and celestial heavens, and of the spiritual and celestial man respectively. Hence, then, we learn that simple obedience to the commandments of the Lord in the Word, from a principle of religion, without the strong affection for truth which distinguishes the spiritual, or the ardent love of good which distinguishes the celestial man, secures admission into heaven, and gives conjunction with the Lord because it involves those higher loves, and is their expression.

And, lastly, now, the fourth camp was on the north, and denotes, as we have learned, the obscure truth of the ultimate heaven and of the natural man. But this was the camp of Dan, and Dan was named from judging, and denotes the affirmation of truth, while the leader's name, Ahiezer the son of Ammishaddai, means the *brother who aids*, and the *people of the Almighty*, and thus spiritually, good which aids derived from Divine Truth which protects man in temptations, chap. i. 12; and this is perfectly harmonious with the name of the quarter, and the name of the camp. But it may be thought, what is meant by the affirmation of truth, which according to the reference, is the first thing of the church with him who is to be regenerated? It means that truth in general, wherever and whatever it is, ought to be obeyed, because it is the universal law of both the natural and spiritual worlds from the Divine Being. It must surely be quite clear to every one that unless this affirmation is made in the first place, and that unless the Divine Being is thus acknowledged, a man will not feel himself under any obligation to obey the truth; for he cannot feel himself responsible to a mere law, although he may be sensible that to violate it brings pain and discomfort. But when he feels and acknowledges that all the laws of order in the universe are from the Divine Being, then he affirms the truth and begins to obey it from religion, and not only because disobedience is painful, or obedience is advantageous.

And this consideration shows us now, that these four camps according to the order in which they are named describe all the heavens from the highest to the lowest, and thus also all the principles which form the human mind into a heaven by beginning at the lowest step of the ladder of progress, and then advancing to the highest. For every one may embody all these principles in his life, since each human being may become a heaven in the least form, according to his degree, as an angel in any of the four. And we see from this

study, moreover, how each sentence in the Word is truly correspondent; wonderfully harmonious, and in a perfect series. And hence we can see, therefore, the importance, spiritually, of what is said about the tent of meeting setting forward, with the camp of the Levites in the midst of the camps. For, in the highest sense, Levi denotes the Lord, and the pure love proceeding from Him; and it is this love that gives conjunction with Him, this conjunction being signified by the name Levi, which means *cleaving* or *adhering*.

But, finally, only a few words are necessary in regard to the numbering of the camps. For a careful consideration of the correspondence of the numbers, as given in their proper places, shows that the quality of each heaven is correctly described thereby, according to the genius of those who constitute it, and according to the conjunction of one heaven with another. And the whole of this interesting account clearly shows, how perfectly the unity and the variety of the heavens is maintained, and also that the perfection of each heavenly society, and of every individual therein is constantly intensified and increased to eternity through the most perfect combination and adjustment of general and particular uses. Let each of us, therefore, while in our preparatory states on earth, be stimulated by our reading of the Word in its higher senses, to a more earnest co-operation with the Lord in the work of our eternal salvation.

CHAPTER III

SUMMARY OF THE SPIRITUAL SENSE

1. The derivations of celestial love from the Lord, vers. 1-4.
2. Charity is to be acknowledged as the living principle of the church from celestial good, vers. 6-10.
3. The Lord alone is the origin of charity with the man of the church; and charity is primary, although faith appears to be so, vers. 11-13.
4. Concerning the ordination and arrangement of truths from the good of charity, vers. 14-20.
5. The derivations, quality, state, governing principle, and functions of those in the good of charity in obscurity, vers. 21-26.
6. The same things with regard to those in the good of charity in brightness, vers. 27-31.
7. The governing principle of the spiritual heaven, ver. 32.
8. The derivations, quality, state, governing principle, and functions, of those in the good of faith in obscurity, vers. 33-37.
9. Concerning the state of those in the inmost heaven, and their function, ver. 38.
10. The general quality of all who are in love and charity as to Divine Good and Truth by influx from the Lord, ver. 39.
11. Concerning the general quality of the spiritual man as to faith derived from charity, vers. 40-43.
12. And concerning the salvation of those who acknowledge faith as primary, and yet sincerely worship the Lord, vers. 44-51.

THE CONTENTS OF EACH VERSE

1. Now these are the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai.

2. And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

1. The following are the derivations of Divine Good and Divine Truth when revelation is made to the church which is capable of receiving instruction :

2. From Divine Good proceeds celestial good in the inmost heaven; spiritual truth and good in the middle heaven; and natural truth and good in the ultimate heaven.

3. These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4. And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the presence of Aaron their father.

5. And the LORD spake unto Moses, saying,

6. Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister unto him.

7. And they shall keep his charge, and the charge of the whole congregation before the tent of meeting, to do the service of the tabernacle.

8. And they shall keep all the furniture of the tent of meeting, and the charge of the children of Israel, to do the service of the tabernacle.

9. And thou shalt give the Levites unto Aaron and

3. And each of these has its specific quality as manifested in truths from good, and united with good, and devoted to the ministry of good in the worship of the Lord.

4. But when spiritual truth and good are profaned by the man of the church, spiritual death is the consequence; and this occurs in the obscurity of good from the lack of truths, so that spiritual truth and good are not productive; yet still the church is amended, on the natural plane, by the ministry of natural truth and good, which are from the Lord through the celestial heaven.

5. And there is revelation from the Lord to the man of the church, by Divine Truth giving the perception,

6. That charity must be acknowledged as the living principle of the church from celestial good, and that truths from good must minister thereto.

7. Also that the inmost worship of the Lord from celestial good; the interior worship of the Lord from spiritual good; and all the externals of worship shall be from charity and truth united;

8. For all the externals of worship and all its internals, with the man of the church must make one and be conjoined in the outward act.

9. And charity must be acknowledged as proceeding

to his sons : they are wholly given unto him on the behalf of the children of Israel.

10. And thou shalt appoint Aaron and his sons, and they shall keep their priesthood : and the stranger that cometh nigh shall be put to death.

11. And the LORD spake unto Moses, saying,

12. And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the womb among the children of Israel ; and the Levites shall be mine :

13. For all the firstborn are mine ; on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast : mine they shall be ; I am the LORD.

14. And the LORD spake unto Moses in the wilderness of Sinai, saying,

15. Number the children of Levi by their fathers' houses, by their families :

from celestial good and truth, and this not only in general, but as to every particular with the man of the Spiritual Church.

10. But celestial good and truth alone are essentials of worship ; and there can be no genuine worship from selfish love and worldly love ; for the profanation of good and truth by these is spiritual death.

11. And there is further revelation from the Lord by Divine Truth giving the perception,

12. That the Lord alone is the origin of charity with the man of the church, and that this charity is primary with him in reality, although faith appears to be so in the order of regeneration ;

13. Because faith proceeds from the Lord through charity, when, by the work of redemption faith without charity is exterminated ; then faith conjoined therewith is sanctified with the man of the church both as to Internals and Externals, all good being from the Lord ; and the Lord alone being good itself.

14. Again there is revelation from the Lord by Divine Truth, with man, when he is in states of obscure good from lack of truths, and this gives the perception,

15. That truths from the good of charity are ordained and arranged by the Lord,

every male from a month old and upward shalt thou number them.

16. And Moses numbered them according to the word of the LORD, as he was commanded.

17. And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18. And these are the names of the sons of Gershon by their families; Libni and Shimei.

19. And the sons of Kohath by their families; Amram, and Izhar, Hebron, and Uzziel.

20. And the sons of Merari by their families; Mahli and Mushi. These are the families of the Levites according to their fathers' houses.

21. Of Gershon was the family of the Libnites, and the family of the Shimeites: these are the families of the Gershonites.

according to man's co-operation in the order of celestial and spiritual good, and this, too, as to every truth of faith in its commencement and in its progress.

16. And this ordination and arrangement is by Divine Truth from Divine Good through the influx of good into truths.

17. And the quality of truths from the good of charity is threefold, namely, those from the good of charity in obscurity; those from that good in brightness; and those from the faith of charity in obscurity,

18. The quality of truths from good in obscurity being, according to general principles, such as appertain to the understanding and to the life;

19. The quality of truths from good in brightness, according to general principles, being such as have relation to inmost good, interior good, exterior good, and external good;

20. And the quality of truths from the good of faith in obscurity being such as are internal and external respectively. These are the derivations of charity according to its various general forms of good.

21. For from the good of charity in obscurity are derived the general goods arising from the reception of truth in the understanding

and truth in the life. And those who are in the general goods are relatively in greater obscurity.

22. Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.

23. The families of the Gershonites shall pitch behind the tabernacle westward.

24. And the prince of the fathers' house of the Gershonites shall be Eliasaph the son of Lael.

25. And the charge of the sons of Gershon in the tent of meeting shall be the tabernacle, and the Tent, the covering thereof, and the screen for the door of the tent of meeting,

26. And the hangings of the court, and the screen for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27. And of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites:

22. And the quality of these according to ordination and arrangement as to truths from the commencement of faith to the acquisition of charity, is a holy state of good and fulness as to truth,

23. Their position corresponding to the obscurity of good in the ultimate heaven,

24. And their governing principle being obedience to the literal sense of the Word derived from its internal sense.

25. But the functions of this obscure good in the worship of the Lord and the work of salvation, are the preservation of the Word; of its genuine literal sense; of external worship thence, and of the doctrine concerning the Lord contained therein;

26. Of external worship generally, and of the doctrines of external worship in particular, which have relation to good internally and externally; also of the confirmation and conjunction of truth with good in such worship.

27. From the good of charity in its brightness are derived the general goods constituting the inmost, interior, exterior, and external thereof; and those who are in these

these are the families of the Kohathites.

28. According to the number of all the males, from a month old and upward, there were eight thousand and six hundred, keeping the charge of the sanctuary.

29. The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30. And the prince of the fathers' house of the families of the Kohathites shall be Elizaphan the son of Uzziel.

31. And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the screen, and all the service thereof.

32. And Eleazar the son of Aaron the priest shall be prince of the princes of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33. Of Merari was the family of the Mahlites, and the family of the Mushites :

general goods are, relatively, in less brightness.

28. And their quality according to ordination and arrangement as to truths from the commencement of faith to the acquisition of charity, is a new state of the life of charity, and fulness as to truths, from victory in temptations for the preservation of worship,

29. Their position corresponding to that of the middle heaven which is in the light of truth from charity.

30. And their governing principle is confidence in the Divine protection, from the interior truth of the Word confirmed in the life,

31. Their function being the preservation of the Word in its interiors, and of internal worship by the preservation of the essential principle of the Word, the good and truth thence derived, the worship of the Lord therefrom, the externals of worship in accordance therewith, the doctrine of interior truth, and the good of obedience from interior principles.

32. And Divine Good as manifested in Divine Truth protecting man from evil is the primary truth of the spiritual heaven, and the governing principle of those who are in the interior good which constitutes that heaven.

33. From the good of faith in obscurity are derived external obedience from a sense

these are the families of Merari.

34. And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

35. And the prince of the fathers' house of the families of Merari was Zuriel the son of Abihail: they shall pitch on the side of the tabernacle northward.

36. And the appointed charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the instruments thereof, and all the service thereof;

37. And the pillars of the court round about, and their sockets, and their pins, and their cords.

of duty, and reverence for truth from the literal sense of the Word, according to its appearances; and those who are of such a character are, relatively, in a greater degree of obscurity.

34. And their quality, according to ordination and arrangement as to truths, from the commencement of faith to the acquisition of charity, is victory over evil and the conjunction of faith and obedience,

35. Their governing principle being faith founded on the ultimate truth of the Word from the love of truth on the natural plane for its own sake, and their position being in the external of the ultimate heaven.

36. And the function of those who are in the obscurity of truth from good by faith, is the preservation of the Word in its outward form according to appearances, and of external worship in agreement therewith, involving the preservation of good and truth on the lowest plane, and of the ultimate truths by which the church is supported, as well as those things, intellectual and voluntary, by means of which the regeneration of man is promoted, such as worldly knowledges and merely natural uses;

37. With the preservation also of the goods and truths by which the forms of such external worship are supported, the conjunction of those with things internal,

and the strengthening of such support and conjunction as to particulars in every sphere.

38. And those that pitch before the tabernacle eastward, before the tent of meeting toward the sunrising, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

38. And those who have their position in the inmost heaven which is celestial, and who are thence in the highest light of truth from good, are in Divine Truth and Divine Good and the truths thence derived immediately proceeding from the Lord; and their function is the preservation of the supreme love of the Lord and the neighbour, or of the love of truth conjoined with good in the highest degree; nor is it possible that those who are out of the church, or in evil, can fulfil their uses, or occupy their position without spiritual death.

39. All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, by their families, all the males from a month old and upward, were twenty and two thousand.

39. And the quality of all those who are in love and charity of every degree, as to Divine Good and Truth by influx from the Lord, and according to general principles as embodied in truth, from the commencement of faith to the acquisition of charity, is that of the full conjunction of goodness and truth in every degree and on every plane of life.

40. And the LORD said unto Moses, Number all the firstborn males of the children of Israel from a month old and upward, and take the number of their names.

40. And further still, there is revelation from the Lord by Divine Truth, or the Divine Law, that the man of the Spiritual Church should know from the Lord, his quality as to faith, which is first with him in the order of time, even from its commencement to the acquisition of charity, by careful self-examination.

41. And thou shalt take

41. And at the same time

the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel..

with the acknowledgment that all charity or love which is the essence of faith, is entirely from the Lord, Who alone is life itself; and that, therefore, charity is really the firstborn, spiritually, and this not only as to interiors, but also as to exteriors, with the man of the church.

42. And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

42. And thus man, by Divine Truth from the Lord, is enabled to know his quality as to faith, and as to charity.

43. And all the firstborn males according to the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

43. This being in general, according to Divine ordination and arrangement, from the commencement of faith to the acquisition of charity, fulness of conjunction as to good with truth, and truth with good reciprocally, and also a holy state, with fulness as to remains.

44. And the LORD spake unto Moses, saying,

44. Also there is revelation from the Lord, by Divine Truth giving the perception,

45. Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle: and the Levites shall be mine; I am the LORD.

45. That charity is truly the primary principle of the church, both as to internals and externals, as derived from the Lord, Who alone is life itself.

46. And for the redemption of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are over and above the *number of* the Levites,

46. And, therefore, all those who are in faith from charity in the external of the church, and are in fulness as to remains, and are thus in faith leading to charity, or in truth leading to good, regarding faith as primary.

47. Thou shalt take five

47. Shall yet be saved, if

shekels apiece by the poll; after the shekel of the sanctuary shalt thou take them (the shekel is twenty gerahs):

they acknowledge the Lord sincerely from remains of good, individually and into the particulars of life, and by a holy state of truth derived from good; for truth is essentially from good, and thus faith is essentially from charity.

48. And thou shalt give the money wherewith the odd number of them is redeemed unto Aaron and to his sons.

48. And, on this account, must be ascribed by the man of the external church to the Lord, through the internal of the church.

49. And Moses took the redemption-money from them that were over and above them that were redeemed by the Levites:

49. And this actually takes place, according to Divine Law, with the man of the external church, who regards faith as primary, and yet acknowledges the Lord, and who is distinguished from those who are in the faith of charity, or in faith conjoined with charity.

50. From the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

50. For these also acknowledge the Lord, although they regard faith as primary; and their quality is, relatively, a full state as to faith, through conflict against evil according to their state.

51. And Moses gave the redemption-money unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

51. And they truly ascribe their life to the Lord, and have conjunction with the internal of the church, according to Divine Truth from Divine Good by the influx of Divine Good into their life of obedience.

REFERENCES AND NOTES

1. These being the generations of Aaron and Moses in the day when the Lord spake with Moses in Mount Sinai, denotes that the

following are the derivations of Divine Good and Divine Truth when revelation is made to the church which is capable of receiving instruction, 1145, 9946, 7010, 2001, 2951, 8753.

2. These being the names of the sons of Aaron, denotes that from Divine Good proceeds celestial good in the inmost heaven, for Aaron denotes the Lord, and also celestial good, which is Divine Good in the heavens as proceeding Divine Truth, the son in the highest sense denoting the Divine Truth proceeding, 9946, 9408, 8309, 2803; Nadab the firstborn and Abihu, denote spiritual truth and good in the middle heaven, 9811; and Eleazar and Ithamar denote natural truth and good in the ultimate heaven, 9812.

3. These being the names of the sons of Aaron, denotes that each has its specific quality as manifested in truths from good, 144, 489, 9946; the priests which were anointed denote truth united with good, 9954; and being consecrated to minister in the priest's office, denotes to be devoted to the ministry of good in the worship of the Lord, because the consecration of Aaron, or the "filling of his hand," denotes the state when man begins to act from good and no longer from truth leading to good; and this is represented by the offering of the second ram in the inauguration of Aaron into the office of the priesthood in Lev. viii. 10, 057.

4. Nadab and Abihu dying before the Lord when they offered strange fire, denotes "when spiritual truth and good are profaned, spiritual death is the consequence," because by dying is denoted spiritual death, 2908, by offering strange fire is denoted profanation, 9475, and Nadab and Abihu denote spiritual truth and good, 9811; the wilderness of Sinai denotes the obscurity of good from the lack of truths, 8753; not having any children, denotes not to be productive spiritually, 9325; and Eleazar and Ithamar ministering in the priest's office in the presence of Aaron their father, denotes that yet still the church is amended on the natural plane by the ministry of natural truth and good which are from the Lord through the celestial heaven, 9812, 9946, 9925.

5. This is evident because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

6. Bringing the tribe of Levi near, denotes that charity must be acknowledged as the living principle of the church, 3875, 3877, 3572; setting them before Aaron the priest, denotes acknowledgment of subordination to celestial good, 9946; and ministering to Aaron denotes that truths from charity must minister to celestial good, 9925, 9946.

7. Keeping the charge of Aaron, denotes the preservation of the inmost worship of the Lord from celestial good, 3382, 9946; keeping the charge of the whole congregation, denotes the preservation of the interior worship of the Lord from spiritual good, 7843; to do the service of the tabernacle, denotes to preserve all things of external worship, as appears from the representation of the tabernacle, 3210, and from the series; and it is said "from charity and truth united" because external worship when genuine, or the external act when genuine effects this union or conjunction, as the next verse shows.

8. The Levites keeping all the furniture of the tent of meeting and the charge of the children of Israel to do the service of the tabernacle, denotes that all externals of worship, and all its internals, with the man of the church, must make one and be conjoined in the outward act, because the furniture of the tent of meeting evidently denotes the externals of heaven and the church, 3540³; and in this connection the children of Israel denote their internals, 3654; while doing the service of the tabernacle or holy place, 3210, denotes the conjunction of the external with the internal by the outward act, 5947, 9776.

9. Giving the Levites unto Aaron and his sons; and their being wholly given unto him on the behalf of the children of Israel, denotes that charity must be acknowledged as proceeding from celestial good and truth, and this not only in general but as to every particular with the man of the Spiritual Church, 3875, 9946, 10,227, 3654. But it is said "not only in general but as to every particular," because of the repetition, which indicates that the acknowledgment is to be made both by the will and understanding, or by the internal and external man, and thus as to the whole man, 683.

10. Appointing Aaron and his sons, and their keeping their priesthood, denotes that celestial good and truth alone are the essentials of worship, 9946; and the stranger that cometh nigh being put to death, denotes that there can be no genuine worship from selfish love and worldly love, 4544; while by the stranger being put to death, is denoted that the profanation of good and truth by these is spiritual death, 2908.

11. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

12. "I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the womb among the children of Israel; and the Levites shall be mine," denotes that the Lord alone is the origin of charity with the man of the church, and that this charity is primary with him in reality; although faith appears to be so in the order of regeneration, 3875, 3654, 3325.

13. All the firstborn being the Lord's, denotes that faith proceeds from the Lord through charity, 8042, 8043; the day of smiting all the firstborn in Egypt, denotes that, by the work of redemption, faith without charity is exterminated, 7882, 7948; hallowing all the firstborn both man and beast, denotes that faith conjoined with charity is sanctified with the man of the church, both as to internals and externals, 8042, 7872; "mine they shall be," denotes that all good is from the Lord, 8042; and "I am the Lord," denotes that He alone is good itself, 2001.

14. The Lord speaking unto Moses in the wilderness of Sinai, saying, denotes, that again there is revelation from the Lord, by Divine Truth, with man when he is in states of obscure good from lack of truths; and that this gives perception, 2001, 2951, 7010, 8753, 1791, 1822.

15. Numbering the children of Levi, denotes that truths from the good of charity are to be ordained and arranged by the Lord, 10,217; by their fathers' houses and by their families, denotes according to

man's co-operation in the order of celestial and spiritual good, 7833, 917; and every male from a month old and upward, denotes as to every truth of faith in its commencement and in its progress, 725, 851, 10,225.

16. Moses numbering them, according to the word of the Lord, as he was commanded, denotes that this ordination and arrangement is by Divine Truth from Divine Good, through the influx of good into truths, 10,217, 7010, 2001, 5486.

17. These being the sons of Levi by their names, Gershon, and Kohath and Merari, denotes that the quality of truths from the good of charity is threefold, namely, those in the good of charity in obscurity; those from that good in brightness; and those from the faith of charity in obscurity, as appears from the meaning and signification of each name as follows: by sons are denoted truths, 489; by Gershon is meant *his banishment and change of pilgrimage*, and therefore he denotes the good of charity in obscurity, 9960²⁰, 1463; by Kohath is meant *congregation*, and therefore he denotes the good of charity in brightness, 6338, 7843; and by Merari is meant *bitterness*, and therefore he denotes the faith of charity in its obscurity, 7854.

18. These being the names of the sons of Gershon by their families, that is, Libni and Shimei, denotes that the quality of truths from good in obscurity is, according to general principles, such as appertains to the understanding and to the life, because by name is denoted quality, 144; by sons are denoted truths, 489; by families are denoted general principles of good and truth, 7833, 7230²; by Gershon is denoted good in obscurity, ver. 17; Libni means *whiteness*, and therefore by him is denoted the truth which relates to the understanding, 3993; and Shimei means *my reputation*, or *my fame*, and therefore by him is denoted the merely natural love of approbation, and thus, in the best sense, good which appertains to the life or will, 1308.

19. The sons of Kohath by their families being Amram, and Izhar, and Hebron, and Uzziel, denotes the quality of truths from good in brightness, according to their general principles, which are such as have relation to inmost good, interior good, exterior good, and external good, because sons denote truths, 489; families denote general principles or derivations of good and truth, 7833, 7230²; by Amram is meant *an exalted people*, and therefore he denotes inmost good and truth, 795, 1259; by Izhar is meant, *fine olive oil*, and therefore he denotes interior good, 886; by Hebron, is meant *association*, or *friendship*, and therefore he denotes exterior good, 3875⁵; and by Uzziel is meant *the strength of God or the kid of God*, and therefore he denotes external good, 6343, 7832; and in addition, the order in which these names are mentioned indicates successive degrees of good.

20. The sons of Merari by their families being Mahli and Mushi; and these being families of the Levites according to their fathers' houses, denotes that the quality of truths from the good of faith in obscurity, is internal and external respectively; and that these are the derivations of charity according to its various general forms of good. The proofs are as follows: sons denote truths, 489; families denote general principles or derivations of good and truth, 7833.

7230²; by Mahli is meant *weak* or *diseased*, and therefore he denotes the quality of the internal good derived from the good represented by Merari, as compared with the good denoted by the other families of the Levites, 3820, 5712; by Mushi is meant *that which touches* or *takes away*, and therefore he denotes the most external good, which is disposed to separate itself from higher good and is sensual, or corporeal, 10,130, 1581; and the families of the Levites according to their fathers' houses, denotes the derivation of charity according to the various forms of good, 7833, 7230².

21. Of Gershon there being the family of the Libnites and the family of the Shimeites; and these being the families of the Gershonites, denotes that from the good of charity in obscurity, are derived the general goods arising from the reception of truth in the understanding and of truth in the life; and that those who are in these general goods are relatively in greater obscurity, vers. 17, 18, 5114.

22. Numbering them denotes quality according to ordination and arrangement, 10,217; according to the number of the males, denotes as to truths, 725; from a month old and upward, denotes from the commencement of faith to the acquisition of the good of truth which is incipient charity, 851, 10,225; seven thousand denotes a holy state of good, 716; and five hundred, denotes fulness as to truths, 10,253.

23. The families of the Gershonites pitching behind the tabernacle westward, denotes that their position corresponds to the obscurity of good in the ultimate heaven, 3708, 9755, 1616.

24. The prince of the fathers' house of the Gershonites being Eliasaph the son of Lael, denotes that their governing principle is obedience to the literal sense of the Word, derived from its internal sense, because Eliasaph means increased of God, and the Word is completed in its literal sense; and Lael denotes that from which the literal sense is derived, namely, the internal sense, 4981, 10,331, 8944.

25. The charge of the sons of Gershon in the tent of meeting, denotes the functions of this obscure good in the worship of the Lord and the work of salvation, 3382, 3540³; the tabernacle denotes the Word, 3439; the tent denotes the genuine literal sense, 3439, the covering denotes external worship thence, 9632; and the screen for the door of the tent denotes doctrine concerning the Lord contained therein, 2576.

26. The hangings of the court, denote external worship generally, because they signify the truths of the ultimate heaven, 9743; the screen for the door of the court, denotes the doctrines of external worship in particular, because it signifies introduction into the ultimate heaven, and also a guard lest it should be entered by any except by those who are prepared, truths adapted to that heaven being the means, 9763, 2576⁷; which is by the tabernacle, and by the altar round about, denotes which have relation to good internally and externally, 3210, 9714; and the cords of it for all the service thereof, denotes the confirmation and conjunction of truth with good in such worship, 9777, 5947.

27. Of Kohath there being the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the

family of the Uzzielites; and these being the families of the Kohathites, denotes that from the good of charity in its brightness, are derived the general goods constituting the inmost, interior, exterior, and external thereof; and that those who are in these general goods are relatively in less brightness, vers. 17, 19, 5114.

28. According to the number of all the males, denotes their quality according to ordination and arrangement as to truths, 10,217, 725; from a month old and upward, denotes from the commencement of faith to the acquisition of the good of faith, which is incipient charity, 851, 10,225; eight thousand and six hundred denotes a new state of the life of charity and fulness as to truths from victory in temptations, 2044, 737, 7973; keeping the charge of the sanctuary, denotes for the preservation of worship, 3210, 3382.

29. The families of the sons of Kohath pitching on the side of the tabernacle southward, denotes that their position corresponds to that of the middle heaven which is in the light of truth from charity, 9684, 1616.

30. The prince of the fathers' house of the families of the Kohathites being Elizaphan the son of Uzziel, denotes that their governing principle is confidence in the Divine protection from the interior truth of the Word confirmed in the life, because a prince denotes primary truth, and thus a governing principle, 1482; by Elizaphan is meant *one whom God protects*, and therefore he denotes confidence in the Divine protection, 8975; and by Uzziel is meant *the power of God or the kid of God*, and therefore he denotes the interior truth of the Word confirmed in the life, there being no protection from truth only in the understanding, and not in the will or love, 6343 7832.

31. The charge of the Kohathites, denotes the functions of the spiritual, ver. 29; the ark denotes the Word in its interiors, because it denotes the Lord especially as to His Divine Truth, 9485; the table denotes the good of love, and the good of faith, which is charity, and thus it denotes the essential principle of worship and of the Word, 9527, 9545; the candlestick denotes the spiritual heaven, and also the truth of faith, which enlightens the mind, and thus the table signifies good, and the candlestick truth, 9548; the altars denote worship, 9714, 10,177; the vessels of the sanctuary, denote the externals of worship, 10,340; the screen denotes the doctrines of interior truth, 2576¹, 9670; and the service thereof, denotes the good of obedience from interior principles, 3409.

32. Eleazar the son of Aaron, the priest, denotes Divine Good as manifested in Divine Truth, 9946; the word Eleazar means *the help of God* and the *court of God*, and therefore denotes the Lord protecting man from evil, 8652; a prince denotes a primary truth, and thus a governing truth, 1482; and governing the princes of the Levites, and having the oversight of them that keep the charge of the sanctuary, denotes the governing principle of those who are in the interior good which constitutes that heaven, 3875, 3210.

33. Of Merari there being the family of the Mahlites, and the family of the Mushites; and these being the families of Merari, denotes that from the good of faith in obscurity are derived external obedience from a sense of duty, and reverence for truth in the literal

sense of the Word according to its appearances; and that those who are of such a character are, relatively, in a greater degree of obscurity, vers. 17, 20, and 5114.

34. Those that were numbered of them according to the number of all the males, denotes their quality as to ordination and arrangement according to truths, 10,217, 725; from a month old and upward, denotes from the commencement of faith to the acquisition of the good of faith, which is incipient charity, 851, 10,225; and six thousand and two hundred, denotes victory over evil and the conjunction of faith and obedience, 737, 5194.

35. The prince of the fathers' house of the families of Merari, being Zuriel the son of Abihail, denotes, 1482, that the governing principle of those in the good of faith in obscurity, is faith founded on the ultimate truth of the Word from the love of truth, on the natural plane, for its own sake, because by Zuriel is meant *God is my rock*, and therefore he denotes faith founded on the ultimate truth of the Word, 2760 preface, and by Abihail is meant *the father of strength*, and therefore he denotes the love of truth, 3703, 3727 end; and their pitching on the side of the tabernacle northward, denotes that their position is in the external of the ultimate heaven, 3708, 9648, 1616.

36. The appointed charge of the sons of Merari, denotes the function of those who are in the obscurity of truth from good by faith, 3382, 489, 3708; the tabernacle denotes worship and the Word, here, in their outward form and appearances according to the series, 3210; the boards denote the good which supports heaven, 9634; the bars denote the power of good by truths, 4024, 9496³; the pillars and sockets denote the ultimate good and truth by which the church is supported, 9757; and the instruments and the service, denote those things, intellectual and voluntary; by means of which the regeneration of man is promoted, such as worldly knowledges and merely natural uses, 5948, 5949, 3409.

37. The pillars of the court round about, and their sockets, or bases, denote the goods and truths by which the forms of such external worship are supported, 9741, 9757; and the pins and cords, denote the conjunction of those things with what is internal, and the strengthening of such support and conjunction as to particulars in every sphere, 9854, 9777.

38. Those that pitch before the tabernacle eastward, before the tent of meeting towards the sun rising, being Moses and Aaron and his sons, denotes that those who have their position in the inmost heaven, which is celestial, and who are thence in the greatest light of truth from good, are in Divine Truth and Divine Good, and the truths thence derived immediately proceeding from the Lord, because "before the tabernacle eastward, and before the tent of meeting toward the sun rising," denote the inmost heaven as to its internal and external, 3708, 9668, 683; and Moses and Aaron and his sons denotes Divine Truth and Divine Good and the truths thence proceeding, which are immediately from the Lord, 7010, 9946; their keeping the charge of the sanctuary for the charge of the children of Israel, denotes that their function is the preservation of the supreme love of the Lord and the neighbour, or of the love of truth conjoined with good in the highest degree, 3210, 9680, 3654, 3382; and the

stranger that cometh nigh being put to death, denotes that it is not possible for those who are out of the church, or in evil to fulfil their uses, or occupy their position without spiritual death, 1097, 2049, 9378, 2908.

39. All that were numbered of the Levites, denotes the quality of all those who are in love and charity of every degree, 3875, 10,217; which Moses and Aaron numbered, denotes as to Divine Truth and Good, 7010, 9946; at the commandment of the Lord, denotes by influx from the Lord, 5486; by their families, denotes according to general principles, 7833; all the males, denotes as embodied in truths, 725; from a month old and upward, denotes from the commencement of faith to the acquisition of the good of faith which is incipient charity, 851, 10,225; and twenty and two thousand denotes the full conjunction of good and truth in every degree and on every plane of life, because twenty-two is a multiple of two, 5194.

40. By the Lord saying to Moses, is denoted revelation by Divine Truth, 2001, 7010, 1822; numbering denotes knowing, from the Lord, the quality of our spiritual life, 10,217; the firstborn males, denote faith, which is first in the order of time, 352; from a month old and upward, denotes from the commencement of faith to the acquisition of charity, 851, 1022⁵; and taking the number of the names, denotes the discovery of quality by careful self-examination, 144, 10,217.

41. Taking the Levites for the Lord, denotes the acknowledgment that all charity or love is really the firstborn, 3875; "I am the Lord," denotes that the Lord is love itself and that charity is from Him, 2001; instead of the firstborn of the children of Israel, denotes instead of faith which is apparently primary with the man of the Spiritual Church, 352, 3654; and the cattle of the Levites instead of all the cattle of the children of Israel, denotes that this is true, not only of the internal of the church, but also of the external, 7424.

42. Moses numbering, as the Lord commanded him, all the firstborn among the children of Israel, denotes that thus man, by Divine Truth from the Lord, is enabled to know his quality as to faith and as to charity, 7010, 10,217, 5486, 352.

43. All the firstborn males, according to the number of the names of those that were numbered of them, properly denotes the quality of faith, or truth, according to Divine ordination and arrangement, 352, 144, 725, 10,217; from a month old and upward, denotes from the commencement of faith to the acquisition of charity, 851, 10,225; and twenty and two thousand and two hundred and three score and thirteen, denotes fulness of conjunction as to good with truth, and truth with good, reciprocally, and also a holy state with fulness as to remains. For twenty-two thousand denotes the full conjunction of good with truth being spoken of the Levites, ver. 39, and two hundred denotes the conjunction of truth with good, being spoken of the Israelites, 5194; and three score and thirteen denotes a holy state and fulness as to remains, since sixty denotes fulness of remains, 5335, and thirteen denotes a holy state of remains, 2109.

44. This is evident because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

45. Taking the Levites instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of their cattle; and the Levites being the Lord's, denotes that charity is truly the primary principle of the church, both as to internals and externals, as derived from the Lord Who alone is Life Itself, ver. 41.

46. The redemption of the two hundred and three score and thirteen, of the firstborn of the children of Israel, which are over and above the Levites, denotes that all those who are in faith from charity, in the external of the church, are to be redeemed, because the Israelites signify the external of the church, and the Levites the internal, as is evident from their respective positions in the encampment about the tabernacle, and also from the signification of the Levites, 3875, 3654; two hundred denotes the reciprocal conjunction of truth with good, ver. 43; three score and thirteen denotes fullness and holiness as to remains, 5335, 2109; and their being over and above the number of the Levites, denotes that they are in faith leading to charity, or in truth leading to good, and regard faith as primary, since the expression implies a distinction from those in faith conjoined with charity.

47. Taking five shekels apiece by the poll, denotes the sincere acknowledgment of the Lord from remains individually and as to the particulars of life, 2959; taking them after the shekel of the sanctuary, denotes from a holy state of truth derived from good, 10,221; and the shekel being twenty gerahs, denotes that truth is essentially from good, and thus faith is essentially from charity, 10,222.

48. Giving the money wherewith the odd number is redeemed to Aaron and to his sons, denotes that the good and truth of remains is from the Lord, and must be ascribed to Him through the internal of the church, 10,227, 9946, 2959.

49. Moses taking the redemption money from them that were over and above them that were redeemed by the Levites, denotes that this, actually, takes place according to Divine Law with the man of the external church who regards faith as primary, and yet acknowledges the Lord, and who is distinguished from those who are in the faith of charity or in faith conjoined with charity, 7010, ver. 46, 3875.

50. Moses taking the money from the firstborn of the children of Israel, denotes that these also acknowledge the Lord although they regard faith as primary, 10,227, ver. 46; and one thousand three hundred, and three score and five shekels, after the shekel of the sanctuary, denotes a full state as to faith through conflicts against evil according to their state, 5955, 737, 5708, 10,221.

51. Moses giving the redemption money to Aaron and his sons, according to the Word of the Lord, as the Lord commanded Moses, denotes that the external men as well as the internal, like the spiritual as distinguished from the celestial, truly ascribe their life to the Lord, and have conjunction with the internal of the church, according to Divine Truth from Divine Good by the influx of Divine Good into their life of obedience, 7010, 9946, 5486.

Let us consider for a moment, the state in which mankind would be without any knowledge whatever of the Lord and of a future state.

It is true, that this cannot properly be said of the world in which we live. For mankind not only has such a revelation, but the human race has never been without it. Traditions of a golden age, have been handed down from time immemorial; and there could not have been such a happy state with no knowledge of a Divine Being and a future life. And in the revelation made to this New Age we are told that the earliest inhabitants of this earth, who lived like wild animals, were, nevertheless, regenerated, 286; and they could not have been regenerated apart from a revelation giving them a knowledge of the Lord, and of the future state.

But not only so. In the revelation that the world now has in the Bible, which has been acknowledged as a revelation ever since the first part of it was written by Moses, there is an allegorical description of the spiritual state of that earliest race of men (Gen. i.-ii.); and we now may know from it, that they had definite instruction that it would be dangerous for them to ascribe their life to themselves, and not to the Lord (Gen. i. 3, ii. 16-17). Hence, then, our revelation contains a part of the most ancient one; and we ought not to forget that.

But still we may know how lamentable is the state of those without a revelation, from thinking of that of those, who in the present day, as well as in all past time, are, or have been, ignorant of it, or who have denied it. And these remarks are made to show the great importance of the revelation given to Moses by the Lord in Mount Sinai, as the beginning of our chapter states. Do not let us then forget the strict historical statement here made. We need not, however, suppose, that when the Lord commanded Moses to number the Levites as He did, nothing else was contained in the directions given, but what concerned them and the Israelites. For surely revelation from the Divine Being involves a great deal more than such things. Hence, then, we must look for something more than the history in the Word of the Lord, and thus in the generations of Aaron and Moses. For these generations, as the references show, describe the derivations of Divine Good and Truth, which we are all capable of understanding to be such as they are described in the first section of the connected series to the end of ver. 4. For if these things were not true, neither the spiritual nor the natural worlds could have existed, nor could the human race have existed and have been regenerated. This, then, is our great lesson to begin with; and we now therefore may proceed to study the succeeding sections.

But how much more valuable is it to have the gift of charity, or love to the neighbour, and to acknowledge that it is from the Lord than it is to perceive, that we have a true revelation. Charity is the living principle of the church in ourselves. When we have it, it never fails, and is never idle. It loves to work for the good of all; and it regards all kinds and degrees of usefulness from those things that concern our souls to those which concern our bodies, as worthy of a proper share of attention. And this is all involved in the second section to the end of ver. 10. "All religion has relation to life, and the life of religion is to do good" (*Doct. of Life*, 2). The outward act, in which true charity is fully expressed, is at once the complex, the continent, and the basis of the higher life. But this outward act would be vitiated if celestial good, or love to the Lord, were not within it, as the essential. For you cannot separate this from charity. If you show me a man that is truly charitable I will affirm that that man loves the Lord, even if he is ignorant of true doctrine concerning Him. Charity, however, is intermediate, and thus

ministers on the one hand to celestial and on the other to natural things, as appears from ver. 7, where the full conjunction of all man's powers in action is expressed by *doing* the service of the tabernacle. Nor must we neglect the caution at the end of the section, by assuming the worship of the Lord merely outwardly, because such hypocrisy involves spiritual death, or in other words separation from Him.

The third section is short, but it is very weighty. We must not put faith before charity, although the former may appear to us exceedingly important in our early religious experiences; for who does not know that what a man *loves*, is of far more consequence than what he *thinks* or *believes* intellectually? Now this reminds us of Cain and Abel in the most ancient allegory, and warns us to beware lest we give to faith undue pre-eminence, and destroy charity by neglecting the cultivation of the heart, and its affections, and at length by asserting that faith alone will save us. This contention has been the bane of all preceding churches. Let us not contaminate ourselves with it in our daily lives; for it is possible to do this by neglecting our obvious duty, while yet with our lips we loudly praise even the genuine doctrine that faith apart from charity, and good works expressing both together, is dead.

And therefore we are to pay attention to what follows in respect to the numbering of the Levites, not forgetting that these, considered as distinct from the priests on the one hand, and the people on the other, denote the worship of the Lord and the work of salvation among those in natural good derived from the Lord through celestial and spiritual good, 10,017. For this is the reason why the families of the Levites represent different qualities of good in the ultimate heaven, as described from vers. 14-37, while yet it sometimes happens that they signify also either celestial good, or spiritual good as the case may be, 3875, 3877, chap. ii. 17. In fact, the camp of the Levites in the midst of the camps when the army set forward, is a fine symbolic description of the stimulating presence of Divine Love operating even in the natural man. But observe, before proceeding, that it is said, "Number the *sons* of Levi, every male," to indicate, ordination and arrangement as to truths, because the quality of good is according to truths, by which it is formed.

Now this description, therefore, involves a very great practical lesson, which, it is to be feared, many do not learn well enough as they journey through the wilderness of this world. For they often forget, in their anxiety about being good, that they cannot be good unless they act according to truths, since the truth every one loves best, is an indication of the good that he delights in. Or again, some are so very eager in their pursuit of truth, or in the acquisition of knowledge, that they are disposed to neglect charity, and therefore, if they proceed at all, they do so but slowly. And hence we may see the importance of conjoining faith with love and charity in definite actions. And as the whole camp of the Israelites could not have proceeded at all unless each division of the Levites, denoted by Gershon, and Kohath and Merari, had done its proper duty, so neither can the spiritual, or celestial man advance, when the natural affections and powers do not co-operate. Consider, therefore, how very much more is involved, in this description of the derivations, numbers, positions, governors and functions of the Levites, than appears upon the surface. And in reality, it shows that there is no action in our lives that we ought to consider insignificant to be used in order to promote our spiritual progress.

It is impossible indeed, in this short commentary, to speak at

length on the particulars named up to the point just above indicated, but as an illustration of the value of applying the correspondence of the names of persons, a comparison may be made of the spiritual signification of the princes of the four camps of the Levites in this chapter with that of the leaders of the four camps in chapter ii. Beginning with the east, we find that the leading principle of the celestial heaven is, according to the correspondence of Nahshon the son of Amminadab, truth immediately proceeding from good; and turning to the same quarter in this chapter we observe that, practically, the same principle is denoted by Moses and Aaron and his sons, for they signify "Divine Truth and Divine Good, and the truths thence derived immediately proceeding from the Lord," ver. 38. Again taking the south, in the former chapter, we notice that the leading principle of the middle heaven, according to the correspondence of Elizur the son of Shedeur, is faith from charity, which is the foundation of the church, and also that, in this chapter, the correspondence of Elizaphan the son of Uzziel is "confidence in the Divine protection, derived from the interior truth of the Word confirmed in the life," which amounts to the same thing, ver. 30. Thirdly, we come to the west, and in the former chapter we observe that the leading principle of the obscure good of the ultimate heaven is, according to the correspondence of Elishama the son of Amihud, obedience to truth from the love of good, while in this chapter, the correspondence of Eliazaph the son of Lael, is "obedience to the literal sense of the Word, derived from its internal sense," ver. 24. And, lastly, taking the north in chap. ii, we see that the leading principle of those in the obscure truth of the ultimate heaven, according to the correspondence of Ahiezer the son of Ammishaddai, is good which aids, derived from Divine Truth which protects man in temptations, and also that, in this chapter, the correspondence of Zuriel the son of Abihail is "faith founded on the ultimate truth of the Word, from the love of truth on the natural plane for its own sake," ver. 35.

And now, in conclusion, we have a very interesting subject to take into consideration, namely, the distinction between those who are in faith, and those who are in charity generally; and between those who are in faith alone from an evil life, and those who are in faith alone from doctrine only, and not from an evil life. For the Levites taken all together, clearly denote those who are in charity, as distinguished from those who are in love to the Lord, and who are represented by the priests; and we have already seen that although these are separate, yet they are conjoined by this, namely, that there can be no true love to the neighbour, with one who does not love the Lord as well, nor can any one truly love the Lord, and not at the same time love the neighbour, this conjunction clearly arising from the nature of the Lord's love. But the number of the Levites was exactly twenty-two thousand; and when we reflect on this number, we perceive that it not only signifies "the full conjunction of good and truth in every degree and on every plane of life," ver. 39, but we recognize also, that while a thousand denotes fulness, 2575, twenty and two, which both signify conjunction, also may denote, since it is love by which only there is conjunction, love to the Lord as the inmost, and love to the neighbour as the outward expression of love to the Lord. Hence, then, we can now proceed, and consider the difference between the Levites taken all together, and the children (or sons) of Israel taken all together. For the former denote all in charity, and the latter denote all in faith, or truth, a son, and a male, specifically denoting truth. But the whole

number of the children of Israel, was *twenty-two thousand two hundred three score and thirteen*, thus showing, correspondentially, that love and charity were involved with those who were in faith, because twenty-two thousand was the number of the Levites. And therefore, it is said, that the children of Israel, taken all together, represent those in faith conjoined with charity, and not those in faith without charity in this case, these being denoted by the first-born of the Egyptians who perished, although not named here.

But now we have to notice, that although all in genuine faith are in faith conjoined with charity, yet some are disposed, in the beginning of regeneration especially, to give to faith an undue pre-eminence, and that these are represented by the persons numbered above twenty-two thousand, namely, the two hundred three score and thirteen. Again, however, by examining the correspondence of this number, which gives their real quality, we see that notwithstanding their exaltation of faith above charity externally, they do it not internally; for two hundred signifies their conjunction with the Lord, which can only be by charity or by love; that they have this love within them by virtue of remains, which are signified by the five shekels; and from the fact also that the shekel is called the shekel of the sanctuary, denoting thus the conjunction of truth with good a second time, or externally, by acknowledgment of the Lord and obedience to Him; and the reason is given, namely, that they act essentially from good, when yet ostensibly they are exalting faith. And that this is their state is fully confirmed from a study of the number of shekels, which being exactly five times the number of persons in excess of the Levites, yet correctly signifies "a full state as to faith through conflict against evil according to their state," the five evidently denoting not much, but a little as compared with the quality signified by twenty-two thousand, and hence again we learn that, according to the poet—

"There's a Divinity that shapes our ends,
Rough-hew them how we will."

For the "Divinity" is essentially Divine Love in the inmost of all things collectively, and in the inmost of each person taken separately, interpenetrating all the lower affections, and stimulating all the derivative intellectual powers, wherever any individual is disposed willingly to do the Lord's will, notwithstanding the fact that he has been externally educated into the belief that nothing but faith alone saves him. Now we must remember this fact, therefore, of the universality of the Divine influence in order to discern clearly that there are thousands of good Christians, or may be such, in every denomination of the Spiritual Church, who are really in charity and love while earnestly exalting faith only as saving; and that such persons form, as it were, the border of the Lord's garment or of His robe of righteousness, where the bells and the pomegranates are in regular order, or where lowest truths are conjoined with good (Exod. xxviii. 31-35) in innocence and humility.

CHAPTER IV

SUMMARY OF THE SPIRITUAL SENSE

1. The ordination and arrangement of those in the spiritual heaven is distinguished from that of those in charity generally, and their function is the cultivation and preservation of the inmost affections of love and charity, vers. 1-16.

2. But those who constitute the spiritual heaven are also not to be separated from those in charity generally; and although they minister to celestial things, they cannot perform the functions of the celestial, vers. 17-20.

3. Concerning the ordination and arrangement of those who are in the obscure good which constitutes the internal of the ultimate heaven, and concerning their functions, vers. 21-28.

4. The same in regard to those who constitute the external of the ultimate heaven, vers. 29-33.

5. Concerning the ordination and arrangement of those in the spiritual heaven, who perform some function in the worship of the Lord and in the work of salvation, with a description of their quality, vers. 34-37.

6. The same with regard to those in the internal of the ultimate heaven, 38-41.

7. And the same with regard to those in the external of the ultimate heaven, vers. 42-45.

8. Also the quality of all those who are in charity taken together, according to ordination and arrangement, is a new state of life through regeneration, fulness as to truths, and fulness of conjunction both as to good and truth mutually and reciprocally, vers. 46-49.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses and unto Aaron, saying,

2. Take the sum of the sons of Kohath from among the sons of Levi, by their families, by their fathers' houses,

1. There is revelation from the Lord by Divine Truth and Divine Good giving the perception,

2. That the ordination and arrangement of truths in the spiritual heaven, or in the spiritual degree of the human mind, is to be distinguished from that of those who are in charity generally as to interior goods, as to inmost good,

3. From thirty years old and upward even until fifty years old, all that enter upon the service, to do the work in the tent of meeting.

4. This is the service of the sons of Kohath in the tent of meeting, *about* the most holy things :

5. When the camp setteth forward, Aaron shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the testimony with it :

6. And shall put thereon a covering of sealskin, and shall spread over it a cloth all of blue, and shall put in the staves thereof.

7. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and the cups to pour out withal : and the continual bread shall be thereon :

8. And they shall spread upon them a cloth of scarlet, and cover the same with a covering of sealskin, and shall put in the staves thereof.

3. And as to quality with respect to truths leading to good, and truths confirmed in good, in order that they may perform their functions in regard to the worship of the Lord and the work of salvation.

4. And this function is the cultivation and preservation of the inmost affections of love and charity.

5. For in every change of state celestial love and the truths thence derived are the inmost moving powers, which, by means of inmost appearances of truth, protect inmost love;

6. And these, again by interior truths by such as are exterior; and the whole being supported and conjoined by truths most external.

7. Also it is the function of celestial love and its truths to protect spiritual good derived from celestial good in the middle heaven, by means of exterior celestial truths, so that the knowledges of interior and exterior celestial good and truth in the natural man, may be conjoined with celestial good pre-eminently, and also with spiritual good pre-eminently, and with both continually,

8. Being also protected by the operation of spiritual good and truth internally, and natural good and truth externally, together with this good and truth embodied in

action, so that the spiritual man is prepared to make progress.

9. And they shall take a cloth of blue, and cover the candlestick of the light, and its lamps, and its tongs, and its snuff-dishes, and all the oil vessels thereof, wherewith they minister unto it :

9. Also celestial love and the truths thence proceeding provide for the protection of the spiritual heaven, wherein are truths interior and exterior, truths purificatory and evacuatory, and truths receptive of good and ministering thereto by means of spiritual truth conjoined to celestial good,

10. And they shall put it and all the vessels thereof within a covering of sealskin, and shall put it upon the frame.

10. And also by means of natural truths grounded in good, and doctrinals which sustain and support good ;

11. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of sealskin, and shall put in the staves thereof :

11. Also the inmost worship of the Lord in the spiritual heaven, which is worship from charity, is protected in the same way ;

12. And they shall take all the vessels of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of sealskin, and shall put them on the frame.

12. As well as all ministering scientifics and doctrinals by which this worship is performed.

13. And they shall take away the ashes from the altar, and spread a purple cloth thereon :

13. Moreover celestial good and truth are instrumental in the removal from spiritual worship of all those things which have served their purpose, and the retention of which would prevent progress, and in protecting that worship itself by the celestial love of good ;

14. And they shall put upon it all the vessels thereof, wherewith they minister about it, the firepans, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of sealskin, and put in the staves thereof.

15. And when Aaron and his sons have made an end of covering the sanctuary, and all the furniture of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch the sanctuary, lest they die. These things are the burden of the sons of Kohath in the tent of meeting.

16. And the charge of Eleazar the son of Aaron the priest shall be the oil for the light, and the sweet incense, and the continual meal offering, and the anointing oil, the charge of all the tabernacle, and of all that therein is, the sanctuary, and the furniture thereof.

14. And thus, too, are all things ministering to this worship, namely, those which have reference to love interior and exterior, those which have reference to truth interior and exterior, and those which are essential in worship, similarly protected.

15. And when celestial love and its truths thus protect the true worship of the Lord, and all things which minister thereto, in order that there may be progress in spiritual life, then it is the function of the spiritual heaven and the spiritual man, who is a heaven or is preparing for heaven, to promote such progress, but he cannot perform the functions proper to the celestial loves, nor can he realize the celestial things thereof, for this would cause the destruction of his own life of charity; but nevertheless spiritual love ministers to celestial love in the worship of the Lord and the work of salvation.

16. But spiritual truth, which is immediately from celestial love, alone preserves essential celestial good, from which proceeds truth, all things that are grateful and acceptable in worship, all worship from charity, all that promotes the conjunction of good and truth, all things in general having relation to worship, all things in particular, and all things ministering thereto internal and external.

17. And the LORD spake unto Moses and unto Aaron, saying,

17. And there is revelation from the Lord by Divine Truth and Divine Good giving the perception.

18. Cut ye not off the tribe of the families of the Kohathites from among the Levites :

18. That all those who are in charity and in the faith of charity, and who constitute the spiritual heaven for the uses just described, are not to be separated from those in charity there generally ;

19. But thus do unto them, that they may live, and not die, when they approach unto the most holy things : Aaron and his sons shall go in, and appoint them every one to his service and to his burden :

19. And in order that they may enjoy their specific good without loss of spiritual life, when they minister in the holy things appertaining to celestial love, or to the inmost heavens, they shall be supported by influx from celestial love and its truths from that heaven, and shall receive their love of use internal and external, thence.

20. But they shall not go in to see the sanctuary even for a moment, lest they die.

20. But still they cannot come into the perception of good and truth enjoyed by the celestial, nor ought they to aspire after such perception, lest they should lose their own proper life of charity.

21. And the LORD spake unto Moses, saying,

21. Further there is revelation from the Lord by Divine Truth giving perception to the man of the church,

22. Take the sum of the sons of Gershon also, by their fathers' houses, by their families ;

22. That those who are in the obscure good, which constitutes the internal of the ultimate heaven both as to interior and exterior things are ordained and arranged according to their quality,

23. From thirty years old and upward until fifty years old shalt thou number them ; all that enter in to

23. With respect to truths leading to good, and truths confirmed in good, in order that they may perform their

wait upon the service, to do the work in the tent of meeting.

24. This is the service of the families of the Gershonites, in serving and in bearing burdens :

25. They shall bear the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of sealskin that is above upon it, and the screen for the door of the tent of meeting ;

26. And the hangings of the court, and the screen for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and whatsoever shall be done with them, therein shall they serve.

27. At the commandment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burden, and in all their service : and ye shall appoint unto them in charge all their burden.

28. This is the service of the families of the sons of the Gershonites in the tent of meeting : and their charge shall be under the hand of Ithamar the son of Aaron the priest.

function in regard to the worship of the Lord and the work of salvation.

24. And this is the function of those in the internal of the ultimate heaven in the cultivation of good internal and external.

25. They support the interior truths of faith which belong to those in the second heaven, the exterior truths of faith which belong to their own heaven, the external truths there, the external good there, and the appearances of truth which are the medium between their own heaven and the second.

26. Also they support the truths of the external of the ultimate heaven ; the doctrine of the Lord therein, as to truth and as to good ; and all inferior truths which minister thereto in some specific use ; for by these they worship.

27. And all these functions are performed through the influx of celestial good and its truths into every act of external worship and internal ; and thus celestial love and its truths are present in things most external.

28. These are the functions of those in the obscure good of the ultimate heaven in the worship of the Lord and the work of salvation ; and their ruling motive is the love of natural good received from

the Lord and expressed with power in natural truth.

29. As for the sons of Merari, thou shalt number them by their families, by their fathers' houses;

29. But with regard to those in the external of the same heaven, their ordination and arrangement also is according to exterior and interior good.

30. From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth upon the service, to do the work of the tent of meeting.

30. With respect to truths leading to good and truths confirmed in good, with all who perform some function internal or external connected with the worship of the Lord and the work of salvation.

31. And this is the charge of their burden, according to all their service in the tent of meeting; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof;

31. And this is their office according to their function: the preservation of the Word in its ultimate form according to appearances, and of all external worship in agreement therewith; involving the preservation of good and truth on the ultimate plane.

32. And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall appoint the instruments of the charge of their burden.

32. And also all the truths by which such external worship is supported, the conjunction of these with things internal, and the confirmation of such support and conjunction as to particulars in every sphere of life; and according to the specific quality of each individual, shall his office and his uses be.

33. This is the service of the families of the sons of Merari, according to all their service, in the tent of meeting, under the hand of Ithamar the son of Aaron the priest.

33. These are the functions of those in the external of the ultimate heaven in the worship of the Lord, and the work of salvation, and their ruling motive also shall be the love of natural good received from the Lord and expressed with power in natural truths.

34. And Moses and Aaron and the princes of the congregation numbered the sons of the Kohathites by their families, and by their fathers' houses,

35. From thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting :

36. And those that were numbered of them by their families were two thousand seven hundred and fifty.

37. These are they that were numbered of the families of the Kohathites, all that did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.

38. And those that were numbered of the sons of Gershon, by their families, and by their fathers' houses,

39. From thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting,

40. Even those that were

34. But according to Divine Truth and Divine Good, as expressed in the primary truths of the church, is the ordination and arrangement of those who constitute the middle or spiritual heaven as to externals and internals;

35. From those who are in truths leading to good to those who are in truths confirmed in good, and who perform some function in the worship of the Lord and the work of salvation.

36. And their quality, according to ordination and arrangement, is fulness of the conjunction of good and truth, a holy state according to good, and fulness as to truths.

37. Such is the ordination and arrangement of those in the spiritual heaven who perform some function in the worship of the Lord and the work of salvation, by Divine Truth and Divine Good, that is, through influx from the Lord, and by the power of the Divine Law.

38. And the ordination and arrangement of those who constitute the internal of the ultimate heaven according to externals and internals,

39. From those who are in truths leading to good to those who are in truths confirmed in good, and who perform some function in the worship of the Lord and the work of salvation,

40. Shows that their quality

numbered of them, by their families, by their fathers' houses, were two thousand and six hundred and thirty.

41. These are they that were numbered of the families of the sons of Gershon, all that did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the LORD.

42. And those that were numbered of the families of the sons of Merari, by their families, by their fathers' houses,

43. From thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting,

44. Even those that were numbered of them by their families, were three thousand and two hundred.

45. These are they that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.

46. All those that were numbered of the Levites, whom Moses and Aaron

externally, and internally, is conjunction as to good and truth, a full course of temptations, and relative fulness as to truths.

41. Such is the ordination and arrangement of those in the internal of the ultimate heaven who perform some function in the worship of the Lord and the work of salvation, by Divine Truth and Divine Good through influx from the Lord.

42. And the ordination and arrangement of those who constitute the external of the ultimate heaven as to externals and internals,

43. From those who are in truth leading to good to those who are in truth confirmed in good, and who perform some function in the worship of the Lord and the work of salvation,

44. Shows that their quality according to their general principle of external good is completeness as to the good of their degree, and the conjunction of truth therewith.

45. And this ordination and arrangement of those in the external of the ultimate heaven is by Divine Truth and Divine Good, that is, by the influx of Divine Good from the Lord operating by Divine Truth.

46. And the quality of all those who are ordained and arranged by Divine Truth and

and the princes of Israel numbered, by their families, and by their fathers' houses,

Divine Good, and the co-operation of the primary truths of the church or those in such truths, and who are in charity according to externals and internals,

47. From thirty years old and upward even unto fifty years old, every one that entered in to do the work of service, and the work of bearing burdens in the tent of meeting,

47. From those who are in a state of truth leading to good to those who are in truth confirmed in good, and who are capable of performing some use in connection with the worship of the Lord and the work of salvation, internal or external;

48. Even those that were numbered of them, were eight thousand and five hundred and fourscore.

48. Even their quality is a new state through regeneration, fulness as to truths, and fulness of conjunction both as to good and truth mutually and reciprocally.

49. According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

49. And this ordination and arrangement is entirely from the Lord by Divine Truth, the quality of each individual being known both as to interior and exterior uses, such ordination and arrangement also being the effect of influx and correspondence, wherein is exhibited the power of Divine Truth, or the Divine Omnipotence.

REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth or the Word, 7010; by Aaron is represented Divine Good, 9946; and by saying is denoted perception, 1791, 1822.

2. Taking the sum of the sons of Kohath, from among the sons of Levi, denotes the ordination and arrangement of truths in the spiritual heaven, or in the spiritual degree of the human mind, dis-

tinguished from those who are in charity generally, because the Kohathites signify those who are in the good of charity, and thence in truths in brightness, chap. iii. 17, 29, 9684, and the Levites signify those who are in charity and thence in truths generally, 3875, 3877; and by their families, by their fathers' houses, denotes as to interior good, and as to inmost good, because families denote a general good of which the fathers' house is a particular good, 7833.

3. From thirty years old and upward even until fifty years old, denotes as to quality with respect to truths leading to good and truths confirmed in good, because by thirty years old is denoted "somewhat of combat," and thus the state of truth leading to good, 5335, 9274, and because fifty years old denotes fulness as to truths which are also full of goods, and thus a confirmed state as to truths, 2141; and all that enter into the service, or rather warfare, to do the work of the tent of meeting, denotes in order that they may perform their functions in regard to the worship of the Lord and the work of salvation, because by entering into warfare is denoted engaging in combat against evil, 5335, and to do the work of the tent of meeting is to worship the Lord in order to promote the heavenly life, and thus the work of salvation, 3540³.

4. This being the service, or work, of the sons of Kohath in the tent of meeting about the most holy things, denotes that the functions of those who are in truths in brightness in the spiritual heaven, is the cultivation and preservation of the inmost affections of love and charity there, because by the sons of Kohath are denoted those who are in truths from charity in brightness, ver. 2; by the tent of meeting are denoted the spiritual and celestial things of the Lord's kingdom, 3540³; and by what is "*most holy*" there, are denoted the inmost affections of love and charity, 3210.

5. By the camp setting forward is denoted a change of state during regeneration, 4236, 8181; by Aaron and his sons are denoted celestial love and its truths, 9946, 10,017; celestial love and charity are inmost moving powers, and the veil denotes inmost appearances of truth, 2576; the ark of the testimony denotes the inmost heaven, and thus inmost love, 9485; and the ark being covered by the veil both when the camp rested, and during the journeying of the Israelites, evidently denotes that inmost appearances of truth protect inmost love, 2576; while the taking down of the veil aptly typifies the end of the old state and the beginning of the new state.

6. Putting upon the veil a covering of sealskin, denotes the protection of inmost appearances of truth by those which are interior, 296, 9471; spreading over it a cloth all of blue, denotes the protection of interior truths by such as are exterior, 9466³, 9468; and putting in the staves of the ark denotes the whole supported and conjoined by truths most external, 9496.

7. This appears from the signification of Aaron and his sons, as denoting celestial love and its truths, 9946; of the table of shewbread as denoting spiritual good derived from celestial good in the middle heaven, 10,270; of the cloth all of blue as denoting exterior celestial truths, 9868, 9870; of the dishes, and the spoons, and the bowls, and the cups, as denoting the knowledges of interior and exterior celestial good and truth, 9544; and of the continual bread, as denoting celestial and spiritual good pre-eminently and continually, 9545;

while by "to pour out withal" is denoted the influx of good into truths and thence conjunction, 3728, 9780.

8. Spreading upon them a cloth of scarlet denotes the operation of spiritual good and truth internally; and upon this a covering of sealskin, denotes the operation of natural good and truth externally, 9468, 4922, and putting in the staves thereof, denotes "together with this good and truth embodied in action," whereby the spiritual man is prepared to make progress, 9496.

9. This is seen from the signification of Aaron and his sons as denoting celestial love and the truths thence proceeding, 9946, 10,017; of the candlestick as denoting the spiritual heaven, 9548; of the light and the lamp, as denoting truths interior and exterior, 9548; of the tongs and snuff-dishes, as denoting truths purificatory and evaculatory, 9572; and of the oil vessels thereof wherewith they minister unto it, as denoting truths receptive of good and ministering thereto, 3079, 3728. But covering all these things with cloth of blue denotes protection by exterior celestial truths, 9868, 9870.

10. Putting them within a covering of sealskin denotes protection by natural truths grounded in good, 9468; and putting the whole upon a frame, or bar, denotes protection by doctrinals which support good, 402, 9496.

11. Putting upon the golden altar a cloth of blue, covering that with a covering of sealskin, and putting in the staves thereof, denotes that the inmost worship of the Lord in the spiritual heaven, which is worship from charity, is protected in the same way, 9868, 9868, 9870, 9468, 402, 9496.

12. Taking all the vessels of the ministry wherewith they minister in the sanctuary, putting them in a cloth of blue, covering that with a covering of sealskin, and putting them on the frame or bar, denotes the protection of all ministering scientifics and doctrinals by which the inmost worship of the Lord is performed or promoted, 3079, 9868, 9870, 9468, 402, 9496.

13. Taking away the ashes from the altar, and spreading a purple cloth thereon, denotes that celestial good and truth are instrumental in the removal from spiritual worship of all those things which have served their purpose, 9946, 10,017, 9723, and the retention of which would prevent progress; and in protecting that worship itself by the celestial love of good, 9467, 9868.

14. By all the vessels of the altar wherewith they minister about it, the firepans, the fleshhooks and the shovels and the basons, all the vessels of the altar, are denoted all things ministering to the worship of the Lord, 3079, 9572; by firepans and fleshhooks are denoted things having reference to love interior and exterior from the signification of fire and flesh, 934, 574; by shovels and basons are denoted what has reference to truth interior and exterior, 9724; by spreading over these a covering of sealskin is denoted protection by truths grounded in good, which are essential also in worship, 9468; and by putting in the staves thereof is denoted good and truth embodied in action, whereby the spiritual man is prepared to make progress, 9496.

15. This appears from considering that Aaron and his sons denote celestial love and its truths, 9946, 10,017; that making an end of

covering the sanctuary, and all the furniture of the sanctuary, denotes the protection of the true worship of the Lord and all things which minister thereto, 2576, 3210, 10,340; that the camp setting forward, denotes progress in the spiritual life, 4236, 8181; that the sons of Kohath coming to bear the sanctuary, denotes that it is the function of the spiritual heaven and the spiritual man to promote such progress, ver. 2; that their not touching the sanctuary denotes that they cannot perform the functions proper to those in celestial love, nor can they realize the celestial things thereof, for that this would cause the destruction of their own life of charity, 10,130, 2908; and that these things were the burden of the sons of Kohath in the tent of meeting, denotes that, nevertheless, spiritual love ministers to celestial love in the worship of the Lord and the work of salvation, ver. 2, 6390, 10,242.

16. This is true, because by Eleazar is denoted spiritual truth immediately proceeding from celestial love, 9946, 10,017; by the oil is denoted celestial good, 886; by the light is denoted truth, 3195; by the sweet incense is denoted what is grateful and acceptable in worship, 9475; by the meal offering is denoted worship from charity, 2177; by the anointing oil is denoted that which promotes the conjunction of goodness and truth, 9954; by the tabernacle is denoted everything in general having relation to worship; and by the sanctuary with all things in it, everything in particular, as well as all things ministering to worship, 3210.

17. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; by Aaron is denoted Divine Good, 9946; and by saying is denoted perception, 1791, 1822.

18. Not cutting off the tribe of the families of the Kohathites from among the Levites, denotes that all those who are in charity and the faith of charity, for the uses just described, are not to be separated from those in charity generally, chap. iii. 17, 29, 9684, 3875, 3877, 5302.

19. Doing thus unto them in order that they may live and not die, denotes "in order that they may enjoy their specific good, without loss of spiritual life," 290, 2908; approaching unto the most holy things, denotes when the spiritual minister in the holy worship from celestial love, 10,021, 3210; Aaron and his sons denote celestial love and its truths, 9946, 10,017, and their going in to the holy place denotes support by the influx of celestial love and its truths in worship, 9903; and Aaron appointing to the sons of Kohath their service and their burden, denotes that the Spiritual receive their love of use internal and external thence, 7038, 6390.

20. Their not going in to see the sanctuary even for a moment lest they die, denotes that still the Spiritual cannot come into the perception of good and truth enjoyed by the Celestial, nor ought they to aspire after such perception, lest they should lose their own proper life of charity, 9903, 2150, 3210, 2908.

21. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

22. Taking the sum of the sons of Gershon by their fathers' houses by their families, denotes that those who are in the obscure good which constitutes the internal of the ultimate heaven both as to interior and exterior things, are ordained and arranged according to their quality, chap. iii. 17, 9960²⁰, 1463, 10,217.

23. From thirty years old and upward until fifty years old, denotes as to quality with respect to truths leading to good and truths confirmed in good, because by thirty years old is denoted somewhat of combat, and thus the state of truth leading to good, and because fifty years old denotes fulness as to truths which are also full of goods, and thus a confirmed state as to truths, 5335, 9274, 2141; and all that enter in to wait upon the service, or warfare, to do the work in the tent of meeting, denotes in order that they may perform their function in regard to the worship of the Lord and the work of salvation, 5335, 7038, 3540³, ver. 3.

24. This being the service of the families of the Gershonites in serving and bearing burdens, denotes that this is the function of those in the internal of the ultimate heaven in the cultivation of good internal and external, chap. iii. 17, 7833, 7038, 6390.

25. The curtains of the tabernacle and the tent of meeting, denote the interior truths of faith which belong to those in the second heaven, and the exterior truths of faith which belong to those in the internal of the ultimate heaven respectively, 9595, 9615; the first covering named denotes external truths, and the covering of sealskin, external good, in the internal of the ultimate heaven, 9471, 9632; and the screen for the door of the tent of meeting denotes the appearances of truth which are the medium between the ultimate heaven and the second, 2576⁶, 9686.

26. The hangings of the court denote the truths of the ultimate heaven, and in this case of the external of that heaven, 9743; the screen for the door of the gate of the court denotes the doctrine of the Lord as to truth and as to good, 2356, and the guard lest there should be entrance by those not prepared, 9763; it is said "as to truth and as to good," because of the two expressions "door" and "gate," 683; which is by the tabernacle and by the altar round about, denotes also "as to truth and as to good," in regard to worship, 10,242; the cords and the instruments of their service denote all inferior truths which minister thereto, 9854, 9011³, 7038; whatsoever shall be done with them denotes, evidently, some specific use, 9282; and their serving therein denotes that by them they worship, 7038.

27. At the commandment, or according to the mouth, of Aaron and his sons, denotes through the influx of celestial good and its truths, which is according to Divine Providence, 8560, 2951, 9946; the service of the Gershonites denotes the functions of those who are in the obscure good of the internal of the ultimate heaven, 7038, chap. iii. 17; in all their burden and in all their service, denotes in every act of external and internal worship, 6390, 7038; and "ye shall appoint unto them in charge all their burden, denotes that thus celestial love and its truths are present in things most external, 9946, 5288, 3382, 7038.

28. This being the service of the families of the sons of the Gershonites in the tent of meeting, denotes that these are the functions

of those in the obscure good of the ultimate heaven in the worship of the Lord and the work of salvation, chap. iii. 17, 7833, 3540³, ver. 3; and their charge being under the hand of Ithamar the son of Aaron the priest, denotes that their ruling motive is the love of natural good received from the Lord and expressed with power in natural truth, 3382, 878, 9812, 725, 9946.

29. The sons of Merari numbered by their families by their fathers' houses, denotes that the ordination and arrangement of those in the external of the ultimate heaven is also according to exterior and interior good, 10,217, chap. iii. 17, 7854, 7833.

30. From thirty years old and upward even unto fifty years old, denotes with respect to truths leading to good and truths confirmed in good, because by thirty years old is denoted somewhat of combat, and thus the state of truth leading to good, and because fifty years old denotes fulness as to truths which are also full of goods, and thus a confirmed state as to truths, 5335, 9274, 2141; and every one that entereth into the service to do the work of the tent of meeting, denotes with all who perform some function internal or external connected with the worship of the Lord and the work of salvation, 5335, 7038, 3540³, ver. 3.

31. This being the charge of their burden according to all their service in the tent of meeting, denotes that this is their office according to their function, 3382, 6390, 7038, 3540³; and the boards of the tabernacle, and the bars thereof, and the pillars thereof and the sockets thereof, denote the preservation of the Word in its ultimate form, according to appearances, and of all external worship in agreement therewith, involving the preservation of good and truth on the ultimate plane, because the boards denote the good which supports heaven, 9634; the bars denote the power of good by truths, 402¹, 9496³; and the pillars and sockets denote the ultimate good and truth by which the church is supported, 9757.

32. The pillars of the court round about and their sockets, denote all the truths by which such external worship is supported, 9741, 9757; the pins and the cords denote the conjunction of these things with what is internal, and the confirmation of such support and conjunction in every sphere as to particulars, 9854, 9777; all their instruments with all their service, denotes "those things intellectual and voluntary by means of which the regeneration of man is promoted, such as worldly knowledges and merely natural uses," 5948, 5949, 3409, chap. iii. 36; and "by name ye shall appoint the instruments of the charge of their burden," therefore denotes that according to the specific quality of each individual, so shall his office and his uses be, 144, 3382, 6390.

33. This being the service of the families of the sons of Merari, denotes that these are functions of those in the external of the ultimate heaven, 7833, chap. iii. 17, 7854, 7038; according to all their service in the tent of meeting, denotes in the worship of the Lord and the work of salvation, 7038, 3540³, ver. 3; and under the hand of Ithamar the son of Aaron the priest, denotes that their ruling motive, also, shall be the love of natural good received from the Lord, and expressed with power in natural truths, 878, 9812, 725, 9946.

34. By Moses and Aaron and the princes of the congregation are denoted Divine Truth and Divine Good, as expressed in the primary truths of the church, 7010, 9946, 1482; by numbering are denoted ordination and arrangement, 10,217; and by the sons of the Kohathites according to their families and their fathers' houses, are denoted those who constitute the middle or spiritual heaven as to externals and internals, ver. 2, 9684, chap. iii. 17, 7833.

35. From thirty years old and upward even unto fifty years old, denotes from those who are in truths leading to good to those who are in truths confirmed in good, ver. 30; and every one that entered upon the service for work in the tent of meeting, denotes those who perform some function in the worship of the Lord and the work of salvation, 5335, 7038, 3540³, ver. 3.

36. Those that were numbered of them by their families being two thousand seven hundred and fifty, denotes that their quality according to ordination and arrangement is fulness of the conjunction of good and truth, a holy state according to good, and fulness as to truths, because numbering denotes ordination and arrangement, 10,217; by their families denotes quality as to varieties of good, 7833; two denotes the conjunction of good and truth, hence two thousand does the same, 5194; seven denotes a holy state as to good, and hence so does seven hundred, 716; and fifty denotes fulness as to truths, 2141.

37. These being they that are numbered of the families of the Kohathites, denotes that such is the ordination and arrangement of those in the spiritual heaven, 10,217, ver. 34; all that did serve in the tent of meeting, denotes those who perform some function in the worship of the Lord and the work of salvation, 5335, 7038, 3540³, ver. 3; whom Moses and Aaron numbered, denotes by Divine Truth and Divine Good, 7010, 9946; and according to the commandment of the Lord by the hand of Moses, denotes through influx from the Lord, and by the power of the Divine Law, 5486, 878, 7463.

38. Those that were numbered of the sons of Gershon, denote the ordination and arrangement of those who constitute the internal of the ultimate heaven, 10,217, ver. 27; and by their families, by their fathers' houses, denotes according to externals and internals, 7833.

39. From thirty years old and upward even unto fifty years old, denotes from those who are in truths leading to good to those who are in truths confirmed in good, ver. 30; and every one that entered into the service for work in the tent of meeting, denotes those who perform some function in the worship of the Lord and the work of salvation, ver. 30.

40. Those that were numbered of them by their families, by their fathers' houses, denotes quality externally and internally, 10,217, ver. 27, 7833; and two thousand six hundred and thirty denotes conjunction as to good and truth, a full course of temptations, and relative fulness as to truths, 5194, 737, 5335.

41. These being they that were numbered of the families of the sons of Gershon, denote that such is the ordination and arrangement of those in the internal of the ultimate heaven, 10,217, ver. 27; all that did serve in the tent of meeting, denotes those who perform

some function in the worship of the Lord and the work of salvation, 5335, 7038, 3540³, ver. 3; whom Moses and Aaron numbered, denotes by Divine Truth and Divine Good, 7010, 9946; and according to the commandment of the Lord, denotes according to influx from the Lord, 5486.

42. Those that were numbered of the families of the sons of Merari, denotes the ordination and arrangement of those who constitute the external of the ultimate heaven, 10,217, ver. 29; and by their families, by their fathers' houses, denotes as to externals and internals, 7833.

43. From thirty years old and upward even unto fifty years old, denotes from those who are in truths leading to good to those who are in truths confirmed in good, ver. 30; and every one that entered into the service for work in the tent of meeting, denotes those who perform some function in the worship of the Lord and the work of salvation, ver. 30.

44. Those that were numbered of them by their families being three thousand and two hundred, denotes that their quality according to their general principle of external good, is completeness as to good of their degree, and the conjunction of truth therewith, 10,217, ver. 29, 7833, 10,492, 5194.

45. These being they that were numbered of the families of the sons of Merari, denotes the ordination and arrangement of those in the external of the ultimate heaven, 10,217, ver. 29; whom Moses and Aaron numbered, denotes by Divine Truth and Divine Good, 7010, 9946; and according to the commandment of the Lord by the hand of Moses, denotes by influx of Divine Good from the Lord operating by Divine Truth, 5486, 878, 7010.

46. All those that were numbered of the Levites, whom Moses and Aaron and the princes of Israel numbered by their families, by their fathers' houses, denotes the quality of all those who are ordained and arranged by Divine Truth and Divine Good, and the co-operation of the primary truths of the church, or those in such truths, and who are in charity according to externals and internals, 10,217, 3875, 7010, 9946, 1482, 7833.

47. From thirty years old and upward even unto fifty years old, denotes from those who are in a state of truth leading to good, to those who are in truth confirmed in good, ver. 30; every one that entered in to do the work of service and the work of bearing burdens in the tent of meeting, denotes all who are capable of performing some use in connection with the worship of the Lord and the work of salvation, internal or external, ver. 30, 6390.

48. Those that were numbered of them being eight thousand and five hundred and four score, denotes that their quality is a new state of life through regeneration, fulness as to truths and fulness of conjunction both as to good and truth mutually and reciprocally, 10,217, 2044, 10,253, 7284. It is to be remembered here that two forties, or four score, involves fulness of victory in temptation, and thence fulness of reciprocal conjunction because the fundamental number two denotes conjunction, and forty denotes temptations, 5194, 730.

49. Being numbered according to the commandment of the Lord, or according to the mouth or word of the Lord, denotes that this ordination and arrangement is entirely from the Lord by Divine Truth, 10,217, ver. 27; by the hand of Moses denotes by Divine Truth in its power, 878, 7010; every one according to his service and according to his burden, denotes the quality of each individual known both as to interior and exterior uses, 7038, 6390; and thus being numbered by Moses, as the Lord commanded Moses, denotes that such ordination and arrangement are the effect of influx and correspondence, wherein is exhibited the power of Divine Truth, or the Divine Omnipotence, 10,217, 7010, 5486.

We may commence our review of this chapter by referring to two little matters, one connected with the numbering of the Levites, and the other with the age at which they were required to begin their service in the Tabernacle. In ver. 39 of the last chapter it is said that the number of Levites was exactly twenty-two thousand; this was two hundred and seventy-three less than the total number of firstborn male Israelites; and each of the two hundred and seventy-three was required to pay a redemption price of five shekels to Aaron, because there were no Levites to represent them. But it appears, also, that the actual sum total of the Levites, obtained by adding together the full numbers of Gershonites, Kohathites, and Merarites as given in vers. 22, 28 and 34 respectively, was twenty-two thousand three hundred; and commentators have had differences of opinion as to how this discrepancy is to be accounted for. Some suppose, therefore, that by a mistake in the manuscripts, or in the printing of the Hebrew, the number of the Kohathites is given as eight thousand six hundred instead of eight thousand three hundred; and others consider that the odd three hundred Levites were the firstborn males of that tribe, who already belonged to the Lord according to the general law concerning the firstborn (Exod. xiii. 2, 12, 13), and that, therefore, they could not be counted as Levites who should stand for Israelite firstborn. And in this opinion we are told that most Jewish and Christian commentators agree. And although neither of these suppositions may be really correct, yet we are disposed to think the second is so, because there must have been a certain proportion of firstborn males among the Levites, and it is reasonable to suppose that they were the odd three hundred; and, besides, if this had not been the case, those Israelites who were required to pay the redemption money would have had just cause to complain that the number of Levites was actually in excess of the firstborn males among the Israelites. Moreover, the correspondence of the twenty-two thousand is exactly according to the requirement of the internal sense, and so, also, is the number two hundred and seventy-three, and the number of shekels paid.

But now with regard to the age at which the Levites were appointed to commence their service, we find that in the last chapter it is said to have been from thirty years, and in this the same, while yet in chap. viii. it is said to have been at twenty-five years; and this is explained by most commentators by considering that they may have been enjoined to commence their lighter duties at the age of twenty-five, but their heavier work not until the age of thirty. And, also, we shall see again, when we come to study chapter viii., that the correspondence of the number twenty-five is harmonious with the series in the internal sense there.

Taking now the first section of our chapter, let us consider its particular teaching. It describes the functions of those in the spiritual

heaven, as distinguished from the functions of those in charity generally. For it must be clear to the reflecting mind that in each heaven specific uses are performed for the benefit of the whole, and that, indeed, each angel has his specific function. Uses are those things which each is able to do for the good of all, and which all together are able to do for the good of each; and thus there is no selfishness in the love of uses. But the *uses* of those who are in charity generally are various according to the heaven to which they may belong, while the uses of those who are in charity in the spiritual heaven have a relation, as it is said, to the most holy things (ver. 4), that is, the spiritual heaven supports and protects the celestial heaven, from which it derives its life and activity. And as Aaron and his sons belonged to the family of the Kohathites, and yet were distinguished from them as priests, we see how they could at the same time represent those of the spiritual heaven and the celestial, while the rest of the Kohathites could only represent the spiritual heaven, and could not perform the duties of those represented by the priests (ver. 15).

Next we have to consider carefully the order of the various coverings, and to observe the guiding principle, namely, that exterior things were signified by those which covered, 9468². For a term often has its meaning modified, according to the position in which it occurs. Thus, for example, the covering of sealskin, in ver. 6, denotes *interior* appearances of truth and good, but in ver. 8, *exterior*, or natural truth and good; and so, again, the cloth of scarlet in ver. 8 denotes spiritual truth and good, 4922⁴, and we learn in another place that it denotes not only this, but the external good of the celestial kingdom or church, or mutual love, or celestial truth, which different meanings may seem inconsistent, unless we observe the connection in which the term is applied as well as the position in which it is placed. And besides this, it may be added that, from a certain point of view, what is external in the celestial heaven is internal in the spiritual heaven, for mutual love is really charity as it is manifested in the former, while spiritual good is also charity as manifested in the latter. These remarks, therefore, have been made, not only to account for the apparent difficulty in respect to the part of our chapter we are now studying, but also with regard to similar things in the Writings generally.

But having seen what is the particular use which the spiritual man and the spiritual heaven perform with regard to the celestial, as represented by the Kohathites, we have to notice one or two interesting points about them which yet remain. It is clear from the literal sense that they were distinguished from the other two divisions of the tribe of Levi in a particular way, because from them sprang Aaron and Moses, but it is not so evident, in that sense, why it is said they were not to be cut off from the Levites. But the series of the internal sense shows the reason, to which it may be added that a great practical lesson is here involved. For the man of the church is thereby cautioned that he ought not to separate intelligence and love in himself, or, in other words, faith from charity. Now we know this has been done doctrinally in former churches; but, also, we ought to know that we are disposed to do it in our daily life, by sometimes being too much swayed by our reasoning powers, and at others by our impulses. Let us, therefore, carefully guard against this. And, on the other hand, let us encourage the influx of good affections, as represented by Aaron and his sons going in and appointing to each of the Kohathites his duty, being well assured that good work done from the promptings of love and

guided by a discriminating enlightenment, such as is represented in this series by the office of Eleazar the priest, is really the best kind of work, and promotes the making perfect of the spiritual man so that he gains, in the end, his true heavenly quality, which is, as we have seen, "fulness of the conjunction of good and truth; a holy state, according to good; and fulness as to truths" (ver. 36); and in him adequately developed.

And in proceeding to study what relates to the other two divisions of the Levites in this chapter, we notice in the first place that they properly represent the Internal and External of the ultimate heaven respectively, or the man of the external church; and it is well to observe here that their functions, like those of the spiritual man, include a capacity to understand, and, by their obedience, to support and preserve the holy truths and affections of those in a higher heaven than their own. And thus we find that it was the duty of the Gershonites, in the journeyings of the Israelites, to carry the curtains of the tabernacle, as well as those of the tent of meeting, these signifying, not any of the truths relating to their own degree, but rather those referring to the spiritual heaven; while, in the same way, it was the duty of the Merarites to carry the boards of the tabernacle, its bars, its pillars, and its sockets, which, taken altogether, denote what relates to the good and truth of the ultimate sense of the Word, and thus to something higher than merely natural truth or science. Now, this wonderful capacity of man generally, that his perceptions of what is good and true and beautiful on that account, shall be higher than his state as to spiritual life, is of the Divine Mercy in order that he may be reformed and regenerated, and so advance into the realization of his inmost heavenly state. And now, as in the case of the middle heaven, there is influx from the celestial heaven, so in that of the ultimate; also, in order to show that the Lord's life, as it flows into man through all the heavens, and consequently through all the degrees of the human mind, puts on a quality according to the degree and the state, we are taught that in each heaven there is a distinct governing principle represented respectively by Aaron, Eleazar and Ithamar. For celestial love, or love to the Lord, is denoted by Aaron; spiritual love, or charity to the neighbour, is signified by Eleazar; and natural love from the Lord, as manifested in obedience, is represented by Ithamar. And, moreover, all duties assigned to the Gershonites and Merarites are representative of the uses of external worship, and the description shows the importance of it. Primarily, by external worship is meant the worship of a good life as the outward expression of internal worship, or of genuine love and faith; but in a secondary sense that also is called external worship which consists in the prayers and praises accompanied by the reading of the Word and by instruction therefrom, which takes place in the sanctuary on the Sabbath; and this, indeed, ought to be attended to with care as the means of stimulating to a good life, and also as the natural effect of it. Thus, then, those things which formed the work of the Merarites about the tabernacle and the tent of meeting, and in connection with the moving of the Israelites from one place to another, had, as it were, a double representation.

It now only remains, therefore, in order to conclude our notes on this chapter, to say a little on the quality of the external church, as expressed correspondentially by the numbers of the Gershonites and Merarites. That quality is conjunction with the Lord through the internal church, after a full course of temptations, resulting in the complete and perfect life. And particularly here we desire again

to intensify the thought, that this conjunction, with the means by which it is acquired, and the result, as realized in a perfectly harmonious state, is effected in the proprium, or proper life, of the regenerated man. Being, in short, an individual distinct from the Lord, and thus finite, and yet being a continual receptacle of life from the Lord, he must for ever act *as from himself*. And it is therefore right for us to consider carefully the distinction between the corrupt proprium into which we are born, which is essentially selfishness, and the heavenly proprium, which we receive from the Lord, and which, therefore, is not selfishness, but the love of being useful in such a particular way, that no other human being will ever be capable of supplying our place in the grand order of the heavens. There is a sense, then, in which we may profitably reflect that heaven cannot do without us, in order that we may be stimulated in our heavenly life.

It would be a great mistake if, when we thought that of ourselves we are nothing but evil, humility required us to include in the thought the conception that, as individuals distinct from the Lord, we are nothing but evil; for if that were true, then heaven itself would be nothing but evil; and, indeed, every created thing, as being distinct from the Lord, would be nothing but evil. But this is evidently absurd, since creation is from the Lord, and therefore everything created is nothing but good (Gen. i. 31). But what humility requires of us is, to acknowledge that we become nothing but evil by actually ascribing our life to ourselves, because it appears to be our own by virtue of our individuality. Evil is therefore entirely the result of the abuse of the freedom which our individuality, as human beings, carries with it; and since we have all thus abused our liberty, and hence have needed to be regenerated, and it is not possible for any state in which we have been ever to be altogether obliterated, we may see why and how it is true, that even heaven itself is not pure in the sight of the Lord, while yet our fully regenerated life is not an impure life; or, in other words, why we are nothing but evil as to our merely natural proprium, and yet may have a new and heavenly proprium from the Lord which is not evil, and which, in its first formation with us, is the ultimate truth of the Word of the Lord, denoted by a rib built into a woman, 151. Let us study this subject well, and then we shall see that, from its beginning, our new life, by regeneration, is not the selfish life or proprium, either as to its internal or external degree; and that when regeneration is completed, the external man, on that account, becomes fully conjoined with the internal. And do not let us imagine that the rib built into a woman in us, is the *selfish life* regenerated, for this cannot be, although "to build signifies to raise up that which is fallen," because what is fallen and what is raised up is the man himself as to his individuality, which remains, notwithstanding regeneration.

CHAPTER V

SUMMARY OF THE SPIRITUAL SENSE

1. The man of the church is instructed that he must reject from the heavenly life every tendency disposing him to profane the truth, falsify it, or defile it by contact with any natural affection void of spiritual life, vers. 1-4.

2. Concerning offences against the Divine Law through ignorance or weakness, vers. 5-10.

3. On an offence against good through ignorance of the truth; the illegitimate conjunction of falsity with good; the disturbance of the internal man in consequence; investigation from Divine Good; the process by which innocence or guilt is discovered; and the results of guilt or innocence, vers. 11-31.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saying,

2. Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is unclean by the dead :

3. Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camp, in the midst whereof I dwell.

1. There is revelation from the Lord by Divine Truth giving the perception,

2. That the man of the Spiritual Church, by the influx of Divine Good and the power of Divine Truth, must reject from himself every tendency disposing him to profane the truth, falsify it, or defile it by contact with any natural affection void of spiritual life.

3. And this must be done both with regard to falsity and evil; for these are to be separated from the heavenly life, and rejected to hell, because they destroy heavenly order which is entirely from the Lord, and in which the

Lord has His abode with man inmostly.

4. And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

4. And the man of the true church is obedient to the dictate of Divine Truth, and entirely rejects these evil things, because he is able to do this from Divine Good by Divine Truth, which he acknowledges to be from the Lord.

5. And the Lord spake unto Moses, saying,

5. And further, there is revelation from the Lord by Divine Truth giving the perception,

6. Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that soul be guilty;

6. That on every violation of the Divine Law, to which the man of the church is prone, either from ignorance or weakness as to good, even though it may be only an offence against the truth and not against charity, and yet there is consciousness of guilt;

7. Then they shall confess their sin which they have done: and he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give it unto him in respect of whom he hath been guilty.

7. Confession shall be made before the Lord from the internal man; and the truth shall be restored, which has been taken away by misunderstanding, in all fulness, and, at the same time, it must be acknowledged to be from the Lord through remains, and that it properly appertains to the internal man.

8. But if the man have no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made unto the LORD shall be the priest's; besides the ram of the atonement, whereby atonement shall be made for him.

8. But if the internal man be not opened, with him who should make restitution thereto, and yet acknowledgment is made to the Lord from the principle of good, then guilt is removed nevertheless, on account of this good, and of the good of innocence and charity by which

the external man is reconciled with the internal and thus with the Lord.

9. And every heave offering of all the holy things of the children of Israel, which they present unto the priest, shall be his.

9. For the internal man is vivified and renewed by influx from the Lord, because good is acknowledged to be from Him,

10. And every man's hallowed things shall be his : whatsoever any man giveth the priest, it shall be his.

10. But this only when the interior and external man co-operate in such acknowledgment.

11. And the LORD spake unto Moses, saying,

11. Again there is revelation from the Lord by Divine Truth giving the perception,

12. Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

12. By illustration to the man of the Spiritual Church, who sees, that when the principle of good also is violated through ignorance of the truth,

13. And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken in the act;

13. And through illegitimate conjunction with internal falsity; and yet the internal man is unconscious thereof, through deficiency of perception, and good is adulterated, innocently and at the same time ignorantly;

14. And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled : or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled :

14. While still the life of the internal man is disturbed through lack of correspondence in the external, and there is the adulteration of good; or if the disturbance arise, not from lack of correspondence, but from deficiency as to truths;

15. Then shall the man bring his wife unto the priest, and shall bring her

15. Then still there is communication with the internal man as to good, and the

oblation for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is a meal offering of jealousy, a meal offering of memorial, bringing iniquity to remembrance.

16. And the priest shall bring her near, and set her before the LORD :

17. And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water :

18. And the priest shall set the woman before the LORD, and let the hair of the woman's head go loose, and put the meal offering of memorial in her hands, which is the meal offering of jealousy: and the priest shall have in his hand the water of bitterness that causeth the curse :

19. And the priest shall cause her to swear, and shall say unto the woman, If no man have lien with thee, and if thou hast not gone aside to uncleanness, being under thy husband, be thou free from this water of bitterness that causeth the curse :

acknowledgment of the Lord from the good of truth through the operation of the Lord by remains; but there can be no reception of the genuine good of love, or of the genuine truth thereof in worship, because conjunction with the Lord is interrupted either by the adulteration of good, or by the lack of truths; and there is consciousness of evil or of error.

16. In which case, however, there is still conjunction with the Lord by good ruling in the inmost,

17. Although truth thence derived is vitiated through contamination with corrupted good, which causes condemnation in the external man;

18. Yet there is acknowledgment that good is entirely from the Lord, from whom it is discovered that evil has corrupted the truth in the natural mind, while yet there is the good of truth also from the Lord, even though there is suspicion, and the appearance that truth separated from good condemns and causes aversion.

19. And if there be confirmation from good that there is no adulteration of good nor any profanation of truth through falsity from evil, then there is deliverance from the falsity of evil which causes aversion from the Lord.

20. But if thou hast gone aside, being under thy husband, and if thou be defiled, and some man have lien with thee besides thine husband :

21. Then the priest shall cause the woman to swear with the oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to fall away, and thy belly to swell ;

22. And this water that causeth the curse shall go into thy bowels, and make thy belly to swell, and thy thigh to fall away : and the woman shall say, Amen, Amen.

23. And the priest shall write these curses in a book, and he shall blot them out into the water of bitterness :

24. And he shall make the woman drink the water of bitterness that causeth the curse : and the water that causeth the curse shall enter into her *and become bitter*.

25. And the priest shall take the meal offering of jealousy out of the woman's hand, and shall wave the meal offering before the LORD, and bring it unto the altar :

20. But when there is not only the profanation of truth, but also the adulteration of good by falsity from evil,

21. Then there is confirmation of the evil state, even of aversion from the Lord both as to good and truth, because the conjunction of good with truth, and the reciprocal conjunction of truth with good is violated,

22. So that there is aversion from truth adulterated with evil ; and there can be no longer the reciprocal conjunction of good with truth, because of such confirmation.

23. And thus there is the confirmation of evil in the interior memory of the corrupted man so that the truth can no longer be violated.

24. And truth contaminated with evil which causes aversion, is appropriated, whereby the truth itself becomes distasteful.

25. But still there may be the appearance of the reception of the good of truth externally, of vivification from the Lord, and of genuine worship,

26. And the priest shall take an handful of the meal offering, as the memorial thereof, and burn it upon the altar, and afterward shall make the woman drink the water.

27. And when he hath made her drink the water, then it shall come to pass, if she be defiled, and have committed a trespass against her husband, that the water that causeth the curse shall enter into her *and become* bitter, and her belly shall swell, and her thigh shall fall away: and the woman shall be a curse among her people.

28. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29. This is the law of jealousy, when a wife, being under her husband, goeth aside, and is defiled;

30. Or when the spirit of jealousy cometh upon a man, and he be jealous over his wife; then shall he set the woman before the LORD, and the priest shall execute upon her all this law.

31. And the man shall be free from iniquity, and that woman shall bear her iniquity.

26. And also of the conjunction of exterior good with interior, and the appropriation of truths as if from good.

27. But in the case of such apparent appropriation of truth, when nevertheless there is the adulteration of good by falsity and the perversion of truth by evil, then the reception of truth shall be distasteful; there can be no reciprocal conjunction of truth with good; nor any conjunction of good with truth; and there is complete aversion from truth.

28. But when, indeed, there is no adulteration of good but purity of life, then is there genuine freedom and the fructification of good and the multiplication of genuine truths.

29. And this is the law of life, when there is no legitimate conjunction of good with truth, but on the contrary the falsification of truth and the adulteration of good.

30. And consequently the disturbance of the conjunction between the internal and external man; and then shall the state of the external man be tested by Divine Good, and its true state be made manifest;

31. So that the truth may not be violated, when evil has been confirmed by conjunction with internal falsity.

REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

2. Commanding the children of Israel, denotes influx from the Lord by Divine Truth with the man of the Spiritual Church, 5486, 3654, 7010; putting out of the camp every leper, denotes the rejection of every tendency to profane the truth, 10,038, 6963; also one that hath an issue, denotes one who falsifies the truth, 10,130; and one who is unclean by the dead, denotes one who defiles the truth by contact with any affection void of spiritual life, 3900¹⁰.

3. Putting out of the camp both male and female, denotes the rejection from heaven and the church of those defiled by both falsity and evil, because male denotes truth, and female, good, and therefore, in the opposite sense, falsity and evil, 725; and "that they defile not their camp in the midst of which I dwell," denotes lest they destroy heavenly order, which is entirely from the Lord, and in which the Lord has His abode with man inmost, 4236, 10,130, 200, 10,153.

4. By the children of Israel doing so, is denoted that the man of the true church is obedient to the dictate of Divine Truth, 3654, 5755; putting the lepers and other unclean persons without the camp, denotes the entire rejection of those evil things, 10,038; and by as the Lord spake unto Moses, so the children of Israel doing, is denoted that the man of the church is able to do this from Divine Good by Divine Truth, which he acknowledges to be from the Lord, 2001, 2951, 7010, 5755.

5. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

6. Speaking unto the children of Israel, denotes instruction by Divine Truth, 2951; a man or a woman committing a sin that men commit, denotes the violation of the Divine Law to which the man of the church is prone, 5076, 731; doing a trespass against the Lord, denotes a sin either from ignorance or weakness, 9156; and the soul being guilty, clearly denotes the consciousness of guilt, 3400.

7. Confessing the sin that they have done, denotes that confession shall be made before the Lord from the internal man, 3880, 8388; making restitution for his guilt in full, denotes the restitution of the truth, which had been taken away by misunderstanding, in all fulness, 9032, 9087; adding the fifth part, denotes that the truth by which amendment is made must be acknowledged to be from the Lord through remains, 649, 5291, 10,227; and giving it unto him in respect of whom he hath been guilty, denotes that the truth properly appertains to the internal man, who makes the confession of guilt, 10,227.

8. By the kinsman to whom restitution is to be made, is denoted the Lord, not only as the deliverer, vindicator, or redeemer, but also the Lord as requiring restitution, or amendment of life by repentance, by His operation in the internal man, 6281, 9069; and hence *not* having a kinsman to receive restitution, denotes not being conscious of the Lord's operation in the internal man, or not having the internal man opened, but being only in natural good; by restitution made to the Lord, is denoted amendment through the work of repentance, from this good, 9087, 9088; by the restitution being the priest's, is denoted the acknowledgment of the Lord from good, 10,227, 9946; and by the ram of atonement, whereby atonement is made for him, is denoted the removal of guilt nevertheless, on account of this good, and also on account of the good of innocence and charity in the internal man, by which the external man is reconciled with the internal and thus with the Lord, Lev. v. 14-16, 9156, 10,042.

9. Every heave offering of all the holy things of the children of Israel which they present unto the priest being his, denotes that the internal man, with the spiritual, is vivified and renewed by influx from the Lord when good is acknowledged to be from Him, because the children of Israel denote those of the Spiritual Church, and not of the Celestial, 3654; because the heave offering with them, denotes the operation of the Lord's life inmost, and the wave offering the same operation interiorly, and therefore the result is illustration, and not perception as with the Celestial, 10,093, and because the heave offering being given to the priest, denotes that internal good is acknowledged to be from the Lord, 10,227.

10. Every man's hallowed things being the priest's, denotes acknowledgment by the interior man that all good and truth are from the Lord; and whatsoever any man giveth to the priest being his, denotes acknowledgment by the external man that all good and truth are from the Lord, 683, 8088, 10,227.

11. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

12. Speaking unto the children of Israel, and saying unto them, denotes illustration to the man of the Spiritual Church who sees, 2619; and a man's wife going aside and committing a trespass against him, denotes the violation of good through ignorance of the truth, because by a wife is denoted good, 915, and by a trespass, is denoted a sin against the truth of faith, 9156, besides which the man in this case signifies truth, 915, 2466¹⁴.

13. A man lying with the woman carnally, denotes illegitimate conjunction with infernal falsity, 2466¹⁴, 1369; it being hidden from the eyes of her husband, denotes that the internal man is unconscious thereof, since the husband signifies the internal man, 915, 158, 6721, 2148; it being kept close, denotes deficiency of perception, 6721, 683; being defiled, denotes that good is adulterated, 2466¹⁴; no witness against her, denotes innocently, 4197; and her not being taken in the act, denotes ignorantly, because to have been caught in the act would have denoted the discovery of the state of evil by the force of the truth as is evident.

14. By the spirit of jealousy coming upon the husband, is denoted the disturbance of the internal man through zeal for good, 8875, 158; by his being jealous of his wife, is denoted through the non-correspondence of the external, 160; his wife being defiled, denotes the adulteration of good, and thus, clearly non-correspondence with internal, 2466¹⁴; again by the spirit of jealousy coming upon the husband, is denoted the disturbance of the internal man, 5875, 158; and by the wife not being defiled, is denoted no lack of correspondence, but deficiency as to truths with the internal, because, in this case, the husband was in error, 2466¹⁴, 158.

15. The man bringing his wife unto the priest, denotes that still there is communication with the internal man as to good, 158, 160, 9946; bringing her oblation for her, namely, barley meal, denotes the acknowledgment of the Lord through the good of truth, 349, 10,227, 7602, 4335; the tenth of an ephah, denotes the Lord's operation by remains, 576, 8468; no oil nor frankincense, denotes no reception of the genuine good of love nor of the genuine truth thereof, 10,137; a meal offering of jealousy, denotes the interruption of the worship of the Lord by the adulteration of good, 8875, 2466¹⁴; and a meal offering of memorial bringing iniquity to remembrance, denotes the interruption of worship by lack of truths, and consciousness of evil or error, ver. 14, 6888, 8620.

16. The priest bringing her near, and setting her before the Lord, denotes still conjunction with the Lord by good ruling in the inmost, 9946, 223, 9378.

17. By taking holy water, is denoted the application of truth derived from good, 2702, 8042; an earthen vessel, in this case, denotes corrupted external good, 5948, 10,105; and putting the dust into the water denotes condemnation on that account, 249.

18. The priest setting the woman before the Lord, denotes the acknowledgment that good is entirely from the Lord, 9946, 223, 9378; letting her hair go loose, denotes the discovery that evil has corrupted the truth in the natural mind, 3301¹; putting the meal offering of memorial into her hands, denotes that the good of truth also is from the Lord, 9946, ver. 15; the meal offering of jealousy denotes even though there is suspicion, 8875, 158, 6888; and the priest having in his hand the water of bitterness that causes the curse, denotes the manifestation or outward appearance that good separated from truth causes aversion, ver. 17, 379.

19. The priest causing her to swear, denotes confirmation from good, 2842; saying unto the woman, denotes the thought of such confirmation, 2506; no man having lien with the woman, denotes no adulteration of good, 2466¹⁴; not having gone aside to uncleanness, being under her husband, denotes no profanation of truth through falsity from evil, 6836, 915, 10,130; and being free from the water of bitterness causing the curse, denotes deliverance from the falsity of evil which causes aversion from the Lord, ver. 17.

20. Going aside, being under a husband, and being defiled, denotes when there is not only the profanation of truth but also the adulteration of good by falsity from evil, 2466¹⁴, ver. 19.

21. Causing the woman to swear with the oath of cursing, denotes confirmation of the evil state, even of aversion from the Lord both

as to good and truth, 2842, vers. 17, 19; the priest saying unto the woman, denotes the dictate of Divine Truth from Divine Good, concerning the evil state, 9946, 7291; "The Lord make thee a curse and an oath among thy people," denotes aversion and confirmation in evil, 379, 2842, 683; and making the thigh to fall away and the belly to swell, denotes the violation of the conjunction of good with truth, and of the reciprocal conjunction of truth with good, 3021, 247-248, 3911. Observe here also that the *falling* of the thigh, and the *swelling* of the belly, aptly denote the cessation of the true heavenly life, and the increase of the merely sensual life, 2761, 1585.

22. The water that causeth the curse going into the bowels, denotes aversion from the truth adulterated with evil in the natural degree, ver. 17, 379, 3911; the belly swelling, and the thigh falling, denotes no longer the reciprocal conjunction of truth with good, and the conjunction of good with truth, ver. 21; and the woman saying "Amen, Amen," denotes because of such confirmation in evil and falsity, as appears from the meaning of the word *Amen*, which is *truth*, 683.

23. The priest writing these curses in a book, denotes that thus there is the confirmation of evil in the interior memory of the corrupted man, 8620; and his blotting them out in the water of bitterness, denotes evidently, that the truth can no longer be violated by those who are thus averted from it, ver. 17, 379, 731, 10,505.

24. Making the woman drink of the water of bitterness, denotes that truth contaminated with evil, which causes aversion, is appropriated, vers. 17, 18, 3168; and it entering into her and becoming bitter, denotes that thus the truth itself becomes distasteful, vers. 17, 18.

25. The priest taking the meal offering of jealousy out of the woman's hand, denotes that still there may be the appearance of the reception of the good of truth externally, ver. 15; waving the meal offering before the Lord, denotes vivification from Him, 10,089; and bringing it to the altar, denotes the appearance of genuine worship, 4541.

26. The priest taking a handful as the memorial, and burning it upon the altar, denotes, the apparent conjunction of exterior good with interior, 9946, 878, 10,053, 10,055, ver. 15; and making the woman drink the water denotes the appropriation of truths as if from good, ver. 24.

27. It coming to pass when she drank the water, denotes a successful state, 4979; if she be defiled and have committed a trespass against her husband, denotes if there should be the adulteration of good by falsity, and the perversion of truth by evil, 2466¹⁴, 9156; the water entering into her and becoming bitter, denotes that the reception of the truth is distasteful, vers. 17, 18; her belly swelling and her thigh falling away, denote that there can be no reciprocal conjunction of truth with good, nor any conjunction of good with truth, ver. 21; and the woman being a curse among her people, denotes that there is complete aversion from truth, 379, 1259.

28. The woman not being defiled, denotes if there is no adulteration of good, 2466¹⁴; being clean, denotes a state of purity, 4545;

being free, denotes genuine spiritual freedom, 892; and conceiving seed, denotes the fructification of good, and the multiplication of genuine truths, 1910, 913.

29. This being the law of jealousy, when a wife being under her husband, goeth aside and is defiled, denotes that this is the law of life when there is no legitimate conjunction of good with truth, but, on the contrary, the falsification of truth and the adulteration of good, 2634, 2466¹⁴, 6836, 915, 10, 130.

30. The spirit of jealousy coming upon a man, and his being jealous of his wife, denotes the disturbance of the conjunction between the internal and external man, ver. 14; setting the woman before the Lord, denotes that the state of the external man is tested by Divine Good, 9946, 223, 9378; and the priest executing upon her all this law, denotes that from Divine Good the true state of the case is made manifest by Divine Truth, or by the laws of Divine Order, 9946, 2634.

31. The man being free from iniquity, and the woman bearing her iniquity, denotes that the truth may not be violated, when evil has been confirmed by conjunction with infernal falsity, 160, 158, 2466¹⁴, 9937.

The chapter we have now to review, as appears from vers. 1, 5, and 11, consists of three distinct sections. Let us, therefore, consider each of them separately; but before doing so, it may be as well to note that, taken all together, they describe the life of the spiritual man, as to his consciousness of evil in a threefold way; as to the reconciliation of the external man with the internal when evil is removed, and the Lord is fully acknowledged; and as to the interrupted conjunction of the external man with the internal, when good is corrupted in the external, or when truth is deficient in the internal.

And taking now our first subject, let us see what our duty is in regard to it. We are to put out of our camp, or expel from our lives, every leper, that is, every tendency to apply the truths of the church to selfish ends and purposes; we may not falsify the truth; and we may not contaminate it with merely natural affections. And this is a work to be done within ourselves. For if we are truly enlightened, we shall discover that these evil tendencies are in us, and also we shall see that the first, in this case, leads to the second, and that the second may culminate in the third. Let us then be wary, and watch and pray lest we enter into temptation. It is better to check in ourselves the principles that lead to actual evil, than to have to repent of indulgence therein. But as we have seen, on a former occasion, how leprosy denotes the profanation of truth, how an issue signifies its falsification, and how contact with a dead body represents its contamination by merely natural affections void of spiritual life, it is not necessary now to extend our remarks on these evils. We may consider, however, why these injunctions are given? It is because the Lord dwells in our midst, and His camp must not be defiled. Moreover, we are taught that the expulsion of our evil tendencies must not only be from our thoughts, but from our hearts as well, for this is involved in the use of the terms male and female according to the correspondences. For if the evil thought be resisted, the impurity of the feelings will be checked. As, therefore, the children of Israel were outwardly obedient to the Lord, so let the spiritual man be inwardly and outwardly obedient, since, indeed, under any

circumstances, it is good to avoid evil actions, and much better also to see and reject the evil thoughts and feelings which prompt to evil actions.

It is interesting to notice, in the next place, the connection of the first section with the two following. They both relate to the putting away of evils. And whereas the literal sense concerns evil actions, the spiritual sense has to do with evil states. Every one knows that it is evil states which produce evil actions; and that if pains are taken to remove evil states, there will be no evil actions. The second section, then, refers to evils committed in states of ignorance and weakness; and we are carefully to consider what we are here taught. The fact that an evil action is the result of ignorance, or of weakness, does not cause it to be guiltless, although the guilt has not the same quality as deliberate and wilful sin. And it is our duty to confess our guilt, even when there is only error and not wickedness. The confession, however, here meant, is not to be in words only; it involves a real consciousness of evil doing; and thus it is said, "confession is to be made before the Lord from the internal man." Also restitution is to be made; and how is this to be done? We must acknowledge from our hearts, that we have infringed a law of Divine Order, although we may not have been aware of it, or knowing it, have yet transgressed. And that particular law which we have violated must become henceforth a law of our life, and must be inscribed on our interior memory, and must become, as it were, a part of our souls, or of our internal man, and must be devoutly cherished there. This is the restitution. And it is to be restitution *in full*, by being, for the future, diligently committed to the life, or outwardly observed.

But now, what is really meant by adding the fifth part? It means acknowledgment from *remains* that the truth is from the Lord, and is an internal and living principle in us. Hitherto it may have been a mere matter of knowledge, or of the understanding, but now it is something more, and is connected with its corresponding affection stored up in us by the Lord at some period of our life without our being aware of it. Now, however, the affection is active; the truth has life in it, and is *implanted* in us, preparing the way for the realization of good. But what we feel outwardly is, perchance, only a little stronger determination to live a true life. Consider next the importance of the following verse. How many persons are there in the present day who are spiritually in the position here described! They are only natural, and as yet, are without spiritual principles by means of which they are regulating their lives. They are only external men, and not yet internal, and this for want of higher truths. They have no *kinsmen* to whom restitution can be made; but yet they can make restitution to the Lord, by doing the work of repentance on their own plane. And thousands and thousands of such persons are being saved continually because they thus act. For the Lord is in them reconciling them unto Himself through their simple good. And, moreover, they actually worship the Lord from the good of innocence internally, although they are not conscious thereof (ver. 8).

But how is this possible? The next two verses explain. Although they cannot at all acknowledge the Lord from their merely natural state;—for no one can do this—although they have not any conscious spiritual life; and although they know not their own inmost or celestial life; yet, because they are in their simple good, and from it shun evil according to their light, their heaven offerings, and their sacrifices generally, that is, their acknowledgment of the Lord and

their worship generally, can be accepted, since it is in correspondence with the Lord's life flowing into their souls through their higher degrees. And thus "every heave offering and every hallowed thing of theirs is given to the priest, or in other words, is acknowledged to be from the Lord. And hence, therefore, it comes to pass that even the angels who form the ultimate heaven, and with whom neither the spiritual nor the celestial degree is opened, are yet capable of worshipping the Lord from the highest form of good, and the highest form of truth, that is, from celestial and spiritual principles. For such can still love their Lord above all things and their neighbour as themselves, but not in the same degree as those can who constitute the spiritual and celestial heavens because these respective degrees were opened in them during their state of probation in the earthly life. Study well the particular reference (10,093) in this connection.

Turning to our last section, we have to reflect on some of the particular spiritual truths contained therein. We are all aware how easily we may offend against good through ignorance of the truth, as described in ver. 12. We may mean to do right, and we may desire to do right, but yet this wish and desire may be weakened for want of knowledge. But worse still, it may happen that our good intentions, naturally strong, may be thwarted through positive falsity. It is the Lord who gives us natural good affections; but it is ourselves who pervert them by falsity. They ought to be conjoined with the Lord through the internal man; but we listen to the voice of the serpent, and do more than simply err. Why is this? It is because, in our weakness and ignorance, we do not see the truth, and do not realize our wickedness. This is the teaching of ver. 13, and it may relate to wicked actions of many different kinds, and not be limited simply to violations of marriage in the literal sense only. For there are many ways of violating the heavenly marriage, which ought to exist between the church and the Lord, or between the natural and spiritual man, or between the external and internal man. And there may, at first, be no witness, and no positive condemnation. An illustration of this is Peter's wilful denial and rejection of his Lord. He really loved Him, you observe, and thus was really conjoined to Him, comparatively as the wife to the husband; but in his state of temptation, he neither saw that, nor realized that he was committing so grievous a sin. There was, at the moment, no witness against him, nor was he caught in the act. But afterwards the Lord, through his internal man, enlightened him. "The Lord turned and looked upon Peter," and then he saw that his good or his love for the Lord was defiled, and he came into that state of disturbance, as to his internal man, which is here described by jealousy. For it was the effect of the Lord's earnest zeal for his salvation. Or we might take another case, in which we may infer that there was no lack of correspondence as to good, but rather as to truth, namely, the case of Thomas. For Thomas, you are aware, required evidence. He could not see the truth, until the Lord, in His zeal for his salvation, caused him to see. And so Thomas was affected with spiritual jealousy, because he could not see, this being removed as soon as he saw. And this illustrates the latter half of our fourteenth verse. Spiritual jealousy, therefore, we now see, may arise from two causes. It is either an anxiety lest our *affection* for truth, which is the wife, should suffer, or it is an anxiety lest the *truth itself* should suffer.

But here we come to this most interesting case of investigation. And just look, for a moment, at its literal sense. How could the

presenting of a meal offering like that, and the drinking of water defiled with dust establish the guilt or the innocence of the supposed offender? We see, consequently, that some mysterious truths underlie all this symbolism. The Lord does not require meal offerings, nor does He require incantations by holy water. But He requires sincere worship according to our state, and testing by truth adapted to our state. And by these it will be known whether we are truly conjoined to Him or not, both as to our external and as to our internal minds. And according to our real state so will it happen in the judgment. There is no oil nor frankincense, no purified love, nor purified truth, it may be, in our worship as yet, and we must drink, as we journey, the bitter waters of temptations. But the time will come, if we are faithful, notwithstanding our present weakness and ignorance, when we shall be able to offer the true meal offering (Lev. vi. 14-18), and to drink of the pure water of life (Rev. vii. 17), that is when our judgment is over, and it will be seen and known that we are free from all impurity.

But considering the series of the internal sense, as it stands in the parallel columns, and also what is said in giving the references, it is not necessary to enlarge on the remaining particulars of our chapter; and yet a word may be said in conclusion on the confirmation of evil in the interior memory of the corrupted man signified by writing the words in a book and then blotting them out with the water of bitterness. For it must surely be clear to the thoughtful mind, that when evil is confirmed by falsity inwardly as well as outwardly, there is a rejection, or a blotting out, of the truth from the conscious life, while yet, according to the universal law, what has been once received into the memory remains, 868. But also it is said to be blotted out by the water of bitterness, because of its rejection, that is, because of the rejection of the truth through confirmation in what is evil and false. Let the man of the church, then, beware of this sad state; and let him rather confirm the good and the true by a life of obedience to them.

CHAPTER VI

SUMMARY OF THE SPIRITUAL SENSE

1. The character of the celestial man is described, namely, that he is unwilling to investigate spiritual or celestial truths during his regeneration, because he is distinguished from the man of the Spiritual Church, and cannot appropriate truths for the sake of being led into good; and in him ultimate truths are not separated from good, he is in good and truth conjoined, and he acts from good by truth, through the immediate perception of truth, vers. 1-5.

2. Concerning the regeneration of the celestial man, his purification from evil, his devotion to the Lord, the reconciliation of his external man with his internal, and the state of innocence he acquires, vers. 6-12.

3. Concerning the state of the celestial man made perfect by regeneration, vers. 13-21.

4. And, lastly, concerning the conjunction of the celestial with the spiritual heavens, vers. 22-27.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, and say unto them, When either man or woman shall make a special vow, the vow of a Nazirite, to separate himself unto the LORD :

3. He shall separate himself from wine and strong drink; he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried.

1. There is revelation from the Lord by Divine Truth giving the perception,

2. Through influx to the man of the Spiritual Church, from which he learns that the celestial man, who is wholly devoted to the Lord,

3. Is unwilling to investigate spiritual or celestial truths, during his regeneration, which have relation either to the internal, interior or external man, or to the exercises of charity from affections either in their development or when confirmed in the understanding as distinct from the will;

4. All the days of his separation shall he eat nothing that is made of the grape-vine, from the kernels even to the husk.

5. All the days of his vow of separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, he shall let the locks of the hair of his head grow long.

6. All the days that he separateth himself unto the LORD he shall not come near to a dead body.

7. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because his separation unto God is upon his head.

8. All the days of his separation he is holy unto the LORD.

9. And if any man die very suddenly beside him, and he defile the head of his separation; then he shall shave his head in the day of his cleansing, on the

4. Because he who is a man of the Celestial Church is distinguished from the man of the Spiritual Church, and therefore cannot appropriate truths, either internal or external, for the sake of being led into good.

5. And in him even ultimate truths, in their plenitude and power, are not separated from good, and thus during the whole course of his regeneration, being specially devoted to the Lord because he is in good and truth conjoined, he continually acts from good by truths, having immediate perception thereof.

6. And hence, therefore, also, during regeneration, he does not allow himself to be contaminated willingly by the unregenerated affections of the merely natural man which are void of spiritual life.

7. Neither does he allow hereditary evils and falsities either internal or external to corrupt his life, because he is inwardly in good, in truth, and in obedience thence derived.

8. For during the whole process of his regeneration and purification, he is, as to his ruling motive, wholly in love to the Lord.

9. But when he suffers temptation on account of the conflicting state of his preparatory life, and thus comes into contact with and opposes evil because it is contrary to his cherished love, the con-

seventh day shall he shave it.

10. And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the door of the tent of meeting :

11. And the priest shall offer one for a sin offering, and the other for a burnt offering, and make atonement for him, for that he sinned by reason of the dead, and shall hallow his head that same day.

12. And he shall separate unto the LORD the days of his separation, and shall bring a he-lamb of the first year for a guilt offering : but the former days shall be void, because his separation was defiled.

13. And this is the law of the Nazirite, when the days of his separation are fulfilled : he shall be brought unto the door of the tent of meeting :

14. And he shall offer his oblation unto the LORD, one

sequence is that the merely natural life is rejected as his regeneration is advancing, and when the perfected celestial state is attained.

10. But in every new state caused by victory in temptation, there is a closer conjunction of the truths perceived in the understanding, with celestial good, and also a more intense acknowledgment of the Lord.

11. And from good the celestial man confesses that evil and error are removed by Him, while good and truth are confirmed; and then the external man is conjoined with the internal; for merely natural affection void of the higher life causes their separation, but purification from evil causes their conjunction and a state of holiness.

12. Moreover, by every victory in temptation the devotion of the celestial man to the Lord is strengthened, and evil remitted produces a state of the celestial things of innocence, which is acknowledged to be from the Lord; but no actual state of conflict with evil, gives any quality to the perfect celestial state, because evil active in the natural man causes temptation.

13. But according to the Divine Law, when the regeneration of the celestial man is completed, he must fully acknowledge the Lord;

14. And he confesses that he receives from Him all the

he-lamb of the first year without blemish for a burnt offering, and one ewe-lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings.

15. And a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal offering, and their drink offerings.

16. And the priest shall present them before the LORD, and shall offer his sin offering, and his burnt offering :

17. And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread : the priest shall offer also the meal offering thereof, and the drink offering thereof.

18. And the Nazirite shall shave the head of his separation at the door of the tent of meeting, and shall take the hair of the head of his separation, and put it on the fire which is under the sacrifice of peace offerings.

19. And the priest shall take the sodden shoulder of

celestial things of innocence internally and externally ; as well as all spiritual truths ; and that these are, in the perfected celestial state, free from all contamination with evil and errors on account of remission.

15. Also the Sensual—which is the receptacle, simultaneously, of celestial love, in the internal man ; of truth and good adequately conjoined in the interior man ; and of truth and good conjoined in the external man—together with all celestial and spiritual good which nourish the soul, is acknowledged to be from the Lord.

16. And this acknowledgment on the part of the celestial man, is entirely from celestial good, both as to the removal of evil and the reception of that good ;

17. And also as to the reception of spiritual good and its truth in the middle degree of the mind, involving worship from freedom on account of the remission of evils, and as to the reception of all degrees of good in the natural mind, together with all celestial and spiritual good and truth which nourish the soul.

18. And when the celestial man is thus sanctified, he puts off the old natural state when all temptation has ceased, and puts on the new natural state, which is holy from pure love, and the medium of conjunction.

19. For all the power of spiritual or internal good by

the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazirite, after he hath shaven *the head of* his separation :

20. And the priest shall wave them for a wave offering before the LORD ; this is holy for the priest, together with the wave breast and heave thigh : and after that the Nazirite may drink wine.

21. This is the law of the Nazirite who voweth, *and of* his oblation unto the LORD for his separation, beside that which he is able to get : according to his vow which he voweth, so he must do after the law of his separation.

22. And the LORD spake unto Moses, saying,

23. Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel ; ye shall say unto them,

24. The LORD bless thee, and keep thee :

which he had fought against evil, and all the good interior and external, which had supported him in the conflict, had been from celestial love ; and this becomes fully manifest when the warfare is ended, and the former natural man is separated ;

20. Since then the new natural man is vivified from within, and acknowledges the Lord in all fulness, pure love, indeed, wholly predominating there in a state of holiness, even as in the interior spiritual degree, and in the inmost conjugal principle, which are rendered active from the Lord, and by reason of which the celestial man, from his state of perfection in good, can instantly perceive and also appropriate all spiritual truths.

21. And this is the Divine law for the celestial man who devotes himself to the Lord, and is distinguished from the spiritual man by a more complete acknowledgment of the Lord ; nor is it possible for him not thus to be distinguished because this is a law of Divine Order.

22. And hence there is further revelation from the Lord by Divine Truth giving the perception,

23. According to influx through the celestial heavens that there is now full conjunction of the Lord with the spiritual heavens, and perception thence with the spiritual,

24. That goodness and truth are conjoined in their inmost principles ;

25. The LORD make his face to shine upon thee, and be gracious unto thee: 25. That thence all interior truths have spiritual light and joy;
26. The LORD lift up his countenance upon thee; and give thee peace. 26. And that thence also all external principles are elevated into that light and become receptive of eternal peace.
27. So shall they put my name upon the children of Israel; and I will bless them. 27. And that thus a Divine quality is impressed upon the spiritual man through the celestial, there being indeed, in this way, a full conjunction of all human powers with the Lord in simultaneous order in the natural man.

REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

2. Speaking unto the children of Israel, and saying unto them, denotes through influx to the man of the Spiritual Church from which he learns, 2951, 3654, 7304; and any man or woman making a special vow, the vow of a Nazarite, to separate himself unto the Lord, denotes the celestial man who is wholly devoted to the Lord, because a man or a woman signifies the internal or external of the church, 158, 160; making a special vow, denotes willing that the Lord may provide, and also a sacred desire for conjunction with Him, 3732, 6091; and the vow of a Nazarite, denotes the consecration of the celestial man to the Lord, 5113¹⁶.

3. Separating himself from wine and strong drink, denotes that the celestial man is unwilling to investigate spiritual truths during his regeneration, 202, 337; 5113¹⁶, 683; the three expressions, namely, wine, vinegar of wine, and liquor of grapes, denote, respectively, truths relating to the internal, interior, and external man according to the series, and drinking denotes appropriation, 3168; grapes denote charity, as peculiar to the Spiritual Church, 1071²; fresh grapes or dried, denote affections of charity either in their development, or when confirmed in the understanding as distinct from the will, 8869⁴; and eating denotes appropriation, 3168.

4. Not eating anything that is made of the grape from the kernels even unto the husk during all the days of his separation, denotes that he who is a man of the Celestial Church is distinguished from the

man of the Spiritual Church, and therefore cannot appropriate truths, either internal or external, for the sake of being led to good, 3168, 1071, 5113¹⁶, 3732, 6091.

5. All the days of his vow of separation no razor coming upon his head, denotes that, in him, even ultimate truths in their plenitude and power are not separated from good, 3301³; until the days are fulfilled in which he separateth himself unto the Lord being holy, denotes that during the whole course of his regeneration he is specially devoted to the Lord because he is in good and truth conjoined, 487, 9680²; and letting the locks of the hair of his head grow long, denotes that he continually acts from good by truths, having immediate perception thereof, 3301³.

6. All the days that he separateth himself to the Lord, not coming near a dead body, denotes that during regeneration he does not allow himself to be contaminated willingly by the unregenerated affections of the merely natural man, which are void of spiritual life, 487, 3900¹¹.

7. Not making himself unclean for his father or for his mother when they die, denotes that neither does he allow hereditary evils and falsities either internal or external to corrupt his life, 3703²⁰, 8876; when fathers and mothers denote internal evils and falsities from heredity, brothers and sisters denote such as are external, 3703²²; when they die, denotes when evils and falsities are rejected, 1408; and his separation unto God being upon his head, denotes that he is inwardly in good, in truth, and in obedience thence derived, ver. 2.

8. Being holy unto the Lord all the days of his separation, denotes that during the whole process of his regeneration and purification he is, as to his ruling motive, wholly in love to the Lord, 487, 9680², 2001. Notice here the use of the term *God* in the preceding verse, and the term *Jehovah* in this.

9. Any man dying very suddenly beside him, denotes temptation and victory in the conflicting state of his preparatory life, 1408; defiling the head of his separation, denotes coming into contact with evil, and opposing it from his cherished love, 10,130, 3728, 5113¹⁶; shaving his head on the day of his cleansing, denotes the rejection of the merely natural life as his regeneration is advancing, 3301³; and the seventh day denotes when the perfected celestial state is attained, 84.

10. The eighth day denotes the new state caused by victory in temptation, 2044; bringing to the priest two turtledoves or two young pigeons, denotes a closer conjunction of the truths perceived in the understanding with celestial good, 870, 9946; and the door of the tent of meeting, denotes the acknowledgment of the Lord, 2356.

11. The priest offering one for a sin offering and the other for a burnt offering, denotes that, from good, the celestial man confesses that evil and error are removed by Him, while good and truth are confirmed, 9946, 10,227, 3400, 10,053; making atonement denotes the reconciliation of man with the Lord, and of the external man with the internal, 10,042, III; sin by reason of the dead, denotes that merely natural affection causes their separation, 3900¹⁰; and hallowing his head the same day, denotes that purification from evil causes their conjunction and a state of holiness, 8042, 9680², 3728, 487.

12. Separating unto the Lord the days of his separation, denotes that by every victory in temptation the devotion of the celestial man to the Lord is strengthened, because no one can be fully separated, or devoted to the Lord without the removal of evil, which is effected by temptations, and is denoted by the sin offering, 5113¹⁶, 10,053; bringing a he-lamb of the first year for a guilt offering, denotes that evil remitted produces a state of the celestial things of innocence which is acknowledged to be from the Lord, because the sin offering mentioned in the last verse, denotes evil remitted; the he-lamb, denotes the celestial things of innocence, and of the first year, denotes in all fulness, 2906⁹; and a guilt offering denotes the acknowledgment of the Lord in worship for the removal of evil committed without intention, 3400, 9156; and the former days being void because his separation was defiled, denotes that no actual state of conflict with evil gives any quality to the perfect celestial state, because evil active in the natural man causes temptation; for by days are denoted states, 487; being void, or falling, denotes separation, 3203; and the separation defiled, denotes a state of impurity, 10,130.

13. This being the law of the Nazarite, when the days of his separation are fulfilled, denotes when the regeneration of the celestial man is completed according to the Divine Law, 487, 5113¹⁶; and being brought to the door of the tent of meeting, denotes that he must fully acknowledge the Lord, 2356.

14. Offering his oblation unto the Lord one he-lamb of the first year for a burnt offering, denotes confession that he receives from the Lord all the celestial things of innocence, 10,227, 2830³, 2906⁹; and the he-lamb denotes what is internal, the ewe-lamb what is external, and the ram what is spiritual, 2830³, while the burnt offering signifies worship from pure love; the sin offering worship indicating purification from evil; of the first year, signifies fulness; without blemish signifies what is perfect, 10,053, 3400, 2906, 7837; and a peace offering signifies worship from freedom on account of the remission, or removal, of evil, 10,097.

15. The basket denotes the Sensual, which is the receptacle, 10,080, 10,107; it is said simultaneously, because what is highest in successive order is in the midst in simultaneous order, 5897, 9996; bread, cakes, and wafers, denote good, respectively, in the internal, the interior, and the external man, 10,107; unleavened, denotes what is free from evil and falsity, 2342; anointed with oil and mingled with oil, denotes from love, 2177; fine flour denotes what is spiritual, 2177; mixing evidently denotes conjoining, 3993⁵; and meal offerings and drink-offerings denote celestial and spiritual good and truth which nourish the soul, 2177, 1071.

16. The priest presenting them before the Lord, denotes that this acknowledgment is entirely from celestial good, 9946, 10,227; and offering his sin offering and his burnt offering, denotes both as to the removal of evil and the reception of good, 3400, 10,053.

17. Offering the ram for a sacrifice of peace offerings unto the Lord, denotes that so also is the acknowledgment of the reception of spiritual and celestial love in the middle degree of the mind, 2830³; with the basket of unleavened bread, denotes as to the reception of all degrees of good in the natural mind, ver. 15; and with the meal offering, and the drink offering thereof, denotes as to the reception

of all celestial and spiritual good and truth which nourish the soul 2177, 1071. But the peace offering, denotes worship from freedom on account of the remission of evil, 10,097, because the worship is not entirely free so long as there is temptation, and also self compulsion; and the reason why the burnt offering is mentioned *before* the sin offering in the first instance and *after* it in the second, is to show that the worship of the Lord from pure love, and with full devotion, is indeed the essential in worship under all circumstances with the celestial man; but that, nevertheless, with him also, the removal of evil must precede and not follow the realization of good.

18. The Nazarite shaving the head of his separation at the door of the tent of meeting, denotes that when the celestial man is thus sanctified, he puts off the old natural state when all temptation has ceased, 3301³; putting the hair on the fire, denotes putting on the new natural state which is holy from pure love, 3301³, 934, 10,055; and under the sacrifice of the peace offerings, denotes the medium of conjunction, 8517, 9278³.

19. Taking the sodden shoulder of the ram, denotes all the power of spiritual or internal good wherewith the celestial man has fought against evil, 1085, 10,043; one cake and one wafer, denote all the good interior and external, that had supported him in the conflict, 10,107; putting them into the hand of the Nazarite, denotes that they were from celestial love, 9946, 878; and after he had shaven the head of his separation, denotes when the former natural man was separated, 3301³, 2356, 3540³.

20. The priest waving them before the Lord, denotes that then the new natural man is vivified from within, 10,089, 223; this being holy for the priest together, with the wave breast and the heave thigh, denotes the acknowledgment of the Lord in all fulness, pure love indeed wholly predominating in a state of holiness there, even as in the interior spiritual degree, and in the inmost conjugal principle which are rendered active from the Lord, ver. 19, 10,091-10,093; and after that the Nazarite being permitted to drink wine, denotes that the celestial man, from his state of perfection in good, can instantly perceive, and also appropriate all spiritual truths, 5113¹⁶, 3168.

21. This being the law of the Nazarite who voweth, denotes the Divine Law for the celestial man who devotes himself to the Lord, ver. 2; his oblation unto the Lord for his separation, denotes his acknowledgment of the Lord as distinct from that of the spiritual man by being more complete, vers. 14, 15; and according to his vow that he voweth, so doing after the law of his separation, denotes that it is not possible for him not thus to be distinguished, because this is a law of Divine Order, ver. 13.

22. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses, is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

23. Moses speaking unto Aaron and to his sons saying, denotes according to influx into the celestial and thence into the spiritual heavens, 2951, 9946; and on this wise blessing the children of Israel and saying unto them, denotes that there is now full conjunction of the Lord with the spiritual heavens, and perception there with the spiritual, 10,495, 1791, 1822.

24. "The Lord bless thee and keep thee," denotes that goodness and truth are conjoined in their inmost principles, 2001, 10,495, 3382.

25. "The Lord make His face to shine upon thee and be gracious unto thee," denotes that thence all interior truths have spiritual light and joy, 2001, 222-3, 3195.

26. "The Lord lift up his countenance upon thee and give thee peace," denotes that thence also the external principles are elevated into light and become receptive of eternal peace, 2001, 222-3, 3780.

27. Putting the Lord's name upon the children of Israel, denotes that thus a Divine quality is impressed upon the spiritual man through the celestial, 2009, 3654, 10,017; and the Lord blessing them, denotes that, in this way, a full conjunction of all human powers with the Lord in simultaneous order is effected, 2001, 10,495, 3654.

This interesting chapter deals with the celestial man, as distinguished from the spiritual man, and at the same time with the spiritual man in his celestial state, or in the state when he no longer learns the truth in order that he may become good, but when, being good, he perceives the truths that agree with his good, and makes use of them as a means of doing good. Now this distinction between the celestial and spiritual man, and consequently between the celestial and spiritual heavens, and the celestial and spiritual states of the man of the church generally, was unknown to the Christian world, before it was revealed in the *Arcana Cœlestia*; and also, there are several other distinctions made in the writings of the New Church generally, which were not known before. And for this reason, as every one may see, it became necessary that new terms should be used to mark those distinctions. And on this account also those terms cannot be dispensed with in treating methodically on the various subjects with which they are connected without a great sacrifice of clearness. No apology, therefore, is needed for the constant use of these terms in their proper places; and as they are generally explained, where it is necessary, the distinctions themselves will, in time, become quite familiar, and, of course, will be found of immense use, in properly understanding spiritual things. Let us, therefore, reverently study what the celestial man is, and what the celestial state of every man is, as set forth in the correspondential language of the portion of the Word now before us.

A Nazarite means, literally, one *separated, devoted, or sanctified* for the service of God; and a cognate term, derived from the same root, means *the hair of the head, as shown by the Nazarite*; hence, therefore, we may clearly see how it is that he represents the celestial man, and the celestial state of any man, or in other words an angel of the highest heaven especially; an angel of any heaven, as to the good, or love which makes him an angel, and a man of the church as to the principle of good, or love, by which alone any one can be devoted to the Lord. Thus, then, the term *Nazarite* covers the whole meaning of the term celestial. For no one can be devoted to the Lord unless he loves the Lord, and all that proceeds from the Lord.

This, then, being so, consider what is first said of the Nazarite, who, of course, in the supreme sense, represents the Lord Himself as to His Human nature, 3301³. He was commanded not to drink wine, and not to eat anything that came from the vine, to signify that the celestial man is not regenerated by means of truth in the understanding, like the spiritual man, but by means of good in the

will, and this because the celestial man, in the strict sense, means the man in whom the will and understanding make one, on which account he does not learn truth, and store it up in his memory with a view to becoming good, but he *perceives* what is true from his state of good; and then by uniting the truth he thus perceives with his good, he is gradually made perfect, or regenerated. For although the celestial man is in good and truth conjoined essentially or internally, it does not necessarily follow that he is so actually or externally, because he is born from his parents with tendencies to evil and error, and also in a state of ignorance, and therefore he cannot be perfect, until his faculties are developed, and thus until he is able to perceive truths from his good, and to conjoin them with his good in a perfect life. Now in order to understand the distinction between the celestial and spiritual man, and thus between the people of the Most Ancient Church, and those of the Ancient Church, both as to their essential nature, and with regard to regeneration, we must study this well. To be regenerated by means of good in the will, that is, by means of affection, and thus to be made perfect in truth, is a very different thing from being regenerated by means of truth in the understanding and thus, by means of intelligence. In both cases, of course, regeneration implies the rejection of evil and error, and being established in goodness and truth, and in both cases love conjoins truth to itself; but in the case of the spiritual, the love is of a lower degree comparatively, as love to the neighbour is in a lower degree than love to the Lord. Hence, then, we now see why the celestial man was not allowed, spiritually, to drink wine, or to eat anything that came from the vine: it was because he did not reason concerning truths, as to whether they were truths or not, but perceived what was true from the interior light, which was from the Lord through his good, according to the Lord's words concerning him, namely, "Let your communications be 'Yea, yea, Nay, nay,' for whatsoever is more than these cometh of evil" (Matt. v. 37).

But when the Nazarite had fulfilled his appointed days, as we read farther on, he was permitted to drink wine; and since the celestial man, whom he represents, neither before nor after his complete regeneration, reasons concerning truths but perceives them, we have to consider in what sense the perfected celestial man drinks wine spiritually. To perceive truths from the state of good, be it known, is the office of the understanding conjoined with the will; and this the celestial man does during his regeneration and after it, as is evident. But to appropriate truths by applying them to the life, either during regeneration or after it, is the office of the will, and this is what is signified also by drinking wine. Hence, therefore, it is said in the series of the internal sense, in ver. 20, "the celestial man, from his state of perfection in good, can instantly perceive, and also appropriate all spiritual truths." That is, this drinking of wine by the celestial man, properly represents the *full appropriation of all truths, relating to his life*, in the natural sense now completely one with the higher degrees. And, indeed, concerning this state, see *A.E.* 918¹²; and consider that, in regard to the Lord, it represents the state of the Human, so to speak, when it was fully glorified, or when He arose from the dead with His whole body which He had in the world, and when He could emphatically say, "All power is given unto Me in heaven and on earth," thus assuming as to the Human also, Divine Omnipotence. But see Matt. xxvi. 29, Mark xiv. 25, Luke xxii. 18.

And this brings us to another point which demands attention.

The Nazarite was not to shave his head, and he was to let the locks of his hair grow long, in order to denote that, in the celestial man, truth was never to be separated from good, that all its power was to be exercised in the natural degree, and that he had continual perception thereof. This the reference given shows; and also that when his days were fulfilled, and he shaved off the hair of his head, it was to denote the putting off of the old, and the putting on, in fulness, of a new natural man. This, therefore, clearly indicates that the celestial man, equally with the spiritual, was required to overcome evil, and that his regeneration was not simply a development from a lower degree of good to a higher. On the contrary, it consisted in the elimination of evil and error from the natural affections and thoughts, so that there might be perfect harmony between the higher degree of good and the lower. But, indeed, that the celestial man, before regeneration is completed, enters into temptation for his purification, is abundantly evident from what now follows in our second section. Let us consider it.

The Nazarite was not to allow himself to come near any dead body. Now what a striking symbol is a dead body, or carcass, of the merely natural man void of spiritual life! But the celestial man, as distinguished from the spiritual man, could not have been contaminated with evil, as thus represented, if there had been no evil with him in the natural degree of his life; that is, if there had been with him no actual evil there. And, of course, there could have been no actual evil, if there had not been hereditary evil, except in the case of the first created human beings whoever they were. But the next verse assures us that he was not compelled to adopt evil from hereditary tendencies; and this also is clear from the fact that the very first pair, if we assume that the whole human race sprang from one pair, were in freedom to choose between the love of the Lord and the love of self (Gen. ii. 16-17), or more strictly between the love of the Lord and selfishness. During all the states of his Nazariteship, or separation, therefore, the celestial man was holy unto the Lord by virtue of good. And this cannot be said of the spiritual man, who acts from truth rather than from good in the course of his regeneration.

We now come to reflect upon the purification of the celestial man from evil, which is described by accidental contamination through contact with the dead body of a person dying suddenly beside the Nazarite. And we notice first the peculiarity of this expression, as indicating the manner in which evil impulses causing temptation are excited by evil spirits. For there can be no impulse of evil without influx from the hells; and this influx, in the case of the regenerating man, involves temptation. And if we call to mind the words of Paul when he said, "I die daily" (1 Cor. xv. 31), we shall understand the spiritual meaning of a man dying suddenly. It is the rejection of the corrupt old life through conquering in temptation. And in this is the celestial man defiled, in that he is conscious of his evil. But he puts off the old life, as represented by the Nazarite shaving his head, and puts on the holy state of the new life denoted by the seventh day. And now follows, therefore, the worship of the Lord in the new state, and the renewal of the vow of consecration, the meaning of all these things in relation to the progress in regeneration of the celestial man, appearing sufficiently from what is said in giving the references, because similar things have been previously considered. But a word must be said explanatory of the last clause in the section. For it must not be supposed that the former days being void, denotes that the previous states of the

regeneration of the celestial man contributed nothing towards his final perfection, since every previous state of good and truth and their conjunction, occurring during life, has its value, as is evident from the fact that we could not have the full corn in the ear, unless we previously had the ear and the blade before it, according to the Lord's teaching (Mark iv. 28; A.C. 29). And hence, then, we are to understand by "former days," not any previous states of good and truth, but of evil and falsity; and that is why it is said to signify that "no actual state of conflict with evil, gives any quality to the perfect celestial state, because evil active in the natural man causes temptation." And, besides this, the words we are studying also convey the consoling and strengthening thought to the man of the church in general, that in heaven our evil states will have passed away, and that indeed actual states of conflict against evil will never more be experienced.

"Eternal mansions, bright array!
Oh blest exchange! Transporting thought!
Free from the approaches of decay,
Or the least shadow of a spot!"

With regard to the state of the celestial man made perfect by regeneration, which comprises our third section, there are some interesting particulars. He now acknowledges the Lord in all fullness; he worships Him from the inmost degree of his life, even to its outermost; the animals sacrificed indicate the successive order of influx as to good; the basket with its contents, denotes the same good in simultaneous order, to show that, in the perfect state, all degrees of good are in the ultimate or natural degree in their fullness and their power; and the meal offering and drink offering are last mentioned among the offerings, to show not only the intensification of this full reception of goodness and truth, but also that, in the perfect state in heaven, what nourishes the souls of the angels nourishes their bodies also, appearing in correspondential forms suitable for that purpose.

We have already seen the signification of shaving the head, and now, since it denotes the putting off of the old natural state and the putting on of the new, we can thence perceive the peculiarity of what is said in vers. 19-20. For it was after the Nazarite had shaven the head of his separation that the waving and heaving took place, and that he could drink wine. That is, spiritually, it is only when the old natural state is rejected and the new state is inaugurated, that truth and good respectively can be fully acknowledged and perceived to be from the Lord, and that the celestial man can fully appropriate them. And thus the more closely we examine the particulars of the description before us, the more clearly do the truths of the internal sense of the Word manifest themselves, and the more completely does the order and beauty of Divine revelation appear.

And, lastly, we have to consider the internal sense of words so familiar to us as are those of the blessing with which the chapter ends. That blessing denotes conjunction, the references show. But because the Lord, or Jehovah, signifies the Divine Being as to His love, we thence observe that it is love that causes conjunction. And truly every human being is eternally conjoined with the Lord through the reception of life or love from Him; and yet this alone does not give the conjunction signified by the threefold blessing. In order that there may be true conjunction with the Lord, He must not only love us, but we must love Him. Hence, therefore, to pray that the Lord may bless us or any one else, includes the desire that we may

love the Lord, and what proceeds from Him, namely, mercy, joy and peace, and in short all things good and true. And to pray the threefold blessing, is to desire to love the Lord as to all the degrees of our life. And thus only can our prayer be a true prayer, whether the desire be for ourselves or for others. It is worth our while, therefore, to know the internal sense of the Lord blessing us; for if we do not know it, we may easily imagine that it is a blessed thing to receive all kinds of good things from the Lord, externally, and to enjoy them without any reference to our own state internally.

Again, it is interesting to remark that this grand form of blessing is not only threefold, thus relating to the whole of the degrees of our life. It is also double in those degrees, and thus teaches the important lesson that we must be truly conjoined to the Lord both as to our wills and our understandings. That is, we must not only love to be good, but we must love to be truthful as well. Truly it is goodness that is a blessing, but it is truth that keeps or preserves us; the face of the Lord shines upon us when we ourselves are merciful, and He is gracious unto us, when we ourselves are intelligently kind, or gracious; and He lifts up the light of His countenance upon us, when we act according to His truth, giving us peace also, when we are fully disposed to promote peace amongst our brethren.

And in one word, if we have inwardly in ourselves the heavenly affections symbolized by Aaron and his sons, involving the peace which the world can neither give nor take away, they will certainly descend and bring into perfect harmony every lower principle of our hearts and minds, which are collectively represented by the children of Israel in relation to the priests who pronounce the blessing.

CHAPTER VII

SUMMARY OF THE SPIRITUAL SENSE

1. The subject here first presented is the conjunction of the spiritual heaven with the celestial; and also, generally, the chapter treats of the acknowledgment, on the part of the spiritual man, that he receives all the good things of charity and faith and doctrine from the Lord through the celestial heavens, vers. 1-8.
2. But those who constitute the spiritual heaven cannot perform the functions of the ultimate heaven, their use being to minister to and support with all their power the celestial heaven, besides which they acknowledge the Lord in genuine spiritual worship; every society, indeed, and each individual, according to his state, vers. 9-11.
3. The specific acknowledgment and worship of societies and individuals is described, vers. 12-88.
4. Revelation, internal and external, is always the consequence of genuine acknowledgment and worship, ver. 89.

THE CONTENTS OF EACH VERSE

1. And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them;

2. That the princes of Israel, the heads of their fathers' houses, offered; these were the princes of the tribes, these are they that were over them that were numbered:

1. It happens, when the state of the celestial man is completely established by the conjunction of truth with good, and by a holy state of good and truth thence derived in consequence, and thus when the worship of the Lord from these principles is also established by such conjunction and sanctification;

2. That those who are in the primary truths of the Spiritual Church grounded in charity, which is celestial love in an image, have conjunction therewith; for they are the primary things of faith and charity, and the ordination and arrangement of all inferior things is thence derived from the Lord.

3. And they brought their oblation before the LORD, six covered wagons, and twelve oxen; a wagon for every two of the princes, and for each one an ox: and they presented them before the tabernacle.

4. And the LORD spake unto Moses, saying,

5. Take it of them, that they may be to do the service of the tent of meeting; and thou shalt give them unto the Levites, to every man according to his service.

6. And Moses took the wagons and the oxen, and gave them unto the Levites.

7. Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8. And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

3. And therefore they acknowledge that they are, from the Lord by regeneration, the receptacles of celestial things protected from evil, and concealed by Divine Providence; that they have all fulness as to natural affections; that they are receptacles of good and truth in conjunction; that the affection of good is distinguished from the affection of truth; and that they receive these gifts from the Lord through the celestial heaven.

4. And they have perception from the Lord by Divine Truth,

5. That their acknowledgment that all these good things are from the Lord, is accepted that they may be in holy spiritual worship by the reception of charity as primary, each being in his own particular good or use.

6. And thus all natural receptacles or scientifics, and all natural affections are grounded in charity;

7. Scientifics of truth conjoined with good, and affections of good conjoined with truth, appertaining to those who are in the internal of the ultimate heaven, adequate to their functions;

8. And scientifics of truth conjoined with good, and affections of good conjoined with truth appertaining to those who are in the external of the ultimate heaven, also adequate to their functions, and forming the new external man, this being subordinate

to and acting from celestial natural good.

9. But unto the sons of Kohath he gave none: because the service of the sanctuary belonged unto them; they bare it upon their shoulders.

9. But those who constitute the middle heaven, or spiritual degree, are not in the functions of those who are in the ultimate heaven, and consequently not in their scientifics of truth or affections of good, because their ministry is to the celestial heaven, by supporting it from the affections of interior truth and interior good conjoined, with all their power.

10. And the princes offered for the dedication of the altar in the day that it was anointed, even the princes offered their oblation before the altar.

10. And thus all those in the primary truths of the Spiritual Church acknowledge the Lord in genuine worship when it is from charity and faith conjoined, and this both as to internals and externals.

11. And the LORD said unto Moses, They shall offer their oblation, each prince on his day, for the dedication of the altar.

11. And there is revelation from the Lord by Divine Truth, that each worships the Lord according to his own state,

12. And he that offered his oblation the first day was Nahshon the son of Amminadab, of the tribe of Judah:

12. And the first are those who are in truth immediately proceeding from Divine love,

13. And his oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

13. And they acknowledge that they receive from the Lord, and worship Him therefrom, all spiritual truths having relation to doctrine and life in their perfection and in their holiness, arising from the conjunction of truth with good, and being the receptacles of celestial good externally and internally, or of spiritual and celestial love;

14. One golden spoon of ten *shekels*, full of incense;

14. And the grateful hearing and reception of worship, because derived from remains and expressed in loving words and actions,

15. One young bullock, one ram, one he-lamb of the first year, for a burnt offering;

15. All natural, spiritual, and celestial love in fulness and grounded in innocence, consecrated wholly to the Lord, and being perpetually from Him;

16. One male of the goats for a sin offering;

16. Faith in the Lord conjoined with some charity, from which repentance is practised and evils are remitted;

17. And for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Nahshon the son of Amminadab.

17. And every good natural affection conjoined with its truth, every spiritual affection, all the truth of faith, and all the good of innocence in the natural man, which are in freedom devoted to the Lord, as the result of peace and harmony between the internal and external man. Thus they worship the Lord, who are in truth immediately proceeding from the primary truth of good.

18. On the second day Nethanel the son of Zuar, prince of Issachar, did offer:

18. Secondly, those who are in celestial conjugal love, in mutual love, and humility,

19. He offered for his oblation one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

19. Acknowledge that they receive from the Lord, and worship Him therefrom, all spiritual truths having relation to doctrine and life in their perfection and in their holiness, arising from the conjunction of truth with good, and being the receptacles of celestial good externally and internally, or of spiritual and celestial love,

20. One golden spoon of ten *shekels*, full of incense;

20. And the grateful hearing and reception of worship, because derived from remains and expressed in loving words and actions;

21. One young bullock, one ram, one he-lamb of the first year, for a burnt offering;

21. All natural, spiritual, and celestial love in fulness and grounded in innocence, consecrated wholly to the Lord, and being perpetually from Him;

22. One male of the goats for a sin offering;

22. Faith in the Lord conjoined with some charity, from which repentance is practised and evils are remitted;

23. And for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Nethanel the son of Zuar.

23. And every good natural affection conjoined with its truth, every spiritual affection, all the truth of faith, and all the good of innocence in the natural man, which are in freedom devoted to the Lord, as the result of peace and harmony between the internal and external man. Thus they worship the Lord who are in mutual love and in humility thence.

24. On the third day Eliab the son of Helon, prince of the children of Zebulun:

24. Thirdly, those who are in truth conjoined with good and derived therefrom, or in the heavenly marriage,

25. His oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

25. Acknowledge that they receive from the Lord, and worship Him therefrom, all spiritual truths having relation to doctrine and life in their perfection and in their holiness, arising from the conjunction of truth with good, and being the receptacles of celestial good externally and internally, or of spiritual and celestial love,

26. One golden spoon of ten *shekels*, full of incense;

26. And the grateful hearing and reception of worship, because derived from remains and expressed in loving words and actions;

27. One young bullock, one ram, one he-lamb of the first year, for a burnt offering;

27. All natural, spiritual, and celestial love in fulness and grounded in innocence, consecrated wholly to the Lord, and being perpetually from Him;

28. One male of the goats for a sin offering;

28. Faith in the Lord conjoined with some charity, from which repentance is practised and evils are remitted;

29. And for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Eliab the son of Helon.

29. And every good natural affection conjoined with its truth, every spiritual affection, all the truth of faith, and all the good of innocence in the natural man, which are in freedom devoted to the Lord, as the result of peace and harmony between the internal and external man. Thus they worship the Lord who are in the heavenly marriage.

30. On the fourth day Elizur the son of Shedeur, prince of the children of Reuben:

30. In the fourth place, those who are in faith in the understanding, or in faith derived from charity which is the foundation of the church,

31. His oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

31. Acknowledge that they receive from the Lord, and worship Him therefrom, all spiritual truths having relation to doctrine and life in their perfection and in their holiness, arising from the conjunction of truth with good, and being the receptacles of celestial good externally and internally, or of spiritual and celestial love;

32. One golden spoon of ten *shekels*, full of incense;

32. And the grateful hearing and reception of worship, because derived from remains and expressed in loving words and actions;

33. One young bullock, one ram, one he-lamb of the first year, for a burnt offering;

33. All natural, spiritual, and celestial love, in fulness and grounded in innocence, consecrated wholly to the Lord, and being perpetually from Him;

34. One male of the goats for a sin offering;

34. Faith in the Lord conjoined with some charity, from which repentance is practised and evils are remitted;

35. And for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Elizur the son of Shedeur.

35. And every good natural affection conjoined with its truth, every spiritual affection, all the truth of faith, and all the good of innocence in the natural man, which are in freedom devoted to the Lord, as the result of peace and harmony between the internal and external man. Thus they worship the Lord who are in faith from charity.

36. On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon:

36. In the fifth place, those who are in obedience from the good of truth,

37. His oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

37. Acknowledge that they receive from the Lord, and worship Him therefrom, all spiritual truths having relation to doctrine and life in their perfection and in their holiness, arising from the conjunction of truth with good, and being the receptacles of celestial good externally and internally, or of spiritual and celestial love;

38. One golden spoon of ten *shekels*, full of incense;

38. One golden spoon of ing and reception of worship,

because derived from remains and expressed in loving words and actions;

39. One young bullock, one ram, one he-lamb of the first year, for a burnt offering;

39. All natural, spiritual, and celestial love, in fulness and grounded in innocence, consecrated wholly to the Lord, and being perpetually from Him;

40. One male of the goats for a sin offering;

40. Faith in the Lord conjoined with some charity, from which repentance is practised and evils are remitted;

41. And for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Shelumiel the son of Zuri-shaddai.

41. And every good natural affection conjoined with its truth, every spiritual affection, all the truth of faith, and all the good of innocence in the natural man, which are in freedom devoted to the Lord, as the result of peace and harmony between the internal and external man. Thus they worship the Lord who are in obedience from the good of truth.

42. On the sixth day Elia-saph the son of Deuel, prince of the children of Gad:

42. In the sixth place, those who are in good works, or in the good of life,

43. His oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

43. Acknowledge that they receive from the Lord, and worship Him therefrom, all spiritual truths having relation to doctrine and life in their perfection and in their holiness, arising from the conjunction of truth with good, and being the receptacles of celestial good externally and internally, or of spiritual and celestial love,

44. One golden spoon of ten *shekels*, full of incense;

44. And the grateful hearing and reception of worship, because derived from remains

and expressed in loving words and actions;

45. One young bullock, one ram, one he-lamb of the first year, for a burnt offering;

45. All natural, spiritual, and celestial love in fulness and grounded in innocence, consecrated wholly to the Lord, and being perpetually from Him;

46. One male of the goats for a sin offering;

46. Faith in the Lord conjoined with some charity, from which repentance is practised and evils are remitted;

47. And for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Eliasaph the son of Deuel.

47. And every good natural affection conjoined with its truth, every spiritual affection, all the truth of faith, all the good of innocence in the natural man, which are in freedom devoted to the Lord, as the result of peace and harmony between the internal and external man. Thus they worship the Lord who are in good works.

48. On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim:

48. In the seventh place, those who are in the new understanding of truth, and in obedience thence from the life of good,

49. His oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

49. Acknowledge that they receive from the Lord, and worship Him therefrom, all spiritual truths having relation to doctrine and life in their perfection and in their holiness, arising from the conjunction of truth with good, and being the receptacle of celestial good externally and internally, or of spiritual and celestial love,

50. One golden spoon of ten *shekels*, full of incense;

50. And the grateful hearing and reception of worship, because derived from remains

and expressed in loving words and actions;

51. One young bullock, one ram, one he-lamb of the first year, for a burnt offering;

51. All natural, spiritual, and celestial love in fulness and grounded in innocence, consecrated wholly to the Lord, and being perpetually from Him;

52. One male of the goats for a sin offering;

52. Faith in the Lord conjoined with some charity, from which repentance is practised and evils are remitted;

53. And for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Elishama the son of Ammi-hud.

53. And every good natural affection conjoined with its truth, every spiritual affection, all the truth of faith, and all the good of innocence in the natural man, which are in freedom devoted to the Lord, as the result of peace and harmony between the internal and external man. Thus they worship the Lord, who are in the new understanding of truth from the love of good.

54. On the eighth day Gamaliel the son of Pedah-zur, prince of the children of Manasseh:

54. In the eighth place, those who are in the new will of good, in the hope of reward as if from self, the knowledge of the truth, and separation from evil derived from the Lord's work of redemption,

55. His oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

55. Acknowledge that they receive from the Lord, and worship Him therefrom, all spiritual truths having relation to doctrine and life, in their perfection and in their holiness, arising from the conjunction of truth with good, and being the receptacles of celestial good externally and internally, or of spiritual and celestial love,

56. One golden spoon of ten *shekels*, full of incense;

56. And the grateful hearing and reception of worship,

57. One young bullock, one ram, one he-lamb of the first year, for a burnt offering;

58. One male of the goats for a sin offering;

59. And for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Gamaliel the son of Pedahzur.

60. On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin:

61. His oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

62. One golden spoon of ten *shekels*, full of incense;

because derived from remains and expressed in loving words and actions;

57. All natural, spiritual, and celestial love in fulness and grounded in innocence, consecrated wholly to the Lord, and being perpetually from Him;

58. Faith in the Lord conjoined with some charity, from which repentance is practised and evils are remitted;

59. And every good natural affection conjoined with its truth, every spiritual affection, all the truth of faith, and all the good of innocence in the natural man, which are in freedom devoted to the Lord, as the result of peace and harmony between the internal and external man. Thus they worship the Lord, who are in the new will of good.

60. In the ninth place, those who are in truth from good springing from opposition to evil, and are a medium,

61. Acknowledge that they receive from the Lord, and worship Him therefrom, all spiritual truths having relation to doctrine and life in their perfection and in their holiness, arising from the conjunction of truth with good, and being the receptacles of celestial good externally and internally, or of spiritual and celestial love;

62. And the grateful hearing and reception of worship, because derived from remains

and expressed in loving words and actions ;

63. One young bullock, one ram, one he-lamb of the first year, for a burnt offering ;

63. All natural, spiritual, and celestial love in fulness and grounded in innocence, consecrated wholly to the Lord, and being perpetually from Him ;

64. One male of the goats for a sin offering ;

64. Faith in the Lord conjoined with some charity, from which repentance is practised and evils are remitted ;

65. And for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Abidan the son of Gideoni.

65. And every good natural affection conjoined with its truth, every spiritual affection, all the truth of faith, and all the good of innocence in the natural man, which are in freedom devoted to the Lord, as the result of peace and harmony between the internal and external man. Thus they worship the Lord who are in truth from good springing from opposition to evil, and who are a medium.

66. On the tenth day Ahiezer the son of Ammi-shaddai, prince of the children of Dan :

66. In the tenth place, those who are in the affirmation of truth, and in good which aids, derived from Divine Truth which protects man in temptation,

67. His oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meal offering ;

67. Acknowledge that they receive from the Lord, and worship Him therefrom, all spiritual truths having relation to doctrine and life in their perfection and in their holiness, arising from the conjunction of truth with good, and being the receptacles of celestial good externally and internally, or of spiritual and celestial love,

68. One golden spoon of ten *shekels*, full of incense ;

68. And the grateful hearing and reception of worship, because derived from remains

and expressed in loving words and actions;

69. One young bullock, one ram, one he-lamb of the first year, for a burnt offering;

69. All natural, spiritual, and celestial love in fulness and grounded in innocence, consecrated wholly to the Lord, and being perpetually from Him;

70. One male of the goats for a sin offering;

70. Faith in the Lord conjoined with some charity, from which repentance is practised and evils are remitted;

71. And for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Ahiezer the son of Ammishaddai.

71. And every good natural affection conjoined with its truth, every spiritual affection, all the truth of faith, and all the good of innocence in the natural man, which are in freedom devoted to the Lord, as the result of peace and harmony between the internal and external man. Thus they worship the Lord who are in the affirmation of truth, and in good which aids, derived from Divine Truth which protects man in temptation.

72. On the eleventh day Pagiel the son of Ochran, prince of the children of Asher:

72. In the eleventh place, those who are in natural delight, and in opposition to evil springing from a state of spiritual trial and affliction,

73. His oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

73. Acknowledge that they receive from the Lord, and worship Him therefrom, all spiritual truths having relation to doctrine and life in their perfection and in their holiness, arising from the conjunction of truth with good, and being the receptacles of celestial good externally and internally, or of spiritual and celestial love,

74. One golden spoon of ten *shekels*, full of incense;

75. One young bullock, one ram, one he-lamb of the first year, for a burnt offering;

76. One male of the goats for a sin offering;

77. And for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Pagiël the son of Ochran.

78. On the twelfth day Ahira the son of Enan, prince of the children of Naphtali:

79. His oblation was one silver charger, the weight thereof was an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering;

74. And the grateful hearing and reception of worship, because derived from remains and expressed in loving words and actions;

75. All natural, spiritual, and celestial love in fulness and grounded in innocence, consecrated wholly to the Lord, and being perpetually from Him;

76. Faith in the Lord conjoined with some charity, from which repentance is practised and evils are remitted;

77. And every good natural affection conjoined with its truth, every spiritual affection, all the truth of faith, all the good of innocence in the natural man which are in freedom devoted to the Lord, as the result of peace and harmony between the internal and external man. Thus they worship the Lord who are in natural delight, and in opposition to evil springing from a state of trial and affliction.

78. And in the twelfth place those who are in resistance to evil, and in a principle of good derived from the truth of the Divine Word,

79. Acknowledge that they receive from the Lord, and worship Him therefrom, all spiritual truths having relation to doctrine and life in their perfection and in their holiness, arising from the conjunction of truth with good, and being the receptacle of celestial good externally and internally, or of spiritual and celestial love,

80. One golden spoon of ten *shekels*, full of incense;

80. And the grateful hearing and reception of worship, because derived from remains and expressed in loving words and actions;

81. One young bullock, one ram, one he-lamb of the first year, for a burnt offering;

81. All natural, spiritual, and celestial love in fulness and grounded in innocence, consecrated wholly to the Lord, and being perpetually from Him;

82. One male of the goats for a sin offering;

82. Faith in the Lord conjoined with some charity, from which repentance is practised and evils are remitted;

83. And for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Ahira the son of Enan.

83. And every good natural affection conjoined with its truth, every spiritual affection, all the truth of faith, and all the good of innocence in the natural man, which are in freedom devoted to the Lord, as the result of peace and harmony between the internal and external man. Thus they worship the Lord who are in resistance to evil, and in a principle of good derived from the truth of the Divine Word;

84. This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve silver chargers, twelve silver bowls, twelve golden spoons:

84. And thus it is acknowledged by all those who are in the Spiritual Church, that good is conjoined to truth in worship, when they are sensible that they receive all good things from the Lord; all spiritual truths external and internal, and the power of expressing these in good works which are receptacles of interior principles;

85. Each silver charger weighing an hundred and thirty *shekels*, and each bowl seventy: all the silver

85. Fulness, and completeness, and holiness as to truth, the quality of which is fulness of conjunction of good with truth, and of truth with good,

of the vessels two thousand and four hundred *shekels*, after the shekel of the sanctuary;

86. The twelve golden spoons, full of incense, weighing ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons an hundred and twenty *shekels*:

87. All the oxen for the burnt offering twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal offering: and the males of the goats for a sin offering twelve:

88. And all the oxen for the sacrifice of peace offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

89. And when Moses went into the tent of meeting to speak with him, then he heard the Voice speaking unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim: and he spake unto him.

because all truth has its origin from good;

86. Fulness also as to good expressed in loving words and actions, which are the receptacles of spiritual worship derived from remains and from truth conjoined with good the quality of which is completeness and equality as to both truth and good;

87. Completeness as to all natural affections, as to all spiritual affections, and as to all celestial affections internal and external, and as to Faith in the Lord for the remission of evil in the worship of the Lord by entire consecration;

88. And also completeness as to the free and full devotion of all natural affections, of all spiritual affections, of all the good of faith, and of all the good of innocence established in the external man as well as in the internal by regeneration. And thus it is acknowledged by the spiritual man that all his worship of the Lord is entirely from Him by the conjunction of good with truth.

89. So that when the spiritual man is, in this holy worship, desirous humbly to communicate with the Lord, he receives revelation from the Divine Mercy which removes evil from him through the inmost or celestial heaven, the Divine Providence operating continually by Divine Truth thence proceeding, and being adapted to all his states and changes of state in such worship.

REFERENCES AND NOTES

1. It coming to pass, denotes a change of state and subject, 4979; the day that Moses had made an end of setting up the tabernacle, denotes when the state of the celestial man is completely established, 487, 6315, 9784; anointing and sanctifying denote the conjunction of truth with goodness, and a holy state of good and truth thence derived, 9954, 8042, 9680; and the furniture thereof, and the altar and all the vessels thereof, denotes the worship of the Lord also fully established as to its internal and external states, 3210, 4541, 10,340.
2. The princes of Israel, the heads of their fathers' houses offering, denotes that those who are in the primary truths of the Spiritual Church grounded in charity, which is celestial love in an image, have conjunction therewith, 8314, 3654, 3728, 7833, 5619, 37,032; these being the princes of the tribes, denotes the primary things of faith and charity, 3858; and their being over them that were numbered, denotes the ordination and arrangement, from the Lord, by means of primary truths, of all inferior things, 10,217.
3. Bringing their oblations before the Lord denotes the acknowledgment that they are the receptacles of good and truth from Him, 10,227; six denotes by regeneration, and in fulness, 6-12, 737; covered wagons denote things protected from evil, and concealed by Divine Providence, 2576, 5945; twelve oxen denotes all fulness as to the natural affections, 575, 2180; a wagon for every *two* of the princes denotes good and truth in conjunction, 5194; for each *one* an ox denotes the affection of good distinguished from the affection of truth, 4149; and presenting them before the tabernacle denotes reception through heaven, 3540³.
4. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.
5. Taking it of them denotes that the acknowledgment that all these good things are from the Lord is accepted, 10,177; to do the service in the tent of meeting denotes to be in holy spiritual worship, 7038, 3540³; giving the offerings to the Levites denotes the reception of charity as primary by acknowledgment, 10,227, 3877; and every man according to his service denotes that each is in his own particular use, 7038.
6. Moses taking the wagons and the oxen and giving them unto the Levites, denotes that thus all natural receptacles or scientifics, and all natural affections are grounded in charity, 5945, 2180, 10,227, 3877.
7. Two wagons denote scientifics of truth conjoined with good, 5945, 5194, four oxen denote affections of good conjoined with truth, 2180, 1686; the sons of Gershon represent those who are in the Internal of the ultimate heaven, chap. iii. 17, 23, 9960²⁰, 1463, 9755; and according to their service, denotes adequate to their functions, 7038.
8. Four wagons denote scientifics of truth conjoined with good, 5945, 1686; eight oxen denote affections of good conjoined with

truth, 2180, 1686; the sons of Merari denote those who are in the External of the ultimate heaven, chap. iii. 17, 35, 7854, 9648; according to their service denotes adequate to their functions, 7038; and under the hand of Ithamar the son of Aaron the priest, denotes the new external man, this being subordinate to and acting from celestial natural good, 878, 9812, 725, 9946.

9. The sons of Kohath denote those who constitute the middle heaven, or spiritual degree, chap. iii. 17, 29, 9684; not giving them any denotes that they are not in the functions of those who are in the ultimate heaven, and, consequently, not in their scientifics or affections of good, vers. 7, 8; the service of the sanctuary belonging to them denotes that their ministry is to the celestial heaven, 3210, chap. iv. 4; and bearing it upon their shoulders denotes by supporting it from the affection of interior truth and interior good conjoined, with all their power, 1085.

10. The princes offering for the dedication of the altar in the day that it was anointed, even the princes offering their oblation before the altar, denotes that thus all those in the primary truths of the Spiritual Church acknowledge the Lord in genuine worship when it is from charity and faith conjoined, and this both as to Internals and Externals, 8314, 5619, 4541, 9954, 1085, 683.

11. The Lord saying unto Moses denotes revelation from the Lord by Divine Truth, 2001, 7010, 1822; and offering his oblation each prince in his day for the dedication of the altar, denotes that each worships the Lord, by acknowledgment, according to his own state, 10,227, 8314, 487, 4541.

12. He that offered his oblation on the first day being Nahshon the son of Amminadab of the tribe of Judah, denotes that the first are, in truths immediately proceeding from Divine Love, chap. i. 7, 3880, 197, 1482.

13. One silver charger the weight whereof was one hundred and thirty shekels, denotes all spiritual truth having relation to doctrine in perfection, because silver denotes spiritual truth, 2937; a silver charger, being a receptacle or vessel, denotes truth, or doctrine recipient of good, 3079; weight has reference to good, 3104; and one hundred and thirty denotes perfection, 2636, 5335; one silver bowl of seventy shekels after the shekel of the sanctuary, denotes all spiritual truths having relation to life in perfection and holiness, 2937, 3079, 728; after the shekel of the sanctuary denotes from the conjunction of truth with good, 2959; and both of them full of fine flour mingled with oil for a meal offering, denotes being receptacles of celestial good externally and internally, or of spiritual and celestial love, the charger signifying the external receptacle and the bowl the internal, as appears from the signification of the numbers connected with each, 2177.

14. One golden spoon of ten shekels full of incense, denotes the grateful hearing and reception of worship, because derived from remains and expressed in loving words and actions, 10,177, 576, 10,340, 3164. It is said here "expressed in loving words and actions," because a vessel, or spoon made of gold, denotes what is grounded in good in the outward life, from the understanding and the heart as all true worship ought to be.

15. One young bullock, one ram, and one he-lamb of the first year for a burnt offering, denotes all natural, spiritual and celestial love in all fulness and grounded in innocence, consecrated wholly to the Lord, and being perpetually from Him, 10,021, 10,042, 10,132, 10,053, 7839.

16. One male of the goats for a sin offering denotes faith in the Lord conjoined with some charity from which repentance is practised and evils are remitted, 4169⁴, 3400, 10,122.

17. Two oxen denotes every good natural affection conjoined with its truth, 2180, 5194; five rams denotes every spiritual affection, 10,042; five he-goats denotes all the truth of faith, 4169⁴; five he-lambs of the first year denotes all the good of innocence in the natural man, 10,132, 2906⁹; the peace offering denotes devotion to the Lord in freedom as the result of peace and harmony between the internal and external man, 10,097; and this being the oblation of Nahshon the son of Amminadab, denotes that thus they worship the Lord who are in truth immediately proceeding from the primary truth of good, ver. 12.

18. On the second day Nethanel the son of Zuar prince of Issachar offering, denotes the worship of those who are in celestial conjugal love, in mutual love, and humility, chap. i. 8, 3956, 2001, 1 Sam. xv. 17, Luke xii. 32, 2715².

19-23. The contents of these verses being the same as those of vers. 13-17, the proofs are the same; and as the offerings for each of the princes were similar, these proofs need not be repeated. But these offerings are repeated in the text, and therefore their internal sense is repeated, and the interpretation of it is repeated in each case, because, although it is outwardly *the same* internal sense, it is not inwardly so, owing to the fact that the quality of external worship depends upon the motive or principle which rules. And as there were twelve different ruling motives or principles represented by the twelve princes, and twelve signifies *all*, 3858, therefore the worship of the whole heaven is here described, showing that it is various on account of the universal distinctions of angelic life. But the reason why the offerings are described as being all the same is to show that still worship throughout the whole heaven is *one worship*, because it is the worship of the one only Lord; and because he who truly worships the Lord, alike devotes to His service all his *human* affections and powers, each being a *man like all other men*, and endowed with *the same faculties* from the Lord, since he is an image and likeness of the Lord. For he embodies in himself all things finitely which are in the Lord infinitely; and these *common* constituents of human life are therefore adequately denoted by the several gifts mentioned.

And, before proceeding, it is also to be observed that each prince is mentioned by name, not only before the account of his offerings, but immediately afterwards also, which appears, on the surface, to be another unnecessary repetition, but it is not so. For it evidently shows, in the internal sense, that the principle which rules inmost with a man in his worship must be *fully* expressed in that worship, and thus appear in external thoughts and actions, because the external man, in heaven, is fully and perfectly represented in what is external.

24. On the third day Eliab the son of Helon, prince of the children of Zebulun, denotes those who are in truth conjoined with good and

derived therefrom, or in the heavenly marriage, chap. i. 9, 3960-1, 2001, 3703².

25-29. See vers. 13-17.

30. On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, denotes those who are in faith in the understanding, or in faith derived from charity, which is the foundation of the church, chap. i. 5, 3863, 2760 preface, 2971, 6432, 3703².

31-35. See vers. 13-17.

36. On the fifth day Shelumiel the son of Zurishaddai prince of the children of Simeon, denotes those who are in obedience from the good of truth, chap. i. 6, 3869, 2760 preface.

37-41. See vers. 13. 17.

42. On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, denotes those who are in good works, or in the good of life, chap. i. 14, 3934, 4981, 10,331, 8944.

43-47. See vers. 13-17.

48. On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, denotes those who are in the new understanding of truth, and in obedience thence from the life of good, chap. i. 10, 6238, 5355, 2001, 2542, 3880.

49-53. See vers. 13-17.

54. On the eighth day Gamaliel the son of Pedahzur, prince of the children of Manasseh, denotes those who are in the new will of good in the hope of reward as if from self, the knowledge of the truth and separation from evil derived from the Lord's work of redemption, chap. i. 10, 6238, 5351, 3816, 3084, 2647, 2760 preface.

55-59. See vers. 13-17.

60. On the ninth day Abidan the son of Gideon, prince of the children of Benjamin, denotes those who are in truth from good springing from opposition to evil, and are a medium, chap. i. 11, 4585⁵, 4592, 3703², 3923, 1664, 9163.

61-65. See vers. 13-17.

66. On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, denotes those who are in the affirmation of truth and in good which aids, derived from Divine Truth, which protects man in temptation, chap. i. 12, 3923, 2360, 8652, 1992.

67-71. See vers. 13-17.

72. On the eleventh day Pagiel the son of Ochran, prince of the children of Asher, denotes those who are in natural delight, and in opposition to evil springing from a state of spiritual trial and affliction, chap. i. 13, 3939, 2001, 8200, 2535, 5221, 5222.

73-77. See vers. 13-17.

78. On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, denotes those who are in resistance to evil, and in a principle of good derived from the truth of the Divine Word, 3928, 2360, 343, 3424.

79-83. See vers. 13-17.

84. This being the dedication of the altar in the day when it was anointed by the princes of Israel, denotes that thus it is acknowledged by all who are in the Spiritual Church that good is conjoined to truth in worship when they are sensible that they receive all good things from the Lord, 10,227, 4541, 487, 9954, 8314, 3654; and twelve silver chargers, twelve silver bowls, and twelve golden spoons, denote all spiritual truths external and internal, and the power of expressing these in good works, which are receptacles of interior principles, 3858, vers. 13, 14.

85. Each silver charger being one hundred and thirty shekels, and each bowl seventy, denotes fulness and completeness, and holiness as to truth, ver. 13; all the silver of the vessels two thousand and four hundred shekels, denotes the quality, namely fulness of the conjunction of good with truth, and of truth with good, because twenty-four denotes fulness, 5313⁶, two thousand denotes the conjunction of good and truth, 10,235, and four hundred denotes the conjunction of truth and good, 4248; and after the shekel of the sanctuary, denotes that all truth has its origin from good, 2959⁵.

86. The twelve golden spoons full of incense weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons one hundred and twenty shekels, denotes fulness, also, as to good expressed in loving words and actions, which are the receptacles of spiritual worship derived from remains, and from truth conjoined with good, the character of which is completeness and equality as to both truth and good, ver. 14, 3858, 2959, 575, 576.

87. All the oxen for the burnt offering being twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal offering; and the males of the goats for a sin offering twelve, denotes completeness as to all natural affections, as to all spiritual affections, and as to all celestial affections internal and external; and as to faith in the Lord for the remission of evil in the worship of the Lord by entire consecration, vers. 13, 15, 16, 2177, 3858.

88. All the oxen for the sacrifice of the peace offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty; this being the dedication of the altar after it was anointed, denotes completeness as to the free and full devotion of all natural affections, of all spiritual affections, of all the good of faith, and of all the good of innocence established in the external man as well as in the internal by regeneration. And that thus it is acknowledged by the spiritual man that all his worship of the Lord is entirely from Him by the conjunction of good with truth, ver. 17, 10,227, 4541, 9954, 3858, 3306.

89. Moses going into the tent of meeting to speak with Him, denotes when the spiritual man is, in this holy worship, desirous humbly to communicate with the Lord, 10,574, 3540³, 2271, 2951; hearing the voice, denotes revelation, 9926; from the Mercy-seat,

denotes from the Divine Mercy which removes evils, 9506; the ark denotes the celestial heaven, 9485; cherubim denote the Divine Providence, 308; and speaking unto Him denotes operation continually by Divine Truth adapted to all his states, 2951, 2271.

It is interesting to be able to trace the connection between the spiritual series of one chapter of the Word and of that which immediately follows it, and to observe that the division of the chapters in the literal sense by no means agrees with the divisions of the subjects in the spiritual sense, and we have now another example of this. For the subjects of the conjunction of the celestial with the spiritual heavens commences with, or is introduced by, the blessing which concludes the last chapter. And, indeed, this blessing clearly indicates the operation, in the first place, of the Lord through the celestial heavens, while the whole of what we now have to consider speaks of the reciprocal action of the spiritual heavens. It is just, in fact, as we have already pointed out. There is no true conjunction with the Lord where there is no love for Him.

And, moreover, it is the Lord Himself Who renders man capable of love to Him. Each human being, to speak universally, is endowed by the Lord with a particular capacity to love Him, although no one is compelled to develop this capacity. Let any one of us reflect upon the ruling love that he has, and is fully conscious of in its general form. Can he say that by study and labour he acquired it? By no means. It is not a thing that may be acquired, but, being conscious of it, we may develop it. We used to think that a man, by determining to do so, could choose any ruling love; but we now think experience proves the contrary. It is the Lord Who gives to every man his own ruling love, which is his new will; but He does not prevent Him from adopting the opposite evil. For the predetermination of man is between good and evil generally, in order that it may be exercised between good and evil specifically. And this is evident from the teaching of 1555, that "the will of man is formed by the Lord from infancy to childhood," during which time there is, of course, no deliberate choice on man's part, for this freedom of choice is not exercised until afterwards; and if he then chooses good and not evil, he by and by becomes conscious of the ruling love, or the new will of good, which the Lord has given him; and from it he reciprocates the Lord's love. And these remarks are made to show that, as each of the twelve princes named in our chapter represents a certain principle by which the things he offered for the dedication of the altar, which were exactly similar in each case, were modified, really making no two of their offerings exactly alike, so, comparatively, many persons may receive from the Lord, and acknowledge to be from Him, the same endowments of various kinds which are represented by the various things each prince offered, and yet these same endowments will be so modified by the ruling love or will, which each person has also from the Lord, as to constitute truly a different offering in each case. And these considerations may serve to show us in what way, for example, the silver charger of the same form and weight, and containing the same things, which was given by each of the princes, may represent, nevertheless, a different endowment because of its being modified by the ruling love of each. This, therefore, is what justifies the continual repetitions, in the literal sense of this chapter, and elsewhere in the Word, by showing that they are not repetitions in the internal sense.

The next thing to be considered is that all these gifts were for

the dedication of the altar; and as the altar was the chief representative of the Lord, therefore its dedication signifies dedication to the Lord in the sincere worship of Him. Only that which is from the Lord can enable us to worship Him truly, however, and thus we see still more clearly that what was given by the princes denotes what is from the Lord, and that the giving denotes acknowledgment. And if we now study the gifts in their order, we shall cover the whole ground of our chapter. For with regard to the princes, their meaning and signification has occupied our attention previously; and it is evident that each prince making his offering on one day indicates the progressive character of regeneration. Also the wagons and horses for the service of the tent of meeting aptly denote external receptacles and intellectual powers, by means of which suitable changes of state are promoted; and the first things we have now to reconsider are the silver charger, the silver bowl, and the golden spoon with their contents. These signify the general receptacles of truth and good, and the principles of truth and good themselves which the man of the church must first receive before he can offer acceptable worship. And although these appear to be acquired by an outward way, as knowledge stored in the memory, yet we could not thus receive them, if Divine Truth from the Lord were not operative inwardly. And it is here particularly said "Divine Truth," because this is what proceeds, as the Holy Spirit, from the Lord, and is the receptacle and medium also by which we receive good inmost. It is this Divine Good, therefore, that is represented by the contents of the receptacles, namely, by the flour mingled with oil for a meal offering, while by the incense in the golden spoon is clearly denoted acceptable worship. But, be it remembered, this only means, as far as our actual experience is concerned, the first worship of the regenerating man from spiritual principles or from truths, the order being, according to our consciousness, from external to internal things; for clearly the numbers attached to the charger, the bowl and the spoon, from their correspondence, indicate this. But still this part of the description, taken as a whole, and in relation to what follows, as we have said just above, signifies the Lord's operation inmost.

For it is now to be observed that it is the Lord's operation from the inmost that precedes, and is followed in successive order from internals to externals, by the burnt offerings, the sin offering and the peace offerings, representative of worship internally, interiorly and externally, as is evident. Now we know that the burnt offerings signify full devotion to the Lord from pure love, and also that peace offerings in general denote worship from the same love in freedom in the external man after victory in temptation, and when the natural degree fully corresponds with the higher degrees; and hence we may see how it is that the sin offering represents interior worship, and denotes an intermediate state also in which there is the removal of evil through victory in temptations.

But we notice now that the burnt offering was threefold, consisting of a bullock, a ram, and a lamb, and knowing that they represent respectively natural, spiritual and celestial worship, we perceive at once that when man truly worships the Lord from a state of natural good received from Him, this really involves the worship from the higher degrees of good at the same time, although the man of the ultimate heaven, whose worship is signified by the bullock, may not be sensible of this. But yet he may understand that it is so, for he will know that the higher loves are those through which the Lord, as it were, descends, and produces the lower love, which enables

him who is in it to be obedient, to love his neighbour as himself, and to love the Lord according to his state in the heaven which he occupies.

Again, another reason why the male of the goats takes the middle position, and thus represents the spiritual degree, is because it signifies the truth of faith, in the best sense faith conjoined with charity, and in the opposite sense faith without charity as the reference shows; and faith as distinguished from love or charity is peculiar to the spiritual man. But the good man does not separate faith from charity although he distinguishes them, and it is faith conjoined with charity which is especially instrumental in the removal of evil during the work of repentance. Hence, therefore, we now see the propriety of the goat being, in the case before us, a representative of worship for the removal of evil, which is signified by the sin offering. And, in addition to this, we may here call to mind that a goat was the sin offering on the great day of atonement, which is representative of the plenary removal of evil when man is fully regenerated.

Turning, however, to the sacrifices for the peace offering, we have to notice some other interesting particulars, for here there were two oxen, five rams, five he-goats, and five he-lambs of the first year. The reason for this, again, appears from the correspondence of the numbers. The peace offerings clearly denote the state of peace arising from the agreement and harmony between the internal and external man, and the joy and gladness brought about by the entire removal of evil and the cessation of spiritual conflict, producing the conjunction of all the natural affections with the spiritual and celestial affections; and this conjunction is signified by the number two. But besides conjunction, when the external is one with the internal man, there is fulness of life and worship in the external; and this fulness is signified by the number five. And there were oxen, rams, he-goats and lambs to denote the presence of all the degrees of life in simultaneous order in the ultimate. Thus we perceive, therefore, the spiritual value of all the expressions in relation to the peace offering.

And now, in order to complete this general review of the spiritual principles involved, and of their operation, in the internal sense of this account of the gifts of the princes for the dedication of the altar, two things more may be briefly considered, namely that all the wagons and horses were given to the Levites to do the service of the tent of meeting, and that there was revelation in consequence of the fulness of external representative worship expressed by the offering of all these gifts. From 10,017 we learn that the work of the salvation of those who are in natural good is represented by the priesthood of the Levites, and therefore the same thing is also represented by the service of the Levites in the tent of meeting. And the work of salvation with the natural man is, therefore, evidently the cultivation of charity there by means of knowledge, and by means of intelligence such as is signified by the wagons and the horses, and the work done by the Levites; for we know that the Levites denote charity. Abundance of knowledge and intelligence there may be with the natural man with regard to worldly and selfish matters; and we know how keen he can be in cultivating them upon merely natural principles. But it is necessary for us all, as natural men, in the carrying out of the main object for which we are in this world, to cultivate also knowledge and intelligence in spiritual things for the sake of being established in genuine charity on the natural plane; for unless we are so established, we shall fail to enter the kingdom of heaven when we leave this world. And we know that

the Lord says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. vi. 33). And indeed the more we are in this charity as a governing principle, the more will the truths of the Word be revealed to us as represented by Moses going into the tent of meeting and hearing the Voice speaking unto him. For, again, it is written, that "unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away" (Matt. xxv. 29). That is to say, to him who has good, or charity, as his general ruling life, will abundance of truths be given, in perfect harmony with his specific ruling life of charity, or, in other words, his specific love of performing uses without any selfish motive.

CHAPTER VIII

SUMMARY OF THE SPIRITUAL SENSE

1. On the derivation of the light in the spiritual heavens from the celestial heavens; and that this light is from Divine Truths brought into order from the Divine Love and Wisdom, vers. 1-4.

2. On the purification of those who are in charity by means of truths from the Word, and by the separation of falsities and evils, vers. 5-7.

3. On worship, also, for this purpose, and also for conjunction with the Lord, vers. 8-12.

4. On the origin of charity and its distinction from faith, vers. 13-14.

5. On the great uses of charity; how by it man's life is rendered active from the Lord; how it is primary in the church, although faith appears to be so in the beginning; how it is subordinate to and is derived from celestial love; and how it prevents the destruction of remains, vers. 15-19.

6. Thus is charity purified and exalted in the church, vers. 20-22.

7. And those who are in charity must endure temptations, in order that they may be made perfect, and thus fully manifest their love of being useful, vers. 23-26.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saying,

2. Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.

3. And Aaron did so; he lighted the lamps thereof so as to give light in front of

1. There is revelation from the Lord by Divine Truth giving the perception,

2. To those who are in celestial good by influx and illustration, that all the light of the spiritual heaven is derived from the celestial, and specifically as Divine Truth proceeds from Divine Good and enlightens the man of the Spiritual Church.

3. And this is actually the case; truth in the spiritual degree is from charity which

the candlestick, as the LORD commanded Moses.

4. And this was the work of the candlestick, beaten work of gold; unto the base thereof, *and* unto the flowers thereof, it was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5. And the LORD spake unto Moses, saying,

6. Take the Levites from among the children of Israel, and cleanse them.

7. And thus shalt thou do unto them, to cleanse them: sprinkle the water of expiation upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

8. Then let them take a young bullock, and its meal offering, fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

is love to the Lord in an image, and thus the Spiritual Church has light according to Divine Order.

4. For it is constituted of Divine Truths brought into heavenly order from good; good being in ultimates, and truth there in the form of scientifics in adornment by the operation of the understanding conjoined with the will, just as Divine Truth is enlightened from Divine Good to perceive that all outward forms of beauty are representative of the Divine Love in Divine Wisdom.

5. And further, there is revelation from the Lord by Divine Truth giving the perception,

6. That those who are in charity and form the Spiritual Church, must be purified;

7. And this process of purification is effected by means of the truths of the Word which expose and remove evils and falsities; separate falsities so that truth is conjoined with good even in ultimates: separate falsities from truths in the understanding; and remove evils from the heart, or in the will.

8. Moreover, this process is accompanied by the worship of the Lord from natural good in innocence, from spiritual good or charity, and from celestial good, or love to the Lord; and by the acknowledgment that evil is removed by good from the Lord in the natural man.

9. And thou shalt present the Levites before the tent of meeting: and thou shalt assemble the whole congregation of the children of Israel:

10. And thou shalt present the Levites before the LORD: and the children of Israel shall lay their hands upon the Levites:

11. And Aaron shall offer the Levites before the LORD for a wave offering, on the behalf of the children of Israel, that they may be to do the service of the LORD.

12. And the Levites shall lay their hands upon the heads of the bullocks: and offer thou the one for a sin offering, and the other for a burnt offering, unto the LORD, to make atonement for the Levites.

13. And thou shalt set the Levites before Aaron, and before his sons, and offer them for a wave offering unto the LORD.

14. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

15. And after that shall the Levites go in to do the service of the tent of meeting: and thou shalt cleanse

9. And charity must be acknowledged to be the essential of all worship, giving communication with the heavens on the one hand, and with the man of the church who is in its truths on the other,

10. When it is acknowledged to be from the Lord, and also to be a means of communication and conjunction with Him by the man of the Spiritual Church.

11. For only by this acknowledgment can he be vivified from the Lord, through celestial love, and thus truly worship the Lord in the uses of life.

12. And thus also he is able to acknowledge that charity as expressed in the natural man, is from the Lord, together with the remission of sins, the reception of such good, and its entire consecration by the conjunction of the external man equally with the internal wholly to the Lord.

13. And thus charity and its faith in the Spiritual Church, are in celestial love and its truths in the Celestial Church, the man of the church being vivified thereby.

14. For charity is to be properly distinguished from faith, and is to be recognized as the only medium of conjunction with the Lord.

15. And when this is done, all the uses of life and worship in heaven and the church are from charity and love, as the result of purification from sin,

them, and offer them for a wave offering.

16. For they are wholly given unto me from among the children of Israel; instead of all that openeth the womb, even the firstborn of all the children of Israel, have I taken them unto me.

17. For all the firstborn among the children of Israel are mine, both man and beast: on the day that I smote all the firstborn in the land of Egypt I sanctified them for myself.

18. And I have taken the Levites instead of all the firstborn among the children of Israel.

19. And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20. Thus did Moses, and Aaron, and all the congregation of the children of Israel, unto the Levites: according unto all that the

and thence of vivification from the Lord.

16. For charity is truly the Lord's life with the man of the church, and is primary, although faith, in the beginning of regeneration appears to be so.

17. And indeed even faith both in its inward and outward form, is from the Lord by love and charity; and this is made especially manifest when man is delivered from the power of evil by the Lord's work of redemption, and is sanctified by the reception of charity,

18. So that no doubt remains as to the real origin of faith, or as to the conjunction of faith with charity.

19. Because charity in the Spiritual Church is the expression of celestial love and its truths, not only for the performance of uses in life and worship with man, but also in the removal of evil, and thus in the reconciliation of the natural with the spiritual man in every individual, in order that spiritual life may not be destroyed, and that external worship separated from internal may no longer prevail, through the destruction of remains.

20. And in this way, Divine Truth and Divine Good, with all their subordinate powers, even to ultimates, are unanimous in exalting charity, because Divine Love Itself

LORD commanded Moses touching the Levites, so did the children of Israel unto them.

21. And the Levites purified themselves from sin, and they washed their clothes; and Aaron offered them for a wave offering before the LORD; and Aaron made atonement for them to cleanse them.

22. And after that went the Levites in to do their service in the tent of meeting before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23. And the LORD spake unto Moses, saying,

24. This is that which belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service in the work of the tent of meeting:

25. And from the age of fifty years they shall cease waiting upon the work, and shall serve no more;

26. But shall minister with their brethren in the tent of meeting, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charges.

flows into Divine Truth, and effects this by causing the external to act as one with the internal man.

21. And the man of the church, as from himself, removes evil internally and externally, thus receiving life from the Lord in all its activity, as a consequence of the reconciliation of the external man with the internal through purification.

22. And then the external man as well as the internal is fully in the performance of uses in life and worship through the power of celestial love and its truths, all this being accomplished by the influx of Divine Love into Divine Truth, and thus appearing outwardly as voluntary action on the part of man.

23. And further there is revelation from the Lord by Divine Truth giving the perception,

24. That it is a universal law of Divine Order that during the state of imperfect conjunction as to faith and charity, man shall be engaged in conflict against evil from a principle of good;

25. But that when that conjunction is perfect all spiritual temptation shall cease, and man shall be free.

26. And then all the ministry of uses in life and worship will be from mutual love, and thus from freedom inwardly and outwardly; and it is the essential quality of charity thus to be, and thus to act.

REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.
2. Speaking unto Aaron and saying unto him, denotes influx and illustration with those who are in celestial good, 2951, 1822, 9946, 10,017; Aaron lighting the lamps denotes that all the light of the spiritual heaven is derived from the celestial, 10,017, 9548; and the seven lamps giving light in front of the candlestick, denotes specifically as Divine Truth proceeds from Divine Good, and enlightens the man of the Spiritual Church, 9548, 6832⁶, 433, 10,550.
3. Aaron doing so denotes that this is actually the case, 9946, 10,017; lighting the lamps so as to give light in front of the candlestick, denotes that truth in the spiritual degree is from charity which is love to the Lord in an image, 9548, 1013; and as the Lord commanded Moses, denotes that thus the Spiritual Church has light according to Divine Order, 5486, 7010, 880.
4. By the work of the candlestick is denoted the communication of light from Divine Truth in the spiritual heaven, or in the spiritual degree of the human mind, 9548; by beaten or solid gold are denoted Divine Truths brought into heavenly order from good, 9548, 9510; unto the base thereof and unto the flowers thereof being beaten work, denotes good in ultimates, and truth there in the form of scientifics in adornment by the operation of the understanding conjoined with the will, 9643, 9553, 9548, 9510; and making the candlestick according to the pattern which the Lord showed to Moses, denotes just as Divine Truth is enlightened from Divine Good to perceive that all outward forms of beauty are representative of the Divine Love in the Divine Wisdom, 9481, 2001, 7010, 9548, 1584.
5. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.
6. Taking the Levites from among the children of Israel and cleansing them, denotes that those who are in charity and form the Spiritual Church must be purified, 3875, 3654, 4545.
7. Thus doing unto them to cleanse them, denotes the process of their purification, 4545; sprinkling the water of expiation upon them, denotes purification by means of the truths of the Word, which expose and remove evils and falsities, 2702, 9959³; causing a razor to pass over all their flesh, denotes the separation of falsities so that truth is conjoined with good even in ultimates, 5247, 33,018; and washing their clothes, and cleansing themselves, denotes the separation of falsities from truths in the understanding, and the removal of evils from the heart, or from the will, 5954⁹, 4545.
8. Taking a young bullock and its meal offering fine flour mingled with oil, denotes the worship of the Lord from natural good in

innocence, from spiritual good, or charity, and from celestial good, or love to the Lord, 9391, 2177, 4581⁴; and another young bullock for a sin offering, denotes that evil is removed by good from the Lord in the external or natural man, 9391, 3400.

9. Presenting the Levites before the tent of meeting, denotes that charity must be acknowledged to be the essential of all worship, giving communication with the heavens, 3875, 3540³; and assembling the whole congregation of the children of Israel denotes communication with the man of the church who is in truths, charity being the bond of union there, 6338, 3654, 7843.

10. Presenting the Levites before the Lord denotes the acknowledgment that charity is from Him, 223; and the children of Israel laying their hands upon the Levites, denotes that charity is the means of communication and conjunction with the Lord, 10,023, 3875.

11. Aaron offering the Levites before the Lord for a wave offering on behalf of the children of Israel, denotes that only by that acknowledgment can the man of the church be vivified from the Lord through celestial love, 5619, 3875, 3654, 9946, 10,091; and the Levites doing the service of the Lord, denotes to worship the Lord in the uses of life, 7038.

12. The Levites laying their hands upon the head of the bullocks, denotes that thus, also, he is able to acknowledge that charity, as expressed in the natural man, is from the Lord, 5575, 10,023; offering the one bullock for a sin offering and the other for a burnt offering before the Lord, denotes the remission of sins, the reception of such good, and its entire consecration, 3400, 10,053, 223; and to make atonement for the Levites, denotes the conjunction of the external man, equally with the internal, wholly to the Lord, 10,023, 3875, 10,042.

13. Setting the Levites before Aaron, and before his sons, and offering them for a wave offering unto the Lord, denotes that thus charity and its faith in the Spiritual Church are in celestial love and its truths in the Celestial Church, the man of the church being vivified thereby, 3875, 10,017, 10,083.

14. Thus separating the Levites from among the children of Israel, and the Levites being the Lord's, denotes that charity is properly distinguished from faith, and is to be recognized as the only medium of conjunction with the Lord, 24, 3875, 489, 3654, 2001.

15. After that the Levites going in to do the service of the tent of meeting, denotes that all the uses of life and worship in heaven and the church are from charity and love, 3875, 7038, 3540³; cleansing them denotes purification from sin, 4545; and offering them for a wave offering denotes vivification from the Lord, 10,083.

16. Their being wholly given unto the Lord from among the children of Israel, denotes that charity is truly the Lord's life with the man of the church, 5619, 10,227; and instead of all that openeth the womb, even the firstborn of all the children of Israel, the Levites being taken by the Lord, denotes that charity is primary, although faith in the beginning of regeneration appears to be so, 3325⁹, 3875.

17. All the firstborn among the children of Israel being the Lord's both man and beast, denotes that, indeed, even faith, both in its inward and outward form, is from the Lord by love and charity, 3325⁹, 3654, 2001, 7872; and the Lord sanctifying all the firstborn to Himself on the day that He smote all the firstborn in the land of Egypt, denotes that this is made especially manifest, when man is delivered from the power of evil, by the Lord's work of redemption, and is sanctified by the reception of charity, 7948, 8038, 8080.

18. The Lord taking the Levites instead of all the firstborn of the children of Israel, denotes that no doubt remains as to the real origin of faith, or as to the conjunction of faith with charity, 2001, 3875, 8080.

19. Giving the Levites as a gift to Aaron and to his sons from among the children of Israel, denotes that charity in the Spiritual Church is the expression of celestial love and its truths, 8899, 3875, 3654, 9946, 10,017; to do the service of the children of Israel in the tent of meeting, denotes for the performance of the uses of life and worship with man, 7038, 3540³; to make atonement denotes the removal of evil, and thus the reconciliation of the natural with the spiritual man in every individual, 10,042; and no plague among the children of Israel when they come nigh unto the sanctuary, denotes in order that spiritual life may not be destroyed, and that external worship separated from internal may no longer prevail, through the destruction of remains, 10,219, 3572, 9903.

20. Moses and Aaron and all the congregation of the children of Israel thus doing unto the Levites, denotes that in this way Divine Truth and Divine Good, with all their subordinate powers even to ultimates, are unanimous in exalting charity, 7010, 9946, 6338, 7843, 3875; and according unto all that the Lord commanded Moses touching the Levites, so the children of Israel doing unto them, denotes because Divine Love Itself flows into Divine Truth and effects this by causing the external to act as one with the internal man, 2001, 5486, 7010, 3654, 3875.

21. The Levites purifying themselves from sin and washing their clothes, denotes that the man of the church as from himself removes evil internally and externally, 3875, 4545, 5954⁹; Aaron offering them for a wave offering before the Lord denotes receiving life from the Lord in all its activity, 10,083, 223; and making atonement for them to cleanse them denotes as a consequence of the reconciliation of the external man with the internal through purification, 10,042, 4545.

22. After that, the Levites going in to do the service of the tent of meeting before Aaron and before his sons, denotes that then the external man as well as the internal is fully in the performance of uses in life and worship through the power of celestial love and its truths, 3875, 7038, 3540³, 9946; and as the Lord commanded Moses so doing unto them, denotes that all this is accomplished by the influx of Divine Love into Divine Truth appearing outwardly as voluntary action on the part of man, 2001, 5486, 7010, 10,219.

23. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

24. The Levites going in to the warfare in the tent of meeting from twenty-five years old and upward, denotes that it is a universal law of Divine Order, that during the state of imperfect conjunction as to faith and charity, man shall be engaged in conflict against evil from a principle of good, 2280, 649, 1664, 3540³.

25. From the age of fifty ceasing the warfare, denotes that when that conjunction is perfect all spiritual temptation shall cease, and man shall be free, 2252⁴, 1664, 10,501.

26. The Levites ministering with their brethren in the tent of meeting, denotes that then all the ministry of uses in life and worship will be from mutual love, 10,083, 2360, 3540³; keeping the charge and doing no service, denotes worship from freedom inwardly and outwardly, 3382, 6666; and thus doing unto the Levites touching their charges, denotes that it is the essential quality of charity thus to be and thus to act, 3875, 3382.

The first section of this chapter is interesting, not only as describing the origin and derivation of spiritual light from the celestial heavens, but also as forming a connecting link with the previous account of the gifts by the princes, the result of which was, in the spiritual sense, as we have seen, the revelation of Divine Truth. For here that subject is continued, and then appropriately follows an account of the purification of the Levites, representing the purification of those who are in charity. And, of course, there cannot be such purification without the operation of Divine Truth inwardly, to which the light corresponds, and of the same outwardly, to which the water of expiation corresponds.

Now, the first three verses may be easily understood from what is said in the references; but the fourth requires a little particular study. The work of the candlestick signifies the communication of spiritual light to those in the middle heaven; but some remarks are necessary in reference to the Hebrew word variously translated *beaten work* and *turned work* in the versions, and in the Arcana Cœlestia, *solid*. And it may be said that the lexicons justify all these meanings, so that we may assume that they are involved correspondentially in the internal sense; and the interpretation given in the series, namely, that beaten or solid gold denotes "truths brought into order from good," may therefore be usefully considered under three aspects. It is the Lord Who arranges our truths in order under good; but the qualifying word implies a process, and we have to consider what that may be in regard to our experience. To begin with, from the term *beaten*, which implies the exercise of force, and therefore refers to the exertion of the will, we may here learn that there must be resistance to evil on our part in order that the truths we have received, and which have enlightened our understandings, may take proper form and subordination under good. That is, we must endure temptation; and that good may give an appropriate form to our truths, we must be victorious. We ought to consider this well; and those who do consider it, will not shrink from the hard work herein involved. We must not faint, therefore, nor be weary in well-doing, but we must be determined to conquer as from ourselves.

And then there is the wreathing or turning, and this implies the office of the understanding, and the application of art. Truths that are not understood are not likely to remain with us, and still less likely when they are not applied to use; but if we understand and

skilfully utilize them, under the impulse of our best affections, then forms of beauty like an ornamental basis, and like flowers, may be the result; and our whole spiritual life may be lovely. And, indeed, we may be sure that it will be lovely; for the instinct of ornamentation seems to abound everywhere in nature, and much more so must it be the case in the perfect heavenly state towards which we are tending. Moreover, we cannot imagine the love of what is beautiful being, so to speak, inherent in a sordid soul.

And, thirdly, there is the idea of solidity, or hardness, or spiritually in a bad sense, of obstinacy, and therefore in a good sense, of that firmness of character which is the result of a well-balanced understanding and will, and in fact of a fully established and confirmed state of goodness conjoined with truth.

But, secondly, the influx of Divine light interiorly is not sufficient, and there must be the external purification of those who are in charity such as is represented by the use of the water of expiation, which denotes the truths of the Words properly adapted for this purpose. Notice particularly, here, the steps in the process. The first exposes evil and then removes it; and that is why it is called the water of *expiation*. But the truth by itself does not effect this; it is the operation of good by means of truth; and so it happens that the Hebrew word translated *expiation* also means a *sin offering*, that is, worship for the removal of evil in the natural man, as appears from the third section. But there must also be a "burnt-offering," or worship from love, or from the good of innocence. Thus we see the reason why there were two bullocks, the first signifying what is interior, and the second its exterior manifestation. And, in short, the second implies the work of repentance, since there is no removal of evil apart from this. Here, therefore, we may impress upon ourselves the thought that repentance does not consist simply of a single act of our lives, or even of a series of acts by which we express our sorrow for sin. On the contrary, it means rather a settled habit of the mind by which the evil which causes the sinful act is also shunned. Let us consider this well.

And now we may observe that the rest of this section clearly describes, to put it in one general statement, the conjoint operation of all the powers of the mind, for the purification and making perfect of the whole human character through charity. But of course the subject of regeneration himself, only dimly feels and perceives the particulars of this operation. And yet if we take them one by one, as here set forth, they afford ample scope for reflection. It is a grand thing to be able to recognize charity as the great bond of union between the heavens and mankind, and still a grander to feel that by charity we have conjunction with the Lord Himself. And then the double imposition of hands is highly suggestive, for it denotes communication, translation, and reception, the children of Israel laying their hands on the Levites, the External acknowledging that charity is essential, and the Levites laying their hands on the heads of the bullocks, the Internal descending and causing itself to be realized in the External. Also the same kind of reciprocal action is involved in the double mention of the Levites as a wave offering. To offer a wave offering is to acknowledge that all the activity, or, as it is termed, vivification, of our life is from the Lord. Now, it is most important that we should make this great truth actual with ourselves, for at least two purposes would be served by so doing; for on the one hand, as "Israelites," we should thereby cease to be energetic in what we do, on selfish principles, and should be more than ever active, as from ourselves on true and good principles; and

on the other, as "Levites," we should be filled with ardent zeal, wisely directed by a spiritually enlightened judgment, in the consciousness of doing good from the Lord. And thus this spiritual wave offering would be at once a powerful stimulant inwardly and outwardly, and, in short, would become more and more a powerful and a perpetual stimulant. But this brings us into our fourth section, and something is to be said thereon.

"Charity is to be distinguished from faith, and is to be recognized as the only means of conjunction with the Lord." The reason is, because faith or truth, taken by itself, may be used either for selfish or for unselfish purposes, but charity or love cannot be selfish, and it is continually operative, with the spiritual man, from the Lord. Besides this, it may be properly considered as the Lord's life in man, and we see why it is so especially the *wave offering*, and thus the very life of all faith, when it has full conjunction with it.

For the next section shows not only this, and that charity is to be expressed in the performances of uses, but also how faith, which is represented by all the firstborn among the children of Israel, may apparently hold the chief place in the beginning of regeneration. And as it is very important to understand this part of our chapter, other portions of the Word, in which it is particularly explained in the internal sense, may be usefully consulted, as, for example, the interesting allegory concerning Cain and Abel, and the history of Esau and Jacob in the Old Testament, and particularly what is frequently said about Peter, James and John, and their representation in the New Testament.

With regard to the section included in vers. 20-22, however, it is to be noticed that in the literal sense it is merely a statement that the instructions given to Moses and Aaron concerning the Levites were carried into effect; and yet a careful study of its internal sense will show that it is so expressed as to reveal other truths in relation to the general subject, while at the same time there is a recapitulation of the orderly series according to man's experience, namely, purification internally and externally, the full activity of the Lord's life in consequence, the reconciliation of the external with the internal man following, and lastly the performance of uses as the result of the whole process. And here, indeed, a moment's reflection will show that unless we are first purified, and then receive new life and energy from the Lord, we cannot perform genuine good works untainted with unworthy motives.

And now, therefore, it will be very interesting to consider our last section in its connection with all that precedes, noticing first, however, that in ver. 24, twenty-five years is named as the age at which the Levites were required to commence their duties instead of thirty, as in chap. iv., where the apparent discrepancy is considered in the commentary at the end of the chapter. But we now have to consider, from the spiritual side, why we have twenty-five and not thirty. In the first place, the literal sense in the former chapter, that is, numbering from thirty years old to fifty, expresses the whole duration of the "service" or "warfare," meaning, spiritually, *the whole period* during which there should be temptations; but, in this chapter, the literal sense describes rather the point at which this should begin, and that at which it should cease, meaning, spiritually, to distinguish the imperfect state of conjunction with the Lord at the commencement of temptations, from the state of rest when they should be over, as well as their duration. Now, the number thirty, which signifies "somewhat of combat," in relation to the number fifty, which denotes fulness, means little of temptation in relation to

fulness of it; and there being twenty between the two numbers, involves the truth that conjunction with the Lord is effected by temptations, because twenty, like two, signifies conjunction. But, again, the relation between twenty-five and fifty is that the former is half of the latter, thus denoting less of fulness and less of conjunction, rather than less of temptation like thirty, 10,255. Hence then, again, we see, as well as from the references given on ver. 24, that twenty-five properly signifies there "the state of imperfect conjunction as to faith and charity," while in chap. iv. the number thirty properly signifies "somewhat of combat," that is, of spiritual temptations. But with regard to numbers in general, we do well to notice that their specific signification is very often dependent on the connection in which they stand as to the subject and as to the series in the internal sense.

And, secondly, it is to be observed that what is said in this section about the service or warfare of the Levites in the tent of meeting before the age of fifty, refers spiritually to the whole course of temptations experienced by him who is in charity during his state of truth, leading to his full realization of good. For the purification of man from evil, and all the worship connected therewith, as represented by the washings and the sacrifices of different kinds, cannot be effected without temptations, and only one who is in charity, as a principle upon which he regulates his life, can endure temptations. For he who is in faith without charity, or in no faith at all, cannot, of course, experience any conflict between good and evil, and consequently any purification. Let us then "count it all joy when we enter into divers temptations" (James i. 2).

CHAPTER IX

SUMMARY OF THE SPIRITUAL SENSE

1. On the conjunction and appropriation of good and truth with man in a state of obscurity, when faith is in its prime and is sanctified by love, on account of deliverance from evil and falsity, vers. 1-5.

2. On the cause of non-conjunction and non-appropriation, and the remedy, vers. 6-12.

3. The consequence of neglect; and provision for those in the external church, vers. 13-14.

4. Concerning revelation from the Lord by the Word; and also concerning states of progress and of rest according to the Word, vers. 15-23.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2. Moreover let the children of Israel keep the pass-over in its appointed season.

3. In the fourteenth day of this month, at even, ye shall keep it in its appointed season: according to all the statutes of it, and according to all the ordinances thereof, shall ye keep it.

4. And Moses spake unto

1. There is revelation from the Lord by Divine Truth giving perception to the man of the Spiritual Church, when he is in obscurity as to good on account of deficiency as to truths, while yet he is in some truths conjoined with good through deliverance from evil,

2. That such conjunction should be confirmed by the appropriation of good according to the state.

3. For good is conjoined with truth in man, in passing successively from an old state to one that is new according to the state specifically as regards things external and things internal.

4. For then man is prompted

the children of Israel, that they should keep the pass-over.

5. And they kept the passover in the first *month*, on the fourteenth day of the month, at even, in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6. And there were certain men, who were unclean by the dead body of a man, so that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7. And those men said unto him, We are unclean by the dead body of a man: wherefore are we kept back, that we may not offer the oblation of the LORD in its appointed season among the children of Israel?

8. And Moses said unto them, Stay ye; that I may hear what the LORD will command concerning you.

9. And the LORD spake unto Moses, saying,

10. Speak unto the children of Israel, saying, If any man of you or of your generations shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the pass-over unto the LORD:

from within, and disposed from without to such conjunction and appropriation,

5. When faith is in its prime and is sanctified by love, although the state is new and comparatively obscure, because there is perpetual influx from the Lord by Divine Truth, and man then cheerfully co-operates.

6. But some truths with man cannot, as yet, be conjoined with good, and thus fully appropriated, on account of the prevalence of evils and falsities, but nevertheless they are under the influence of Divine Truth in that state,

7. Confessing, as individuals, from the light of truth, that they are impure through evil, being drawn into external delights, and thus debarred from fully acknowledging the Lord in worship as to the external man;

8. In consequence of which they are undecided, and so are not fully receptive of influx from the Lord,

9. Until they receive revelation and thence perception from the Lord by Divine Truth,

10. That, in the case where evils for a time prevail with them, and in the case of states of instruction, conjunction with the Lord and appropriation will still be possible.

11. In the second month on the fourteenth day at even they shall keep it; they shall eat it with unleavened bread and bitter herbs:

12. They shall leave none of it unto the morning, nor break a bone thereof: according to all the statute of the passover they shall keep it.

13. But the man that is clean, and is not in a journey, and forbeareth to keep the passover, that soul shall be cut off from his people: because he offered not the oblation of the LORD in its appointed season, that man shall bear his sin.

14. And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the statute of the passover, and according to the ordinance thereof, so shall he do: ye shall have one statute, both for the stranger, and for him that is born in the land.

15. And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony: and at even it was upon the tabernacle as

11. If the conjunction of good with truth and of truth with good is reciprocal at the end of a state of temptation, and thus of purification; and in the beginning of a new state; for then the undelightful things of temptation are coming to an end, and good purified from falsity may be realized.

12. For states of temptation cease when this takes place, and truths being purified remain entire, and good is conjoined with truth in externals.

13. But he who is neither in a state of temptation, nor of instruction, and yet neglects to appropriate good in externals as well as internally is in danger of the separation of good from truth entirely; and if he does not acknowledge the Lord by ascribing all good to Him in his conduct, then evil and falsity together will be confirmed in him.

14. He, however, who is not of the church, and yet is instructed and accedes thereto, being willing, may realize the conjunction of good and truth both externally and internally; for the law is the same in regard to both the natural and spiritual man.

15. And when the church is established in man by means of the Word, he is in the appearances of truth therefrom, and in the literal sense; in every state of obscurity he has good and truth thence,

it were the appearance of fire, until morning.

and in every state of illustration.

16. So it was alway : the cloud covered it, and the appearance of fire by night.

16. And this is perpetual; for all heavenly states with man are from the Word; and even in his obscurity its good and truth are revealed to him.

17. And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed : and in the place where the cloud abode, there the children of Israel encamped.

17. Moreover, all states of progress and rest with man are according to the Word, the former taking place when its good and truth are revealed, and the latter when they are in obscurity.

18. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they encamped : as long as the cloud abode upon the tabernacle they remained encamped.

18. And thus by the Divine Providence, instruction is received from the Word; and by Him, from the Word, are all the states of man ordained and arranged; nor is man, from himself, aware of such ordination and arrangement, because with regard to this he is in obscurity.

19. And when the cloud tarried upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

19. But during such obscurity, progress in the spiritual life is delayed; yet there is no retrogression although there is no progress.

20. And sometimes the cloud was a few days upon the tabernacle; then according to the commandment of the LORD they remained encamped, and according to the commandment of the LORD they journeyed.

20. And even when good is in obscurity, and not so much truth, there is delay, because it is good from the Lord that determines man's state as to progress, and as to the ordination and arrangement of truths.

21. And sometimes the cloud was from evening until morning; and when the cloud was taken up in

21. Also, with respect to a state of obscurity or brightness, it is the latter which leads man forward; but there

the morning, they journeyed: or *if it continued* by day and by night, when the cloud was taken up, they journeyed.

are states of both successively, which do not promote any advance.

22. Whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, abiding thereon, the children of Israel remained encamped, and journeyed not: but when it was taken up, they journeyed.

22. Or whether the conjunction of good and truth be from obedience, from faith or from love, obscurity of state involves delay, but the removal of obscurity means progress.

23. At the commandment of the LORD they encamped, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

23. But all states of progress or rest are from the Lord, although man must co-operate with the Lord, believing that he receives life from Him continually by Divine Truth.

REFERENCES AND NOTES

1. The Lord speaking unto Moses in the wilderness of Sinai, denotes revelation from the Lord by Divine Truth giving perception to the man of the Spiritual Church when he is in obscurity as to good on account of deficiency as to truths, 2001, 2951, 7010, 1822, 8753; and in the first month of the second year after they were come out of the land of Egypt, saying, denotes that yet he is in some truths conjoined with good through deliverance from evil, 7900, 3814, 851, 5194, 8866.

2. The children of Israel being required to keep the passover in its appointed season, denotes that such conjunction should be confirmed by the appropriation of good according to the state, 2342, 2187, 2212, 7867.

3. In the fourteenth day of this month, between the evenings, keeping it at the appointed season, denotes that good is conjoined with truth in man in passing successively from an old state to one that is new, 7900, 5194, 1686, 7901, 10,135; and according to all the statutes thereof, and according to all the ordinances thereof, denotes according to the state specifically as regards things external and internal, 7995, 3382.

4. Moses speaking unto the children of Israel that they should keep the passover, denotes that then man is prompted from within, and disposed from without to such conjunction and appropriation, 7010, 2951, 2342, 2187.

5. Actually keeping the passover, in the first month, on the fourteenth day of the month, between the evenings in the wilderness of Sinai, denotes conjunction and appropriation when faith is in its prime and is sanctified by love, although the state is new and comparatively obscure, 2342, 2187, 7900, 3814, 10,135, 8753; and according to all that the Lord commanded Moses, so the children of Israel doing, denotes because there is perpetual influx from the Lord by Divine Truth, and man then cheerfully co-operates, 2001, 5486, 7010, 4258.

6. Certain men that were unclean by the dead body of a man, so that they could not keep the passover on that day, denotes that some truths with man cannot be conjoined with good, and thus fully appropriated on account of the prevalence of evils and falsities, 718, 2342, 2187, 10,130, 5407, 3900¹⁰, 487; and their coming before Moses and before Aaron then, denotes that, nevertheless, they are under the influence of Divine Truth and Good in that state, 7010, 9946.

7. Those men saying "we are unclean by the dead body of a man," denotes confession from the light of truth, that they are impure through evil, being drawn into external delights, 1822, 7010, 5407, 3900¹⁰; and "wherefore are we kept back that we may not offer the oblation of the Lord in its appointed season among the children of Israel?" denotes that thus they are debarred from fully acknowledging the Lord in worship, as to the external man, 248, 349, 2212.

8. Moses saying "Stay ye; that I may hear what the Lord will command concerning you," denotes that they are undecided, and so far, not fully receptive of influx from the Lord, 3175, 3163, 2001, 5486.

9. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word; and by saying is denoted perception, 1791, 1822.

10. Speaking unto the children of Israel and saying "If any man of you or of your generations be unclean by reason of a dead body, denotes revelation, in the case where evils for a time prevail with them, 2591, 1822, 10,130, 5407, 3900¹⁰; being on a journey afar off, denotes being in a state of instruction, 5996, 7908, 8918; and being still required to keep the passover to the Lord, denotes that conjunction and appropriation will still be possible, 2342, 2187.

11. Keeping the passover in the second month, on the fourteenth day between the evenings, denotes a state of the reciprocal conjunction of good with truth, and of truth with good, at the end of a state of temptation, because the second month denotes the conjunction of good with truth, 851, 3814, 5194, the fourteenth day, denotes the conjunction of truth with good, as well as a holy state on account of *two* and *seven* being involved, 5194, 7900, and between the evenings, denotes the end of a state of temptation and thus of purification,

and also the beginning of a new state, 10,135, 7901; and eating it with unleavened bread and bitter herbs, denotes that then the un-delightful things of temptation are coming to an end, and good purified from falsity may be realized, 7853, 7854.

12. Not leaving any of it until the morning, denotes that states of temptation cease when this takes place, 7860; not breaking a bone thereof, denotes that ultimate truths being purified remain entire, 8005; and keeping it according to all the statute of it, denotes that good is conjoined with truth in external things, 2342, 3382.

13. The man that is clean, and is not in a journey, denotes one neither in a state of temptation, nor of instruction, 4545, 5996, 7908, 8018; forbearing to keep the passover, denotes neglecting to appropriate good in externals as well as internally, 2342, 2187; that soul being cut off from his people, denotes to be in danger of separating good from truth entirely, 5302, 1259; not offering the oblation of the Lord in its appointed season, denotes non-acknowledgment of the Lord by ascribing all good to Him in his conduct, 10,227, 349, 2212; and that man bearing his sin, denotes that then evil and falsity together will be confirmed in him, 9937.

14. A stranger denotes one who is not of the church and yet is instructed and accedes thereto, 1463; to be willing to keep the passover, denotes being willing and realizing the conjunction and appropriation of good and truth externally, 2342, 2187; doing according to the statute and the ordinance of it, denotes realization externally and internally, 7995, 3382; and one statute both for the stranger and for him that is born in the land, denotes that the law is the same both for the natural and the spiritual man, 8013.

15. The day that the tabernacle was reared up, denotes when the church is established in man by means of the Word, 487, 3210, 3540³, 6315; the cloud covering the tabernacle even the tent of the testimony, denotes the appearances of truth from the Word and its literal sense, 8106; and its being on the tabernacle at even as it were the appearance of fire until the morning, denotes that in every state of obscurity the man of the church has good and truth from the Word, and also in every state of brightness, 8108.

16. So it being always; the cloud covering the tabernacle, and the appearance of fire by night, denotes that this is perpetual because all heavenly states with man are from the Word; and even in his obscurity its good and truth are revealed to him. This is seen by observing that in states of brightness, denoted by morning, the revelation of Divine Truth is moderated by the obscurity of the human understanding, and in states of obscurity, denoted by evening and night, the love of the Lord in the heart vivifies and cheers the soul, 8108.

17. The children of Israel journeying whenever the cloud was taken up from the Tent, and encamping where the cloud abode, denotes that all states of progress and rest with man, are according to the Word, the former taking place when its good and truth are revealed, and the latter when they are in obscurity, 8108, 1457, 4236, 3613.

18. The children of Israel journeying and encamping at the commandment of the Lord, denotes that thus by the Divine Providence

instruction is received from the Word, and by Him from the Word, are all the states of man ordained and arranged, 1457, 8560, 4236; and remaining encamped as long as the cloud abode upon the tabernacle, denotes that man, from himself is not aware of such ordination and arrangement, because with regard to this he is in obscurity, 4236, 8106.

19. When the cloud tarried upon the tabernacle many days, then the children of Israel keeping the charge of the Lord and not journeying, denotes that during such obscurity progress in spiritual life is delayed; yet there is no retrogression, although there is no progress, 8106, 3613, 3382, 1457.

20. By the cloud being sometimes a few days upon the tabernacle, is denoted delay on account of obscurity as to good, more than as to truth, because the terms *many* and *few*, in the internal sense, have relation, respectively, to states of truth and good, and not to mere number, 6172, 6654, and because in Matt. xx. 16, the *few* that were chosen evidently denote the good, and the *many* that were called those who are in truths without good, altogether apart from the numbers; for otherwise it would have to be concluded that only a few of the human race will be saved, which is very far from being true, 3755⁴, 3900¹; and by remaining encamped, or journeying according to the commandment, or mouth, of the Lord, is denoted that it is good from the Lord which determines man's state as to progress, and as to the ordination and arrangement of truths, 8560, 2001, 4236, 1457.

21. The cloud being sometimes from evening to morning, denotes successive states of obscurity and brightness, 8106, 8108; the cloud being taken up in the morning, and their then journeying, denotes that man is led forward in states of brightness, 1457, 8108; the cloud continuing by day and by night, denotes sometimes no progress in both states, 8106, 8108; and still journeying when the cloud was taken up, denotes progress afterwards, 8106, 1457.

22. By two is denoted conjunction, 5194; by days, and months, and a year are denoted respectively states of obedience, of faith, and of love, according to the series, 487, 851, 7828; the cloud tarrying and abiding on the tabernacle, denotes that obscurity of state involves delay, 8106, 4236, 3613; and journeying when the cloud was taken up, denotes that the removal of obscurity means progress, 8106, 1457.

23. Encamping or journeying at the commandment, or mouth, of the Lord, denotes that states of rest or progress are from the Lord, 4236, 1457, 8560; and keeping the charge of the Lord at the commandment, or mouth of the Lord, by the hand of Moses, denotes that man must co-operate with the Lord, believing that he receives life from Him continually by Divine Truth, 3382, 8560, 878, 7010.

It is so well known in the Christian world that the feast of the Passover was appointed to commemorate the deliverance of the Israelites from Egyptian bondage, and that, generally, it signifies man's deliverance from the bondage of sin, that it is not necessary to demonstrate these things. But it is not so well known what the particulars concerning this feast signify, nor can it be known apart from an acquaintance with the correspondences in which the Word

is written, What, for example, is meant, spiritually, by the destruction of all the firstborn of the Egyptians, and the sacrifice of the lamb in order that the firstborn of the Israelites might be preserved? A thousand guesses may be made, and many fancies indulged, to account for such facts, and to show what they signify as far as the spiritual life is concerned; but without this universal law of correspondence, no satisfactory explanation can be given; and therefore this should afford strong presumptive evidence, not only that the law itself is a law of Divine Order, but that it is applicable both to the works of the Lord and to His Word. And when we consider further, what wonderful results have followed from its application to the Word, through the explanation of several of its books in series, we ought to be fully convinced that these books are the Word of the Lord, and were not the work of any finite man. Let us then reverently consider the subject now before us; and as a preliminary step, reflect on what is said on the above-named points. The firstborn of the Egyptians, denote faith separated from charity, and the firstborn of the Israelites faith conjoined with charity, 7778, 352; while a lamb denotes the good of innocence, and in the supreme sense the Lord Himself from whom all innocence comes, 7840, 3994⁶, and thus we learn that, personally, we are delivered from evil by means of a true faith in the Lord grounded in the good of innocence from Him; and that to keep the Passover, is to be conjoined with the Lord, and to appropriate good from Him. And before leaving this point, it may be interesting to notice the signification of the blood of the lamb being sprinkled on the lintel, and on the two side posts of the houses. The blood, of course, signifies the holy truth which is of the good of innocence; putting it upon the posts and upon the lintel denotes that, in this connection, it signifies the truths and goods of the natural degree, the houses denoting what has relation to good, and eating denoting enjoyment, or making this truth and good a part of the natural life; while doing it in that night signifies when evil is condemned and rejected by the regenerating man, even in the state denoted in our chapter by "between the evenings," 7845. And thus we see that these are all practical truths that have to be realized by each of us; and we may be sure that the same is the case with all the other particulars named in the paragraph just referred to, and also in our first section. A word, however, must be said, on the expression "between the evenings," because different opinions are held as to its precise meaning. Spiritually, it signifies the state of transition from the old and corrupt life to the beginning of the new life, 7844; but literally, some suppose it is the time between the setting of the sun and the moment when the stars become visible; others maintain that it is to be reckoned from the time when the sun begins to decline from the meridian to its setting; and others, again, that the two evenings were the time immediately before, and immediately after sunset (Kitto, art. "Pass-over"). But now, considering these differences of opinion, the following words have special interest: "That by between the evenings is not meant the time between the evening of one day and the evening of another day, but the time between evening and morning, thus, inclusively, night or twilight, is evident from this, that the continual burnt offering of a lamb, was not only made in the evening, but also in the morning. Hence it may be manifest that the like is signified in other places by between the evenings, as where it is said that they should offer the passover *between the evenings* (Exod. xii. 6; Num. ix. 5, 11), which is also explained elsewhere in these words, 'Thou shalt sacrifice the passover in the evening, when the sun hath set.

at the stated time of departure out of Egypt, afterwards thou shalt roast and eat it in that place which Jehovah thy God shall choose, *and thou shalt respect the morning*, and shalt go into thy tents' (Deut. xvi. 6, 7)." And to this it may be added that as, clearly, the passover was sacrificed, or was commanded to be sacrificed, *when the sun was set*, it follows that the first evening was just after sunset and that therefore the second evening was just before sunrise on the following morning, "between the evenings," thus meaning the time between the sunset of one day and the sunrise of the next, corresponding as already stated to the state of transition between the old life and the new.

Coming now to our second and third sections, which may be considered together on account of the connection between them, it is only necessary, in the first place, to observe that they are not only easy to comprehend, spiritually, but are of great practical importance. For who cannot see that this description is according to our actual experience? We are in the course of regeneration, and our principles of faith and charity are, so far, established; and yet we are unclean by the dead body of a man, that is, evils and falsities in the natural man, which is as yet void of spiritual life in several respects, infest and contaminate us. And it is well for us if, in this state, we can acknowledge our deficiencies, and are uncertain about our duty, until we are enlightened from the Word, according to vers. 7-9. And it is still better, in this case, if in spite of our weakness, we persevere in our worship of the Lord; for this is what compliance with the instruction here given really amounts to; and to eat the passover in the second month exactly as directed, is to convert what would otherwise be a failure into a success, by doubling our exertions to be conjoined with the Lord, even in our extremity, which is denoted by eating the passover in the evening, and by resolutely abstaining from the tempting evil, and patiently enduring the necessary conflict, which are denoted by eating with unleavened bread, and bitter herbs. But, indeed, in addition to these experiences, we now, as final results, cease to contaminate our life of good by continuing to indulge in the delights of evil, which is involved in not leaving any of the passover until the morning, 8480; and also we preserve our truths entire, in being victorious, which is signified by not breaking a bone of it, 8005. But with regard to the next section, which concludes what is said about the passover, what has already been said, combined with the explanation in giving the references thereon is sufficient to make its meaning clear; and we now proceed, therefore, to study the last section.

As the tabernacle and the tent of meeting represent the heavens in successive order, so also, in a lower degree, they represent the church, and in particular every man who has the principles which make the church within him. And the church is said to be established in man, when faith and charity are his ruling principles instead of the loves of the world and of himself, at the beginning of regeneration; and this is the sense in which we are to regard the words commencing the section on account of all that follows, because the journeyings of the Israelites denote the successive states of progress with the man of the church, 8102½. But the cloud covered the tabernacle; and we have seen from the series what that indicates spiritually. This, however, is not all that is involved in the fact. It is true that through the literal sense of the Word there is revelation to man in every state. But it is also true that the same sense hides the glory and the beauty of the internal sense, which describes those

principles which are represented by the tabernacle and all things in it, and this for the best and wisest of purposes, namely, lest man should enter into those truths before he is prepared, and so it is written, "Over all the glory there shall be a covering" (Isaiah iv. 5). And here particular attention should be paid to the last clause of ver. 18. Encamping denotes the ordination and arrangement of man's truths under good, which is entirely the work of the Lord; and as this refers to the progressions of man's regeneration, although it may also be applied to angelic life as well, we may consider one point in connection with it, which is revealed in the Writings of the church. It is that, as we advance, we acquire what is called *the good of truth*, that is the state as to love and charity, which may be obscurely realized at any period of our life by obeying the truth; and this state of good is clearly that to which the encampment corresponds, while the arrangement of the camp at any particular spot, corresponds to the arrangement of truths by the Lord according to that particular state of good. Now we do not know what that is; but we may be sure that it is one step in our journey towards our own heavenly society in which we shall realize and understand our proper position in the heavenly kingdom, which will be permanent. And these reflections may encourage us to "run with patience the race set before us" (Heb. xii. 1). For we may depend upon it, that every state of our life has its relation to that which is eternal.

And now, lastly, it is very interesting indeed to notice and reflect upon the several different things specified in the rest of the chapter. First, there is the state of obedience during seasons of repose; secondly, there is the state when good is in obscurity and not so much truth, as indicated by the distinction *many* and *few*; thirdly, progress made in a state of brightness signified by morning, and repose in a state of obscurity represented by night; fourthly, states of repose continuing both during states of brightness and states of obscurity; and, lastly, seasons of repose in states of obedience, or of faith, or of love, respectively, from all of which we may learn something with regard to our conduct in life. But certainly the closing statement of the chapter, namely, that states of rest and progress are all from the Lord, is worthy of very serious consideration. For it teaches us emphatically, that we cannot from any self-derived intelligence, or under the influence of any merely worldly or selfish motive, promote our own spiritual progress, or enjoy any seasons of spiritual repose. Of course, the contrary does appear to us, at certain times, to be surely the case, since the motives just mentioned do cause people to do many good things, but although usefulness to others may thereby be promoted, it is yet quite evident that no one can advance in the religious life by such actions, since it is impossible to serve two masters, or in other words, to act from selfishness and charity at the same time as ruling motives. Hence, therefore, if we would properly act according to the commandment of the Lord, we must cease to allow self and the world to rule us, at the same time remembering that to take proper care of ourselves and our property is not, necessarily, either selfish or worldly.

CHAPTER X

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning revelation from the Lord, that it is adapted to man in all his changes of state; and that it has relation to good, and truth, and their conjunction. Also that it is from Divine Good by Divine Truth; and that it is perpetual, being adequate to every state of conflict, and to every state of rest and peace, vers. 1-10.

2. Man's progress in regeneration is from a state of obscurity into a state of spiritual light, vers. 11-13.

3. It begins by a change as to the celestial things of love, vers. 14-17.

4. This causes changes as to its spiritual things successively, these proceeding from inmost affections to those which are relatively external, ver. 18-21.

5. It then follows that the inmost of the ultimate heaven, or of the natural degree, is affected, and makes progress in due order and subordination, vers. 22-24.

6. And, lastly, the external of the ultimate heaven, or of the natural degree, advances in a similar order and subordination; and thus the whole heaven, the whole church, or the whole individual, moves forward, vers. 25-28.

7. But not only so. For those who are in the truth of simple good, outside the church, are also influenced and make progress, vers. 29-32.

8. And, more than all, the Lord Himself is the Leader of His people, by means of the Word; while His church acknowledges that all progress is from Him, even through states of conflict into states of peace and rest continually, vers. 33-36.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saying,

2. Make thee two trumpets of silver; of beaten work shalt thou make them: and thou shalt use them for the calling of the congregation, and for the journeying of the camps.

1. There is revelation from the Lord by Divine Truth giving the perception,

2. That such revelation has relation to Divine Good, Divine Truth, and their conjunction, because the former is expressed in the latter so that while Divine Good unites under itself all Divine Truths,

Divine Truths are the means by which progress is made in the course of regeneration.

3. And when they shall blow with them, all the congregation shall gather themselves unto thee at the door of the tent of meeting.

4. And if they blow but with one, then the princes, the heads of the thousands of Israel, shall gather themselves unto thee.

5. And when ye blow an alarm, the camps that lie on the east side shall take their journey.

6. And when ye blow an alarm the second time, the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7. But when the assembly is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for a statute for ever throughout your generations.

9. And when ye go to war

3. And thence, when revelation is made, the whole church is united under its leading principle, by the acknowledgment of the Lord; and of conjunction with Him by charity and love generally.

4. But the particular revelation of Divine Truths is made to those who are in the love of primary truths of the first degree; that is, in the love of interior things;

5. And revelation, which appeals more especially to the affections, produces changes of state and progress.

6. Still, such as affects both feeling and thought in conjunction, or the external as well as the internal man, is productive of greater advance; for all progress is according to the state as to affection; and truth is revealed in order that it may minister to good.

7. But revelation as to truths intended, afterwards, to be arranged in order under good, is not, necessarily, accompanied by the particular excitement of the affection of good.

8. And all revelation is from Divine Good by Divine Truth, being made through the internal man to the external; during regeneration continually.

9. And in every state of

in your land against the adversary that oppresseth you, then ye shall sound an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10. Also in the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God; I am the LORD your God.

11. And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony.

12. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran.

13. And they first took their journey according to the commandment of the LORD by the hand of Moses.

14. And in the first place the standard of the camp of the children of Judah set

spiritual conflict against evils which hinder spiritual progress, good is the ruling principle and truth the guiding principle; for Divine Good and Divine Truth control all things, and from the Lord alone is all salvation.

10. Moreover, in all activity of the affections in particular and in general, and in every new state of faith, revelation is made, when the affections are consecrated to the Lord inwardly and outwardly from freedom; and truths revealed to the understanding are always the manifestation of the Divine Love, because this is the origin of Divine Truth; and the Lord alone is to be worshipped.

11. But it happens after a state of instruction in Divine Truths, when there is some conjunction with the Lord as to charity, as to faith, and as to obedience, that revelation is made through heaven from the Lord by good and truth;

12. And the man of the Spiritual Church passes from a state of obscurity on account of deficiency as to truths, to a state of spiritual light in which the Divine Human is acknowledged, but still obscurely.

13. And this change of state takes place by influx from the Lord, through Divine Truth manifested in its power.

14. For the inmost truths of man's life are first affected by this influx, these being

forward according to their hosts: and over his host was Nahshon the son of Amminadab.

celestial love and its truths in orderly arrangement, governed by the perception of truth from love, derived from primary Divine Truth.

15. And over the host of the tribe of the children of Issachar was Nethanel the son of Zuar.

15. And the governing principle of those who are in mutual love and its truths, is the good of inmost truth derived from inmost love, which is a state of profound humility.

16. And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

16. While that of those who are in the heavenly marriage, is truth conjoined with good and proceeding therefrom.

17. And the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bare the tabernacle, set forward.

17. But a change as to celestial things, which are inmost, produces a change as to spiritual things which are interior, and thence as to exterior and external things which support things interior;

18. And the standard of the camp of Reuben set forward according to their hosts: and over his host was Elizur the son of She-deur.

18. So that those who are in the inmost of the Spiritual Church, or of the spiritual degree, with its truths in orderly arrangement, are now affected; and their governing principle is faith from charity which is the foundation of the church.

19. And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

19. And the governing principle of those who are in the good of truth, is obedience giving peace with God, and founded on the power of faith from charity;

20. And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

20. While the governing principle of those who are in good works, proceeding both from celestial and spiritual love, is the perfection of good and truth in conjunction,

derived from Divine knowledge as now seen from a state of charity.

21. And the Kohathites set forward, bearing the sanctuary: and *the other* did set up the tabernacle against they came.

21. And those who are in inmost truths from good, in the Spiritual Church, advance in order, supporting celestial love and spiritual love together, and, in the meantime, the external church is established as a support to the internal.

22. And the standard of the camp of the children of Ephraim set forward according to their hosts: and over his host was Elishama the son of Ammihud.

22. Whence it follows that those who are in faith from charity in the inmost of the ultimate heaven, now make progress in orderly arrangement, their governing principle being obedience to truth from the love of good.

23. And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.

23. And the governing principle of those who are in the new will of good, in the same heaven, is the love of reward, as if from self, the knowledge of the truth, and separation from evil through the work of redemption;

24. And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni.

24. While that of those who are in the life of truth from good in the natural man, and from the medium between the interior of the natural man and the exterior, or between the interior celestial and the exterior spiritual of the ultimate heaven, is truth from good springing from opposition to evil.

25. And the standard of the camp of the children of Dan, which was the rearward of all the camps, set forward according to their hosts: and over his host

25. But those who are in the affirmation of truth in the natural man, and have their position in the obscure truth of the ultimate heaven, in orderly arrangement, are the last to make progress, their

was Ahiezer the son of Ammishaddai.

governing principle being truth which aids, derived from Divine Truth which protects man in temptation.

26. And over the host of the tribe of the children of Asher was Pagiel the son of Ochran.

26. And the governing principle of those who are in exterior natural delight, in that heaven, is opposition to evil derived from a state of spiritual trial and affliction;

27. And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

27. While that of those who are in resistance to evil, in the ultimate degree of the natural man, or of the ultimate heaven, is good derived from the truth of the Divine Word.

28. Thus were the journeyings of the children of Israel according to their hosts; and they set forward.

28. And this is the law of progress with the man of the church; and thus he proceeds in all his changes of state.

29. And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

29. But with those who are in the truth of simple good, from which good is the conjunction of good and truth, there is the perception, that that conjunction is to be effected during the progress of regeneration, because it is according to the will of the Lord, and hence, according to Divine Truth, that the man of the church desires that truth should be reciprocally conjoined to good; for it is good which constitutes the church, essentially.

30. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

30. But those in the truth of simple good, in their first state, are not willing to admit that conjunction, having a tendency to abide in the truth of simple good owing to actual evil from what is hereditary.

31. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes.

32. And it shall be, if thou go with us, yea, it shall be, that what good soever the LORD shall do unto us, the same will we do unto thee.

33. And they set forward from the mount of the LORD three days' journey; and the ark of the covenant of the LORD went before them three days' journey, to seek out a resting-place for them.

34. And the cloud of the LORD was over them by day, when they set forward from the camp.

35. And it came to pass, when the ark set forward, that Moses said, Rise up, O LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36. And when it rested, he said, Return, O LORD, unto the ten thousands of the thousands of Israel.

31. The Lord, however, by Divine Truth desires to conjoin all men to Himself; and it is the function of those who are in truths, to perceive that truths must come into orderly arrangement under good, even with those in the obscurity of simple good; and good needs truth in order that it may be saved.

32. And therefore it is necessary that truth should be conjoined with good, and good with truth, in order that good received by the internal man from the Lord, may be fully manifested by the external.

33. For then the whole church advances from an obscure state of love to the Lord by successive degrees, since Divine Good and Divine Truth conjoined lead the way, through states of conflict to a state of rest and peace.

34. And the man of the church is guided by the Lord, through the Word, in every state of spiritual progress,

35. So that he perceives and acknowledges his dependence upon the Lord, and the Word for protection against his spiritual enemies which are falsities and evils;

36. And also that in every state of victory, and thus of repose, a more perfect conjunction of goodness and truth is effected.

REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

2. By making two trumpets of silver is denoted that such revelation has relation to Divine Good, Divine Truth, and their conjunction, 8802, 5194, 425; by their being made of beaten, or turned, or solid work, is denoted that good is expressed in truth, 9510; by being used for the calling of the congregation is denoted that Divine Good unites under itself all Divine Truths, 6335, 6338, 7843; and by the journeying of the camps is denoted that Divine Truths are the means by which progress is made in the course of regeneration, 1457, 4236.

3. When they shall blow with the trumpets all the congregation gathering themselves together to Moses at the door of the tent of meeting, denotes that thence, when revelation is made, the whole church is united under its leading principle by the acknowledgment of the Lord, and of conjunction with Him by charity and love generally, 8802, 6338, 7010, 2356, 3540³.

4. If they blow with one trumpet, then the princes, the heads of the thousands of Israel gathering themselves unto Moses, denotes that the particular revelation of Divine Truths is made to those who are in the love of primary truths of the first degree, that is, in the love of interior things, 8802, 2089, 3728, 8712, 6338.

5. When an alarm was blown the camps on the east side taking their journey, denotes that revelation which appeals more especially to the affections, produces changes of state and progress, 8815, 4236, 3708, 9668.

6. Blowing an alarm the second time denotes revelation which affects both feeling and thought in conjunction, or the external as well as the internal man, 8815, 5194; the camps on the south side taking their journey, denotes still greater advance, 9684, 3863²; and blowing an alarm for their journeys denotes that all progress is according to the state of the affections, 8815, also that truth is revealed in order that it may minister to good, 1457.

7. When the assembly is to be gathered together, blowing but not sounding an alarm, denotes that revelation as to truths intended, afterwards, to be arranged in order under good, is not necessarily accompanied by the particular excitement of the affection of good. This appears from the signification of blowing with *one* trumpet, and not sounding an alarm, ver. 4, as denoting only revelation as to truths, and from the signification of *sounding an alarm*, as denoting revelation affecting the feelings, ver. 5, or the thoughts in conjunction with the feelings, ver. 6.

8. The sons of Aaron the priests blowing with the trumpets denotes that all revelation is from Divine Good by Divine Truth, 8802, 9946; and their being a statute for ever throughout their generations,

denotes revelation through the internal man to the external, during regeneration continually, 7884, 9042.

9. By going to war in the land against the adversary that oppresses you, is denoted every state of spiritual conflict against evils which hinders spiritual progress, 1664, 9314, 9196; by sounding an alarm with the trumpets is denoted that good is the ruling principle and truth the guiding principle, 8802, 8815, ver. 7; by being remembered before the Lord your God is denoted that Divine Good and Divine Truth control all things, 2001, 9849; and by being saved from enemies is denoted that from the Lord alone is all salvation, 2001, 9314, 10,219, 10,655.

10. In the day of your gladness, in your set feasts, and in the beginning of your months, denotes all the activity of the affections in particular and in general in the worship of the Lord, and also all new states, 9286, 3814; blowing with your trumpets denotes revelation from the Lord, 8802, 8815; burnt offerings and sacrifices of peace offerings denote affections consecrated to the Lord inwardly and outwardly from freedom, 10,053, 10,097; their being a memorial before your God denotes that truths revealed to the understanding are always the manifestation of Divine Love, because this is the origin of Divine Truth, 9849, 2001, 8802; and "I am the Lord your God," denotes that the Lord alone is to be worshipped as Divine Good united to Divine Truth, 2001.

11. By it coming to pass is denoted a change of subject and state, 4979; by the second year, the second month, and the twentieth day of the month, is denoted that there is some conjunction with the Lord, as to charity, as to faith, and as to obedience, because two, and consequently the second and the twentieth, denote conjunction, 5194, a year denotes a full state as to good with some truths conjoined, and thus a state of charity, 7839; a month denotes a state as to faith, 851; and a day a state in general, as the result of faith and charity, and thus a state of obedience according to the series, 488; and by the cloud being taken up from over the tabernacle of the testimony, is denoted the removal of the obscurities of the literal sense of the Word, and thus revelation made through heaven from the Lord by good and truth, the tabernacle denoting good, and the testimony denoting truth, 8106, 3540³, 3210, 4197^a, 8535.

12. The children of Israel setting forward, according to their journeys, denotes progress with the spiritual man, 3654, 1457; out of the wilderness of Sinai denotes from a state of obscurity on account of deficiency as to truths, 8753; and the cloud abiding in the wilderness of Paran denotes to a state of spiritual light in which the Divine Human is acknowledged, although obscurely, 2708, 2714. The word Paran is derived from a root signifying, among other things, glory, and thence, correspondentially, signifies a state of spiritual light.

13. First taking their journey according to the commandment, or mouth, of the Lord by the hand of Moses, denotes that this change of state takes place by influx from the Lord, or according to the Divine Providence, through Divine Truth manifested in its power, 1457, 8560, 7010, 878.

14. The standard of the camp of Judah first setting forward, according to their hosts, denotes that the inmost truths of man's

life are first affected by this influx, these being celestial love and its truths in orderly arrangement, 8624, 4236, 3880, 7236; and over his host being Nahshon the son of Amminadab, denotes that their governing principle is the perception of truth from love, derived from primary Divine Truth, chaps. i. 7, ii. 3.

15. Over the host of the tribe of the children of Issachar, being Nethanel the son of Zuar, denotes that the governing principle of those who are in mutual love and its truths, is the good of inmost truth derived from inmost love, which is a state of profound humility, chaps. i. 8, ii. 5.

16. Over the host of the tribe of the children of Zebulun, being Eliab the son of Helon, denotes that the governing principle of those who are in the heavenly marriage is truth conjoined with good and proceeding therefrom, chaps. i. 9, ii. 7.

17. By the tabernacle being taken down is denoted a change as to celestial things that are inmost and spiritual things that are interior, chap. iv. 5, 3210; and by the sons of Gershon and the sons of Merari bearing the tabernacle is denoted changes of state as to exterior and external things which support things interior, chaps. ii. 17, iii. 17, 3335, 9500.

18. The standard of the camp of Reuben setting forward according to their hosts, denotes that those who are in the inmost of the Spiritual Church, or of the spiritual degree, with its truths in orderly arrangement, are now affected, 8624, 4236, 3803², 7236; and over his host being Elizur the son of Shedeur, denotes that their governing principle is faith from charity, which is the foundation of the church, chaps. i. 5, ii. 10.

19. Over the host of the tribe of the children of Simeon being Shelumiel the son of Zurishaddai, denotes that the governing principle of those who are in the good of truth is obedience giving peace with God and founded on the power of faith from charity, chaps. i. 6, ii. 12.

20. Over the host of the tribe of the children of Gad, being Eliasaph the son of Deuel, denotes that the governing principle of those who are in good works proceeding both from celestial and spiritual love is the perfection of good and truth in conjunction derived from Divine knowledge as now seen from a state of charity, chaps. i. 14, ii. 14.

21. The Kohathites setting forward bearing the sanctuary, denotes that those who are in inmost truths from good in the Spiritual Church advance in order, supporting celestial love and spiritual love together, chaps. iii. 17, iv. 15, 3335, 9500, 3210; and the other setting up the tabernacle against they came, denotes that, in the meantime, the external church is established as a support to the internal, ver. 17.

22. The standard of the camp of the children of Ephraim setting forward according to their hosts, denotes that those who are in faith from charity in the inmost of the ultimate heaven now make progress in orderly arrangement, 8624, 4236, 6238, 5355, 7236; and over his host being Elishama the son of Ammihud, denotes that their governing principle is obedience to truth from the love of good, chaps. i. 10, ii. 18.

23. Over the host of the tribe of the children of Manasseh being Gamaliel the son of Pedahzur, denotes that the governing principle of those who are in the new will of good, in the ultimate heaven, is the love of reward as if from self, the knowledge of the truth, and separation from evil through the work of redemption, chaps. i. 10, ii. 20.

24. Over the host of the tribe of the children of Benjamin being Abidan the son of Gideoni, denotes that the governing principle of those who are in the life of truth from good in the natural man, and form the medium between the interior of the natural man and the exterior, or between the interior celestial and the exterior spiritual of the ultimate heaven, is truth from good springing from opposition to evil, chaps. i. 11, ii. 22.

25. The standard of the camp of the children of Dan, which was the rearward of all the camps, setting forward according to their hosts, denotes that those who are in the affirmation of truth in the natural man, and have their position in the obscure truth of the ultimate heaven, in orderly arrangement, are the last to make progress, 8624, 4236, 3923, 6396, 7236; and over his host being Ahiezer the son of Ammishaddai, denotes that their governing principle is truth which aids, derived from Divine Truth which protects man in temptation, chaps. i. 12, ii. 25.

26. Over the host of the tribe of the children of Asher, being Pagiel the son of Ochran, denotes that the governing principle of those who are in exterior natural delight in the ultimate heaven, is opposition to evil derived from a state of spiritual trial and affliction, chaps. i. 13, ii. 27.

27. And over the host of the tribe of the children of Naphtali being Ahira the son of Enan, denotes that the governing principle of those who are in resistance to evil in the ultimate degree of the natural man, or of the ultimate heaven, is good derived from the truth of the Divine Word, chaps. i. 15, ii. 29.

28. Thus being the journeyings of the children of Israel according to their hosts, and their setting forward, denotes that these are the laws of progress with the man of the church, and that thus he proceeds in all his changes of state, 1457, 3654, 7236, 4236, 683.

29. Moses saying unto Hobab, the son of Reuel, the Midianite, Moses' father-in-law, denotes that with those who are in the truth of simple good, from which good is the conjunction of good and truth, there is perception, because by Moses is denoted Divine Truth from which the perception comes, 7010, by saying is denoted perception, 1822, by the Midianite is denoted the truth of a simple good, 6827, by Reuel, or Jethro, as a priest, is denoted the good of the church, 6827, by Reuel, or Jethro, as a father-in-law, is denoted the good from which is the good that is conjoined to truth, 6827, and by Hobab, as the son of the priest, is denoted, therefore, good and truth conjoined, 489, 6827, the word *Hobab* meaning *favoured and beloved*; "we are journeying to the place," denotes that conjunction is to be effected in the course of regeneration, 1457; the Lord saying He would give the place denotes that it is according to the will of the Lord, or according to Divine Good, 2001, 8809; Moses saying "come thou with us and we will do thee good," denotes that the

man of the church desires that truth should be reciprocally conjoined with good, 3654, 6827; and "the Lord hath spoken good concerning Israel," denotes that it is good which constitutes the church essentially, 2001, 3654, 2951.

30. Hobab saying, "I will not go; but I will depart to mine own land and to my kindred," denotes that those in the truth of simple good, in their first state, are not willing to admit that conjunction, having a tendency to abide in the truth of simple good owing to actual evil from what is hereditary, ver. 29, 1457, 1411-1413.

31. By Moses saying, "Leave us not, I pray thee," is denoted that the Lord, by Divine Truth, desires to conjoin all men to Himself, 7010, 1822, 5812; Hobab knowing how they were to encamp in the wilderness, denotes that it is the function of those who are in truths to perceive that truths must come into orderly arrangement under good, ver. 29, 4236, 2708; and "thou shalt be to us instead of eyes," denotes that good needs truth in order that it may be saved, 2001, 7010, ver. 29.

32. "And it shall be, if thou go with us, yea, it shall be, that what good soever the Lord shall do unto us, the same will we do unto thee," denotes that it is necessary that truth should be conjoined with good, and good with truth, in order that good received by the internal man from the Lord may be fully manifested by the external. This appears by considering that the expression "it shall be" is repeated, indicating what is of the will and understanding reciprocally, and thus, also, what is of the internal man and the external reciprocally, 1683; and also that Moses and the Israelites denote the internal church, and Hobab and the Midianites the external; while the subject of the verse is the communication of good from the Lord, ver. 29.

33. This is true, because the Israelites setting forward from the mount of the Lord three days' journey, denotes the advance of the whole church, from an obscure state of love to the Lord successively, 3654, 1457, 8753, 6904, 4495; the ark of the covenant of the Lord going before them, denotes that Divine Good and Divine Truth conjoined lead the way, 9396⁵, 9485; and seeking out a resting-place for them denotes, evidently, through states of conflict to a state of rest and peace, 3696.

34. The cloud of the Lord being over them by day when they set forward from the camp, denotes that the man of the church is guided by the Lord, through the Word, in every state of spiritual progress, 8106, 487, 4236.

35. By it coming to pass is denoted a change of state, 4979; the ark setting forward denotes progress, 1457; Moses saying "Rise up, O Lord, and let thine enemies be scattered," denotes that man acknowledges his dependence upon the Lord, and the Word for protection against his spiritual enemies, which are falsities and evils, 7010, 1822, 2401, 2001, 2851, 1309; and "let them that hate Thee flee before Thee," denotes the dispersion of evils externally as well as internally, 683.

36. Saying when the ark rested, "Return, O Lord, unto the ten thousands of the thousands of Israel," denotes that in every state of victory, and thus of repose, a more perfect conjunction of

goodness and truth is effected, because the Lord denotes Divine Good, 2001; the Israelites denote the spiritual man or church, 3654; the ten thousands of the thousands denote infinity with regard to the Lord and abundance, or fulness as to reception by man from the Lord, 3186; and the ark resting denotes a state of victory, 851; while by the Lord returning to Israel is denoted conjunction between Him and the church, as is evident, 4387, 10,501.

The first thing to be observed in connection with the chapter now before us is that, in the internal sense, it continues the subject of revelation, with which the last chapter closes. And as we know that the division of the Pentateuch into different books, and chapters, and verses, was not the work of Moses, since the whole together is called the *book* of the Law (Deut. xxxi. 24-26), it is not surprising, as has been already observed, that the end of a chapter in the literal sense should not be the conclusion of a subject in the spiritual sense. But still we find a certain change here which must be noticed. For revelation is now represented by trumpets in order to show how celestial good descends, and is manifested in the truths of the Word, and this variously according to the state of the church, or of the individual, 8802. And these are the particulars of our first section. Now that it is necessary for us to live according to the instruction here given is evident, from reflection on each point in succession. Who cannot see, for example, that unless he conjoins in himself intelligence with affection, he can make no progress? Again, is it not necessary to unite all the powers of the external man under our ruling capacity for some useful work? Who does not recognize, also, that the higher powers, denoted by the princes, should guide the lower, and this in subordination to the Divine Word? But, on the other hand, our best and highest love must be that which stimulates to action, as we learn from ver. 5; while it is manifest, also, that our love of truth, as well as our love of good, should be active, as we clearly see from ver. 6. But still there are seasons of rest for us, as we learn from ver. 7, and then the Lord prepares us, even mysteriously, for what is to follow. For we *must* endure temptations, as we observe from ver. 9; and then we know that we need the special revelation, which only the Lord, by truth proceeding from good, denoted by the sons of Aaron blowing the trumpets, can give as we are taught in ver. 8, and also that this particular help, when seasons of conflict are about to take place, is perpetual. And the Lord assured us of this elsewhere by saying, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee" (Isaiah xliii. 2). And, lastly, when we have come off victorious and are rejoicing and enjoying the delights of charity, denoted by the set feasts; when we enter into new states of faith, signified by the beginnings of our months; and when, at such times, we worship the Lord with our whole hearts, and in our lives, as is denoted by the burnt offerings and peace offerings, then, indeed, is the Word revealed to us, and the manifestation of truths conjoined with our best affections, causes us to remember our deliverances, as signified by the blowing with the trumpets for a memorial before our God. And then, too, do we clearly realize that He is truly Divine Love united with Divine Wisdom.

In the second section, which is a general statement as to the progress of the church, and of the individual, three things may be noticed. First, there is no progress unless we make the best use

of our opportunities in the state in which we are at any time; secondly, progress, according to our experience, is from an obscure to a clearer state, or from external things towards internal; and, thirdly, the change is produced by the Divine operation internally. And besides this, the section is an epitome of all that follows in the other sections. That, in the case before us, a proper use was made of the state of instruction, appears from the fact that there was some conjunction with the Lord, this resulting in further revelation. That progress was to be into a clearer state is evident from the spiritual sense of the next verse. And that the change was brought about by the Lord's operation may be seen from both the literal and spiritual sense of the following verse; while all that follows was but the orderly carrying out of the general law of progress. And if we can not only see, but realize that the Lord is surely leading us in every step we take towards the promised land, we shall then acquire a cheerful and contented state of mind under all circumstances.

Coming, therefore, to the third section, we find that the Lord's operation is through the celestial heavens into the spiritual, and thence into the natural, or, individually, through the inmost degree of man's life, into the middle degree, and thence into the ultimate, as we know the signification of the camps, and also of the twelve leaders from our former studies. Also we know, from experience, that in all our changes of state it is the internal man, and thus the highest predominating affections, as here described, that stimulate the lower to activity, and that through these the body is moved to action. Hence, then, it is interesting to reflect, that although literally, in the marchings of the Israelites, the camp of Judah proceeded first, thus representing inmost operation in order to initiate the first movement of the external man, and thus of the whole man, from an obscure state to a clearer state, yet we must not imagine that progress from internal states to external is the order of regeneration. For the order of the marching not only describes the order of the Divine operation, but also the order of the heavenly life, when man, being fully regenerated, acts from his highest loves into his lower, for the purpose of performing the uses for which he has been fitted; or, to put it technically, he acts from good by means of truth, and not as previously, according to truth, that he may be led to a state of good. But concerning this, see 10,076. And as we know that, in the heavens, there is eternal progress with every one, we may be certain that it is in harmony with this law of proceeding from Internals to Externals, not involving any change in the ruling which remains constant, nor any want of general correspondence between the internal and external man, but consisting rather in this, namely, that each person becomes more intensely a perfect form of his peculiar function, because the internal renders the external degree continually more and more an image of itself by the law of reciprocal conjunction, the continual action and reaction between the higher and the lower powers, necessarily producing this effect; besides which, the activity of the higher life is unlimited, by virtue of the Divine Infinity in which it originates. We observe, too, in passing, that in this heavenly order represented by the four camps, the first and second represent the celestial and spiritual heavens, and the third and fourth the ultimate heaven as to the celestial and spiritual principles, that is, as to the good and truth thereof; while the three tribes forming each camp, according to their general correspondence, aptly denote the three degrees of life in each heaven, the first three signifying affections only, and the commencing tribe in each of the other triads corresponding to intelligence, the second to

affection, and the third to both in action. Now, this order of the faculties shows that in the perfect state love prevails in every degree of the life.

The next point, however, that demands attention is, that before the second camp is named, it was said that the tabernacle was taken down and was carried forward. Why? It was in order that the first actual step of the external man from his obscure state may be represented, and thus the co-operation of the external with operation of the internal powers, or, what is the same, the co-operation of the regenerating man with the Lord. This third section, therefore, shows how the Divine influx and operation is the cause of man's co-operation. And the same process is evident in the fourth section. For after the camp of Reuben had moved, denoting a further step in the Divine operation through the spiritual heavens, or through the spiritual internal; the Kohathites, we are told, set forward bearing the sanctuary, and the other set up the tabernacle in the new place against their coming, evidently denoting, again, the corresponding co-operation of the external man, and his further advance into the state of enlightenment, described spiritually by the wilderness of Paran in ver. 12. For the Kohathites were Levites, and properly represent, in this place, the spiritual in the natural, co-operating with the higher spiritual powers signified by the second camp, and advancing to take their part in the establishment of the internal of the church, signified by the sanctuary, within the external, denoted by the tabernacle which was being set up in the meantime.

It now follows that we are to consider the remaining sections, which may be taken altogether, because the essential truths involved in the internal sense of the whole chapter have received attention, and illustrate what follows. And, first, we may profitably notice that, according to the series, the operation of the Lord proceeds through the highest even to the very lowest powers of man's life, and causes reactivity there, which is denoted by the forward motion of the third and fourth camps, and by all that is said about Hobab. But this great truth may be confirmed and strengthened in us, and also become practically useful by stimulating our feelings and thoughts of continual and faithful dependence upon the Lord, if we observe that this Divine operation is constant also as to the very functions and powers of our bodily life. For man can neither eat nor drink, nor enjoy all the legitimate delights and pleasures which belong to the body, unless the Lord continually and particularly operates therein. For example, how could the brain think, so to speak, the heart propel the blood in its circulation, the lungs respire, the digestive organs perform their work, or the various discriminating processes of our bodily life go on from day to day, unless the Lord's operation was there constant and unremitting? It is well known that no one directs and controls these functions in himself; and it ought to be well known that only by carefully co-operating with the Lord, Who alone directs and controls them, can man enjoy perfect bodily health. No doubt the opinion prevails that all these things continue according to the laws of nature; but few sufficiently reflect that the operation of those laws is really the *Divine operation*, and demonstrates the omnipresence of the Lord with every one—yea, also, and His tender care for the well-being of every one. Hence now we see, therefore, how the wonderful things of our natural and bodily life illustrate and confirm the teachings of the Divine Word concerning our spiritual life.

But, in conclusion, it will be useful to notice one or two things in regard to those represented by the Midianites, namely, those not of

the church, but yet capable of salvation by virtue of their state as to good. And this is called simple good, not because those who are in it are deficient in moral and mental power, but because they have not the genuine doctrine of the church where the Word is. But the Lord desires their salvation and provides for it, at the same time leaving them free, because no man can be saved except in freedom; and therefore the temptation of those who are in the truth of simple good is described by the indecision of Hobab. For the making of a choice between good and evil, which those out of the church must do, implies some temptation, but it is evident that such persons must afterwards be instructed in the doctrine of the church in order that their regeneration may be completed, 932. And another point that may cause difficulty is the saying of Moses to Hobab, "thou shalt be to us instead of eyes," as signifying that "good needs truth in order that it may be saved." For it might be said, "How can the truth of simple good, denoted by Hobab, be of advantage to the men of the internal church signified by Moses and the Israelites? Should it not be rather the reverse, namely, that the truth of the internal church is an advantage to those of the external?" Now, while this last statement is true, generally, yet it should be remembered that the words of Moses, spiritually understood, imply a state of obscurity and difficulty with the man of the church such as is denoted by the wilderness, that is, a merely external state like that signified by Hobab and the Midianites; and that, therefore, in such a state, even a man of the internal church might be more safely guided by truth from simple good, which at once perceives the right course to be pursued, than by the higher or interior truths of the church; and thus our interpretation is that "good needs truth" (adapted to its state) in order to be saved. And to illustrate this point we may observe that the best way to advance into a state of spiritual enlightenment, which is the subject before us in this chapter, is by obeying the truths of the state in which we are according to the Lord's teaching in John vii. 17. And more than this, it is also the way into a state of spiritual love, ver. 32; besides being the way of perfect co-operation with the Lord as to every degree of our life, vers. 33-36.

CHAPTER XI

SUMMARY OF THE SPIRITUAL SENSE

1. A state of temptation is described, causing aversion from the Lord, and the predominance of lusts in the external man; but intercession is made and deliverance follows, vers. 1-3.

2. Another state of temptation succeeds, in which there is a desire, externally, to return into the delights of the merely natural man, and a want of confidence in the Lord internally, resulting in a state of despair, vers. 4-6, and 10-15.

3. The good of truth is described, with which, in the temptation, the man of the church is disgusted, vers. 7-9.

4. Concerning the orderly arrangement of truths by the Lord, revelation, the conjunction of truth with good, and the appropriation of good, vers. 16-18.

5. But the corrupted man desires only natural delights; while the truly spiritual man is in doubt and distress, and consequently receives consolation, vers. 19-23.

6. And now, therefore, a new arrangement of truths actually occurs, and consequently revelation, and the power to teach, vers. 24-30.

7. Besides which, there is an abundant supply of natural delight, which, with the true man of the church, is good legitimately appropriated; but the wicked pervert this good by application to lusts, and, therefore, suffer the destruction of remains, and total vastation. But the good experience a change of state, coming into peace and tranquillity in externals, vers. 31-35.

THE CONTENTS OF EACH VERSE

1. And the people were as murmurers, *speaking* evil in the ears of the LORD: and when the LORD heard it, his anger was kindled; and the fire of the LORD burnt among them, and devoured in the uttermost part of the camp.

2. And the people cried unto Moses; and Moses

1. And now the man of the Spiritual Church enters into temptation, because evils are predominant, and opposed to the Divine Providence, wherefore the influx of the Divine Life causes aversion on the part of man, evil passions are excited, and the natural man is overcome by lusts.

2. Consequently there is a conflict between the falsity of

prayed unto the LORD, and the fire abated.

3. And the name of that place was called Taberah : because the fire of the LORD burnt among them.

4. And the mixed multitude that was among them fell a lusting : and the children of Israel also wept again, and said, Who shall give us flesh to eat ?

5. We remember the fish, which we did eat in Egypt for naught ; the cucumbers, and the melons, and the leeks, and the onions, and the garlick :

6. But now our soul is dried away ; there is nothing at all : we have nought save this manna to look to.

7. And the manna was like coriander seed, and the appearance thereof as the appearance of bdellium.

8. The people went about, and gathered it, and ground it in mills, or beat it in

evil and the truth of the Word, accompanied by a strong desire for deliverance, through which evil passions are restrained.

3. And therefore the quality of that state of temptation, and generally of every state of temptation, is known from the love of evil which is excited, and which is directly opposed to the love of good.

4. For in every state of temptation, falsities and truths with the man of the church appear to be in confusion, because evil is predominant, and there is grief on account of the desire for merely natural delights on the one hand, and the restraining power of truth on the other ;

5. And the memory of pleasures freely enjoyed in the merely natural state before regeneration, from scientifics and from the affections of worldly and selfish love external and internal, and what stimulates those affections.

6. But in the state of temptation there is a strong aversion from truth and its affection, the good of truth being entirely distasteful.

7. And yet this good is from the pure truth of the Word, and is celestial truth from Good with the spiritual man.

8. And man must procure this as it were by his own exertions, it being arranged

mortars, and seethed it in pots, and made cakes of it : and the taste of it was as the taste of fresh oil.

9. And when the dew fell upon the camp in the night, the manna fell upon it.

10. And Moses heard the people weeping throughout their families, every man at the door of his tent : and the anger of the LORD was kindled greatly ; and Moses was displeased.

11. And Moses said unto the LORD, Wherefore hast thou evil entreated thy servant ? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me ?

12. Have I conceived all this people ? have I brought them forth, that thou shouldest say unto me, Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which thou swarest unto their fathers ?

both as to the understanding and will into heavenly order by the Lord, and adapted to the state of man so as to lead to the conjunction of good and truth, the affection of this good with the spiritual man being similar to the love of good with the celestial man.

9. And moreover, it is given by the Lord when man is in a state of transition, the peace of this state being the interior of which the good of truth is the exterior.

10. But the state of temptation continuing, all the powers of the mind are affected by it, from the internal which constitutes the ruling principle, to the external as to every particular, so that there is aversion from the Lord exceedingly, and also from the Divine Truth which proceeds from Him.

11. And the thought of him who is in temptations, concerning the Divine Good and also concerning the Divine Truth, is that they are opposed to him, and are the cause of all the suffering of temptation.

12. Besides which, he is disposed to doubt the power of the Lord in his regeneration, as to truth and as to good, and thus to deny His Divine Providence in the church by influx from within and by instruction from without through the Word, so that he who is in the innocence which belongs to the beginning of regeneration may proceed

into the state of celestial life which has been promised to him by irrevocable confirmation.

13. Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

13. And hence he doubts also the possibility that the man of the church can enjoy legitimate natural delight, perceiving the tendency in himself to despise what is heavenly, and to return into the delights of the merely natural man;

14. I am not able to bear all this people alone, because it is too heavy for me.

14. Nor does he conceive, in that state, that he can be preserved from evil, according to order, as from himself, feeling so strongly his tendency to gravitate to lower things.

15. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

15. And indeed in that state he is also disposed to fall into utter despair of salvation altogether, and even to reject the truth which exposes the opposition of the unregenerate natural man to the life of good and truth; but the Lord in mercy provides consolation for the tempted, and removes the evil which causes their misery.

16. And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the eldest of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee.

16. Also there is further revelation from the Lord by Divine Truth giving perception to the man of the church, that, as a consequence of a state of temptation, holy truths grounded in good, acquired by him and adopted as governing principles, are arranged into order by the Lord under heavenly affections of love, charity, and obedience, and also in subordination to Divine Truth in general.

17. And I will come down and talk with thee there : and I will take of the spirit which is upon thee, and will put it upon them ; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

18. And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh : for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat ? for it was well with us in Egypt : therefore the LORD will give you flesh, and ye shall eat.

19. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days ;

20. But a whole month, until it come out at your nostrils, and it be loathsome unto you : because that ye have rejected the LORD

17. That thence there may be orderly influx from the Lord, and revelation, these truths being filled with good through the medium of Divine Truth in general, and that thus the spiritual man may be able to endure temptations, and may be confirmed in the truth that the Lord is with him in all his trials.

18. Also it is given to the man of the Spiritual Church through Divine Truth to perceive that truth must be conjoined with good in him to eternity, and that he shall have natural delight corresponding to what is spiritual, as the result of victory in his temptations, in which his state is opposed to the Divine life, and in which he is brought into merely natural delight through the excitement of former states of such delight. And in this way the natural man shall indeed enjoy legitimate natural delights from the Lord.

19. But the corrupted man of the church, who desires natural delights from selfish love, confirms such delights in himself successively, first by voluntary indulgence ; secondly, by conjunction with falsity ; thirdly, by the destruction of remains in himself as to truth and as to good ; fourthly, by fully resisting the conjunction of truth with good and of good with truth ;

20. And lastly by rejecting all truth and good to eternity, even the slightest perception of the former, this becoming utterly distasteful, and the

which is among you, and have wept before him, saying, Why came we forth out of Egypt?

21. And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22. Shall flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23. And the LORD said unto Moses, Is the LORD's hand waxed short? now shalt thou see whether my word shall come to pass unto thee or not.

24. And Moses went out, and told the people the words of the LORD: and he gathered seventy men of the elders of the people, and set them round about the Tent.

25. And the LORD came down in the cloud, and spake unto him, and took of the spirit that was upon him, and put it upon the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more.

least influence of the latter, which becomes entirely loathsome, because good from the Lord cannot abide with evil, nor truth from Him with falsity, and merely natural loves only are desired.

21. And he who is in temptation, because abundantly in the affection of natural truth, and, for the time being, overcome with doubt, cannot perceive that the natural man shall have legitimate natural delight, and that he shall have it to eternity.

22. For he thinks that it is impossible for the natural man to appropriate charity and natural good from the Lord, or to be gratified with natural truths in all their fulness.

23. But he receives consolation from the thought that the Divine Omnipotence is constant, and that the spiritual man cannot fail,

24. The result being that the external man is instructed in Divine Truths; and truths grounded in good there have conjunction with the Lord through the heavens.

25. So that now there is revelation adapted to the state, and the influx of good through Divine Truth with the man of the church who is in holy states through regeneration, the consequence being the full power of teaching truths from good, but not from himself.

26. But there remained two men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but had not gone out unto the Tent: and they prophesied in the camp.

27. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28. And Joshua the son of Nun, the minister of Moses, one of his chosen men, answered and said, My lord Moses, forbid them.

29. And Moses said unto him, Art thou jealous for my sake? would God that all the LORD's people were prophets, that the LORD would put his spirit upon them!

30. And Moses gat him into the camp, he and the elders of Israel.

31. And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's

26. And not only so, but the natural love of good and truth also, having a new quality, through the influx of interior good, and the confirmation of good in the natural man, although distinct from the spiritual love of good and truth, is alike endowed with power to teach.

27. And thus the eager affection of truth in the natural man, being brought into correspondence with the internal, there is thence the perception that the regenerated natural man also has the power to teach truths.

28. But the natural reason separated from the Internal, although designed to minister thereto, is indignant, conceiving that only the interior must teach truths.

29. Yet the internal man perceives both the ardour and the error of the natural Rational, and communicates the perception that Divine Truth is freely given to the natural as well as the spiritual man in proportion to his reception of Divine Good.

30. And therefore, as the result of victory in temptation, it becomes present there both as to the understanding and will.

31. Besides which the spirit of the Lord freely gives to the regenerating man natural delight also which is the good of truth, according to states of instruction as to faith and

journey on the other side, round about the camp, and about two cubits above the face of the earth.

32. And the people rose up all that day, and all the night, and all the next day, and gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

33. While the flesh was yet between their teeth, ere it was chewed, the anger of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34. And the name of that place was called Kibroth-hattaavah: because there they buried the people that lusted.

35. From Kibroth-hattaavah the people journeyed unto Hazeroth; and they abode at Hazeroth.

charity and thus as to conjunction with the interiors.

32. And the man of the church, generally, is elevated by this gift, appropriating good in every state of brightness as to truths, in every state of obscurity, and in every state of the conjunction of truth with good, every one, in fact, being supplied with remains, and freely acting as from himself in the acquisition of good.

33. But those who pervert natural delight by making it lust through selfishness, and in its application to life are averted from the Lord, cause in themselves the destruction of remains,

34. And thus induce in themselves the quality of the infernals, because they reject all good and truth through lust.

35. But he who, in the course of regeneration is delivered from such a state, is brought into one of temporary peace and tranquillity as to externals.

REFERENCES AND NOTES

1. The people being as murmurers, denotes that now the man of the Spiritual Church enters into temptation, and consequently into complaint, 8351; it being evil in the ears of the Lord, denotes that evils are predominant, and opposed to the Divine Providence, 4839,

3869; when the Lord heard it His anger being kindled, denotes that the influx of the Divine Life causes aversion on the part of man, 3869, 5798, 6997; the fire of the Lord burning among them, denotes that evil passions are excited, 5071, 6832; and the fire devouring to the uttermost parts of the camp, denotes that the natural man is overcome by lusts, 10,283, 2187, 10,533, 1718, 4236.

2. The people crying unto Moses, denotes that there is a conflict between the falsity of evil and the Divine Truth of the Word, 1259, 2240, 7010; Moses praying to the Lord, denotes a strong desire for deliverance, 2535, 8179, 2001; and the fire abating, denotes that evil passions are restrained, 10,283, 5071.

3. The name of that place being called Taberah, that is burning, because the fire of the Lord burnt among them, denotes that, therefore, the quality of that state of temptation, and, generally, of every state of temptation, is known from the love of evil, which is excited, and which is directly opposed to the love of good, 145, 2625, 5071, 6832.

4. By the mixed multitude falling a lusting, is denoted that in every state of temptation, falsities and truths, with the man of the church, appear to be in confusion, because evil is predominant, 2006, 4574, 3993, 8409⁴; by the children of Israel weeping again, is denoted grief, 2910; and by saying "Who shall give us flesh to eat?" is denoted on account of the desire for merely natural delights on the one hand, and the restraining power of the truth on the other, 8409⁴, ver. 2. In the literal sense, the grief of the children of Israel was for the loss of natural delight, but in the internal sense the grief or weeping and the crying unto Moses denote grief during the conflict between evil and good.

5. Remembering what happened in Egypt, denotes the memory of pleasures freely enjoyed in the merely natural state before regeneration, 3336², 5276; fishes denote scientifics, 991; cucumbers, and melons, and leeks and onions, denote the affections of worldly and selfish love, external and internal; and garlic denotes what stimulates those affections. This is shown by considering that all these things were enjoyed in Egypt, 5276, and that the series is from the scientifics denoted by the fishes. It may be observed also, by a careful perusal of the articles under each Hebrew term, here translated *cucumbers*, *melons*, *leeks*, *onions* and *garlic*, in the Biblical Encyclopedias, that there is little or no doubt that the rendering is correct, and also that the correspondence of each term is grounded in the specific character and use of each thing named; the oily nature of the *allii*, indicating a more interior state, than the juicy nature of the *cucurbitacæ*, 4581⁴.

6. Their soul being dried away because there is nothing at all, denotes that, in the state of temptation, there is a strong aversion from truth and its affections, 8185; and nought but the manna to look to, denotes that the good of truth is entirely distasteful, 8464.

7. The manna being like coriander seed, and the appearance thereof as the appearance of bdellium, denotes that yet this good is from the pure truth of the Word, and is celestial truth from good with the spiritual man, 8521, 110.

8. The people going about and gathering it, denotes that man must procure the good of truth, as it were by his own exertions, 7115,

9273; grinding it in mills, or beating it in mortars, denotes arrangement into heavenly order by the Lord both as to the understanding and will, 10,303; seething it in pots, denotes adaptation to the state of man, 8496; making cakes of it, denotes so as to lead to the conjunction of goodness and truth, 2177; and the taste of it being as the taste of fresh oil, denotes that the affection of this good with the spiritual man is similar to the love of good with the celestial man, 4793, 4581. The Hebrew word, here translated "*fresh*" in the A.V. and R.V., with a note in the margin of the latter suggesting "cakes baked with oil," is in the Lexicon, said to mean "*moisture*"; and "fluid oil" is proposed instead of "fresh oil." Hence there is evidently a difficulty in the rendering; but since the cakes clearly denote the good of truth as appropriated by the spiritual man, and oil denotes the celestial principle of love and charity, 886, the word translated "fresh," or "fluid," evidently implies, in the internal sense, the derivation of the good peculiar to the Spiritual from that peculiar to the Celestial, and the similarity of the former to the latter.

9. When the dew fell upon the camp in the night, the manna falling upon it, denotes that the good of truth is given when man is in a state of transition, the peace of this state being the interior of which the good of truth is the exterior, 8456, 3579.

10. Moses hearing the people weeping throughout their families, every man at the door of his tent, denotes that the state of temptation continues, all the powers of the mind being affected by it from the internal which constitutes the ruling principle to the external as to every particular, 7010, 2641, 3654, 1259, 2910, 10,549; and the anger of the Lord being kindled greatly, while Moses also was displeased, denotes that there is aversion from the Lord exceedingly, and also from the Divine Truth which proceeds from Him, 6997, 10,431.

11. By Moses saying unto the Lord, is denoted the thought of him who is in temptation concerning the Divine Good, and also concerning the Divine Truth, because, in this case, Moses evidently puts on the representation of the people whom he governed, 7041, 2506, 2001; and because, "Wherefore hast thou evil intreated thy servant? and wherefore have I not found favour in thy sight that thou layest the burden of all this people upon me?" denotes the thought of him in temptation that Divine Good and Divine Truth are opposed to him and are the cause of all his suffering. For by the Lord evil intreating any one is signified his opposition to Divine Good, 2001, 10,618; by not finding favour in the Lord's sight, is denoted opposition to Divine Truth, 10,563, 10,569; and by the Lord laying a burden upon people, is denoted the thought of those in temptation that their suffering is from Him, 7104, 7105.

12. By Moses saying, "Have I conceived all this people, and have I brought them forth?" is denoted doubt as to the power of the Lord in man's regeneration as to truth and as to good, 3860, ver. 11; by "that thou shouldest say, Carry them in thy bosom as a nursing-father carrieth the sucking child," is denoted doubt as to the Divine Providence in the church by influx from within, and by instruction from without, 6960, 10,087, 6740, 6745; and by "unto the land which thou swarest unto their fathers," is denoted that he who is in the innocence which belongs to the beginning of regeneration, 6745⁶,

may proceed into the state of celestial life, which has been promised to him by irrevocable confirmation, 3705, 6098, 2842. It is said above, "by influx from within and by instruction from without through the Word," because to carry in the bosom denotes love, 6960, and love flows into man from the Lord; and because suckling denotes the reception of good and truth by an external way, that is, by instruction, 6745, 3513.

13. "Whence should I have flesh to give unto all this people? For they weep unto me saying, Give us flesh that we may eat," denotes that he doubts also the possibility that the man of the church can enjoy legitimate natural delight, perceiving the tendency in himself to despise what is heavenly, and to return into the delights of the merely natural man, 8409⁴, 2187, 2910, 7010.

14. "I am not able to bear all this people alone, because it is too heavy for me," denotes that neither does the spiritual man conceive, in that state, that he can be preserved from evil, according to order, as from himself, feeling so strongly his tendency to gravitate to lower things, because by not being able to bear all this people *alone*, is denoted that man cannot by himself resist evil, evil being signified by the desire of the people for flesh, ver. 13, and because yet, in temptations, he must resist *as* from himself, 8179; and by its being too heavy for him, is denoted that man feels his tendency to lapse into evil apart from Divine help, 8279.

15. "And if thou deal thus with me," denotes that, indeed, in that state man is also disposed to fall into utter despair of salvation altogether, as appears from the affection involved in the expression, and from the implication that the Lord is the cause of the temptation, 8165, 8166 "kill me, I pray thee, out of hand," denotes the disposition to reject the truth, because the Lord does not kill or destroy, but man himself rejects the Lord, 7043; "if I have found favour in thy sight," denotes that the Lord in mercy provides consolation for the tempted, 5043; and "let me not see my wretchedness," denotes that He removes the evil which is the cause of their misery, because by the miserable are meant those in temptations, 5042, and by the Lord not letting the tempted see their misery, is denoted that he removes, or remits the evil which is the cause of temptation, 8174.

16. By the Lord saying unto Moses, is denoted farther revelation from the Lord by Divine Truth giving perception, 2001, 7010, 1822; by seventy men of the elders of Israel, are denoted holy truths grounded in good, 728, 158, 6524; by Moses knowing that they were elders of the people and officers over them, is denoted that they were acquired by the spiritual man and adopted as ruling principles, 7200, 6524, 8211⁵; by their being gathered unto the Lord, and brought to the tent of meeting, is denoted arrangement by the Lord into order under the heavenly affections of love, charity, and obedience, 6112, 3540³; and by their standing with Moses, is denoted that they are in subordination to Divine Truth in general, 3136, 7010.

17. By the Lord coming down, and talking with Moses there, is denoted that thence there is orderly influx from the Lord, and revelation, 3084, 2951, 7010; by taking the spirit that was in Moses and putting it upon the elders and officers, is denoted that these truths are filled with good through the medium of Divine Truth in general, 9818, 7010; by their bearing the burden of the people with Moses,

is denoted that thus the spiritual man may be able to endure temptations, 7104, 7105; and by Moses not bearing the burden himself alone, is denoted that the Lord is with him in all his trials, because, although the literal sense is that Moses would not be alone since he would have the help of the elders, the internal sense is that the spiritual man is continually helped by the Lord, Who indeed enables him to make a proper use of his subordinate powers, as He enabled Moses to select the elders, 139.

Observe in the reference the sense in which it was *not good* for the man to be alone, namely, that he should ascribe his life to himself only.

18. By saying to the people, "Sanctify yourselves against tomorrow," is denoted the perception that truth must be conjoined with good, in man, to eternity, 1822, 1259, 8042, 3908; by "ye shall eat flesh," is denoted that he shall have natural delight corresponding to what is spiritual as the result of victory in his temptations, 8431; by their having wept in the ears of the Lord, saying, "Who shall give us flesh to eat?" and "it was well with us in Egypt," is denoted that, in the state of temptation, man is opposed to the Divine life, and is brought into merely natural delight through the excitement of former states of such delight, 2910, ver. 2, 8409⁴, 10,283; and by the Lord giving them flesh and their eating, is denoted, in the best sense, that the natural man indeed enjoys legitimate natural delights from the Lord, 8431, 2187.

19. But, in the opposite sense, by eating, is denoted that the corrupted man of the church, who desires natural delights from selfish love, confirms such delights in himself successively, 10,283; by eating one day, is denoted a state of voluntary indulgence, 4149², 3986³, 487; by eating two days, is denoted the conjunction of evil with falsity, 5194; by eating five days and ten days, is denoted the destruction of remains in himself as to truth and as to good, 5201, 683; and by eating twenty days, is denoted resistance to the conjunction of truth with good, and of good with truth, 5194, 5291.

20. By eating a whole month of days, is denoted the rejection of all truth and good to eternity, 3814; by "until it come out at your nostrils, and it be loathsome unto you," is denoted the rejection of even the slightest perception of truth, this becoming utterly distasteful, and the least influence of good, which becomes entirely loathsome, 4624, 4625; by "because ye have rejected the Lord which is among you," is denoted that good from the Lord cannot abide with evil, 2001; by "because ye have wept before Him," is denoted that truth from the Lord cannot abide with falsity, 2910, 2001; and by their saying, "Why came we forth out of Egypt?" is denoted that merely natural loves only are desired, 5276.

21. By Moses is here denoted the man of the church who is in temptation, 7041; by the people among whom he was being six hundred thousand footmen, is denoted abundance as to natural truths and their affections, 1259, 7973, 2162; it is said, "for the time being overcome with doubt," because what Moses says involves and expresses a state of doubt; and by the Lord saying, "I will give them flesh that they may eat a whole month," is denoted the perception that the natural man shall have legitimate natural delight even to eternity, 2001, 1822, 8431, 3814.

22. By "Shall flocks and herds be slain for them to suffice them?" is denoted that he who is in temptation thinks that it is impossible

for the natural man to appropriate charity and natural good from the Lord, 5913, 6126; and by "Shall all the fish of the sea be gathered together to suffice them?" is denoted that he also thinks it impossible for him to be supplied with natural truths in all their fulness, 991.

23. The Lord saying unto Moses, "Is the Lord's hand waxed short? now shalt thou see whether my word shall come to pass unto thee or not," denotes that the man of the church receives consolation from the thought that the Divine Omnipotence is constant and that the spiritual man cannot fail, 2001, 2506, 878, 2150, 5075, 4979.

24. Moses going out, and telling the people the words of the Lord, denotes the result, namely, that the external man is instructed in Divine Truths, 7010, 5337, 1259, 4250; and gathering seventy men of the elders of the people, and setting them round about the tent, denotes that truths grounded in good in the external man, have conjunction with the Lord through the heavens, 6112, 728, 158, 654, 2973, 3540³.

25. The Lord coming down in the cloud and speaking unto Moses, denotes revelation adapted to the state, and the influx of good through Divine Truth, 3084, 8106, 2951, 7010; taking of the spirit that was in Moses and putting it upon the seventy elders, denotes influx with the man of the church who is in holy states through regeneration, 9818, 7010, 728, 6524; and it coming to pass that when the spirit rested upon them they prophesied, but did so no more, denotes that the spiritual man has the full power of teaching heavenly truths from good, but not from himself, 4979, 2534.

It is to be noticed here, however, that the Hebrew words translated "but they did so no more," mean that they *added* no more, this being the rendering of the similar expressions in Deut. v. 22. But by not adding any more, is meant, in the literal sense, that they did not add to what they then uttered, and in the internal sense, that man is forbidden to add anything from himself to the Divine Truth, or to the Word, as we read in Rev. xxii. 18, which is explained in A.R. 957.

26. There remaining two men in the camp, the name of the one being Eldad and the name of the other Medad, denotes the natural love of good and truth having a new quality, for two men signify the conjunction of good and truth in the Spiritual Church, 5194, 7120, name signifies quality, 145, Eldad means *loved of God* and therefore signifies good, 2001, and Medad means *he that measures*, or *the water of love*, and therefore signifies truth, 3104, 2702; the spirit of the Lord resting upon them, denotes the influence of interior good, ver. 25; their being of the seventy that were written, denotes the confirmation of good, ver. 25, 9386; their not going out to the tent, denotes the natural love of good and truth as distinguished from the spiritual, 3540³, because both the camp and the tent represented heavenly order, 4236; and the two men prophesying in the camp, denotes that the natural love of good and truth is also endowed with the power to teach, 2534.

27. A young man running and telling Moses that Eldad and Medad prophesied in the camp, denotes that the eager affection of truth in the natural man, being brought into correspondence with the internal, there is thence the perception that the regenerated natural man also has the power to teach truths, 7668, 3804, 7010, 2534, ver. 26.

28. Joshua the son of Nun the minister of Moses, and one of his chosen men, here denotes the natural reason separated from the Internal, although designed to minister thereto from good, 10,454, 10,557, 7051; and his answering and saying, "My lord Moses, forbid them," denotes indignation from the consideration that only the interior must teach truths, 6943, 7010, 5725, 2534.

29. Moses saying unto Joshua, "Art thou jealous for my sake?" denotes that the internal man perceives both the ardour and the error of the natural Rational, 1822, 3839; would God that all the Lord's people were prophets, denotes the communication of the perception that Divine Truth is freely given to the natural as well as the spiritual man, 7010, 2001, 1259, 2534; and the Lord putting His spirit upon them, denotes in proportion to the reception of Divine Good, 2001, 9818, 728, 6524.

30. Moses and the elders going into the camp, denotes that therefore as the result of victory in temptations, good becomes present in the natural man as to the understanding and will, 7010, 6524, 4236, 3540³.

31. By a wind going from the Lord, is denoted the spirit of the Lord freely given to the regenerating man, 97; by quails from the sea falling on the camp, is denoted natural delight which is the good of truth, 8452, 4236; by a day's journey on this side, and a day's journey on the other side, denotes according to the states of instruction as to faith and charity, 1457, 410; and by two cubits above the face of the earth, is denoted as to conjunction with the interiors, 5194, 872, 358.

32. The people rising up all that day and all that night, and all the next day and gathering the quails, denotes that the man of the church, generally, is elevated by this gift appropriating good in every state of brightness as to truths, in every state of obscurity, and in every state of the conjunction of truth with good, 2401, 487, 709, 5092, 2091, 9273, 8452; he that gathered least gathering ten homers, denotes that every one is supplied with remains, 576, 8540; and spreading them all abroad for themselves round about the camp, denotes freely acting, as from self, in the acquisition of good, 4035, 2973, 4236.

33. While the flesh was yet between their teeth ere it was chewed, denotes those who pervert natural delight by making it lust through selfishness, 8400⁴, 4424³, 2187; the anger of the Lord being kindled against the people, denotes aversion from the Lord on the part of the wicked, 5798; and smiting the people with a very great plague, denotes that they cause in themselves the destruction of remains, 10,219.

34. The name of that place being called Kibroth-hattaavah, or the graves of lust, denotes that thus the wicked induce upon themselves the quality of the infernals, 145, 2625, 8452; and because they buried the people that lusted, denotes because they reject all good and truth through lust, 4564.

35. The people journeying from Kibroth-hattaavah to Hazeroth, and abiding there, denotes that he who, in the course of regeneration, is delivered from such a state is brought into one of temporary

peace and tranquillity as to externals, ver. 34, 1259, 1457, 3271, 7407, 3613. By Hazeroth are meant courts, and therefore it signifies what is external, 7407.

The first section of this chapter, as in some other cases, is evidently a summary of the whole, both in the literal and spiritual senses, the general subject being the temptations of the spiritual man, who has advanced from a state of instruction into a state of light, described in the last chapter by the wilderness of Paran. Let us, therefore, carefully reflect upon these temptations, and notice first that they commence with a state of discontent, advance to a state of complaining, and culminate in the activity of the lusts of selfish and worldly love.

Now although it may seem somewhat paradoxical, yet it is a fact that all temptations take place in a state of more or less spiritual enlightenment, and in a state of freedom, wherein there is a conflict between man's selfishness on the one hand, and the truth which enlightens on the other. Hence, then, in temptations a man's very life is at stake, and he must decide, whether he will yield to the suggestions of his selfishness, or confirm in himself the truth. And because the truth appears to him to be the cause of his misery in that state, therefore he is dissatisfied with it; and because his sufferings seem to proceed from the Lord, therefore the evils which tempt are called the fire of the Lord which burns. But it is said to burn in the first instance only in the uttermost part of the camp, because the temptation is light. But also, it is said, that when the Lord heard the murmurings of the Israelites, His anger was kindled; and it is necessary to understand what this really means in connection with our spiritual conflicts. For the Lord is never angry, nor does He listen and hear just as we hear and are angry, because He is unchangeable love, and is also omniscient. Hence, therefore, when, in the Word, it is said that the Lord hears, thereby is meant His infinite perception of man's states, and the influx of His love for man's relief; and when it is said that He is angry, thereby is meant that the evils of man's life are excited and are the cause of sufferings. Thus the literal sense of the Word often speaks according to appearances, in accommodation to our imperfect states. But still it is very natural that, in our distress, we should appeal to others who can help us, and that they should appeal to the Lord; and it is a fact that every one who prays to the Lord for deliverance from evil, and thus outwardly, and inwardly for the Holy Spirit (Luke xi. 10) certainly receives it, since the effect of true prayer is to cause a state of receptivity in ourselves, by which evil is repelled, the earnestness of the prayer involving determined resistance to the evil; and this is from the Lord. And consequently, in the case before us, it is said, that the fire abated, which evidently signifies that evil is restrained; and that a *distinct* temptation and victory is here described appears from the special name being given, although that name describes a quality which belongs to all temptations. These remarks, therefore, illustrate our first section.

In the first part of the second section, which states that a mixed multitude fell a lusting, denoting spiritually that, in states of temptation falsities and truths are mixed with man for the time being, we have an aspect of the subject very interesting, as the study of it will enable us to consider how this is the case with ourselves. For we know how very much perplexed we are many a time, as to what is true and as to what is false, and more than this, as to what it is right to do, or not to do, under certain circumstances, because con-

flitting feelings cause obscurity. And thus it is when former delights of the merely natural life are excited in us by the evil spirits who tempt us, as here described, and represented by the longing of the Israelites for the food they had enjoyed in Egypt, and by the manna provided for them in the wilderness becoming distasteful. And what person who is in the course of regeneration, has not experienced temptations of this kind, arising from mixed states of good and evil? Not, indeed, that these can really be mixed, but that they appear to be so under certain circumstances. And if we read attentively what is said on this very point in the references given, particularly 399; we shall be helped greatly in our present study. But now, coming to the second part of this section, we cannot but notice that this second conflict affects the internal as well as the external man, all the words of Moses indicating this. And two things are here prominent, which may be understood clearly by a reference to human experience, namely, the indignation of the spiritual man that he should be required to control and guide the natural as of himself, and his state of despair in consequence. But, indeed, it is these two things that may be called the essence of the conflict; for unless every one was required to contend against his evils as from himself, he would fail to acquire his own distinct individuality, and to form his own character; and unless he were reduced to a state of despair from which he is afterwards delivered by the Lord, he would not be able to acknowledge with all his heart that all his power to conquer is from the Lord. And it is remarkable that just in proportion as he is able to be in genuine humility, just in the same proportion does he become conscious that, from the Lord, he has a function that no one else can perform but himself. And this, too, is involved in the internal sense of ver. 15, because "Kill me, I pray thee, out of hand," taken in the best sense, signifies the desire of him who is tempted to reject the life of selfishness, and thus to come into humility; and "let me not see my wretchedness," signifies that he earnestly desires to become fully conscious of the heavenly life, in which he has the "new name which no man knoweth, but he that receiveth it" (Rev. ii. 17), and no wretchedness.

With regard to the third section, which describes the manna, and, spiritually, the good that man receives from the Lord by means of truth, we have some interesting particulars; and, first of all, the very name given to this food miraculously supplied to the Israelites, means "what is it?" And this at once suggests the thought that man of himself is entirely ignorant of the quality of that good which comes from the Lord and properly nourishes his soul during regeneration. But still he knows from the Word that it involves three things in their order, namely, obedience, charity, and love, for these really are the manifestation and the essence of "all the law and the prophets" (Matt. xxii. 40). But, again, the manna is said to be like coriander seed. And in this connection, spiritually, there are two remarkable things; first, the seed corresponds to the Word, or the truth of the Word (Matt. xiii. 19; Luke viii. 11), and, secondly, the Hebrew word for coriander is *gad*, which is also the name of one of the sons of Jacob, and at the same time of an idolatrous worship. It signifies works both good and evil, and thus, obedience to the truth in the best sense, and also in the opposite sense, for we read: "They who are in external works from the non-truth which they believe to be truth, are signified by Gad also in Isaiah, 'Ye are they who forsake Jehovah, who forget the mountain of my holiness, *who spread out a table for Gad*, and offer a drink offering to Meni,' where spreading out a table for Gad, stands for being in

works alone (lxv. 11), "6404-6405. But it may be thought that this word, which means "*fortune*," or "*a troop*," or "*chance*," and corresponds to works, cannot be identical with that which means the seed of coriander, and cannot have the same correspondence; yet this difficulty disappears, when we remember that the seed was also the fruit of this plant, and that although, as a seed, it signifies truth still, as a fruit it signifies works, and thus, as we have said, obedience to the truth. See, however, the articles on the word *Gad* in *Kitto's Encyclopedia*, and also 1873, 7690.

And now, also, there is another consideration. The text does not say that the manna was coriander seed, but that it was *like* it; and there is a reason for this. It was in order to emphasize the fact that it was a miraculous provision and not some natural production; and concerning this, too, we have the following positive instruction: "From these passages it is also evident, that to eat, in the spiritual sense, signifies to receive in the will and to do, whence comes conjunction. For the Lord by doing the Divine will, conjoined the Divine which was in Him with His Human, so that He appropriated the Divine to His Human. It was for the same reason also that the Lord fed five thousand men, besides women and children, with five loaves and two fishes, and that after they had eaten, and were filled, they took up twelve baskets of fragments (Matt. xiv. 15-21; John vi. 5, 13, 23); and that He fed four thousand men from seven loaves and a few fishes (Matt. xv. 32 and the following verses). This miracle was performed because the Lord had previously been teaching them, and because they received and appropriated to themselves His doctrine. This was what they spiritually ate, from this the natural eating followed, that is, it flowed in with them out of heaven unknown to themselves, as the manna with the children of Israel. For at the will of the Lord, spiritual food, which is also real food, but only for spirits and angels, is turned into natural food, just as it was turned into manna every morning" (A.E. 617⁴). Here, therefore, we see how the manna was produced; it was created by the Lord, instantaneously, according to the law of correspondence; and that this instantaneous creation can, at any time, take place, according to the laws of Divine Order, is shown in D.L.W. 312, 340-342, and in T.C.R. 78. But with regard to the other particulars in this section, what is said in connection with the references, and what the passages referred to themselves teach may be sufficiently illustrative.

The fourth section concerns four things, which are often occurring in the internal sense, because they enter so much into every state of regeneration, and are, of course, varied in every state, and with every individual. And they naturally follow states of temptation as in this case. We call attention, however, to the expressions of the literal sense, which describes the Lord as if He were like an ordinary governor giving directions to his subordinates and talking with them, and moving from place to place, when yet He does not require to do so; and this alone may convince us that the holy Word contains a spiritual sense, which, so to speak, falls into the literal sense, and is presented under appearances. But a great deal more is also involved; for it is the arrangement made by the Lord, as to our inner states, and without our knowledge, which produces subordinations, not only in heaven, but on earth, and, indeed, order could not be maintained without such subordinations; and if we reflect carefully, we shall discern that order in heavenly societies has very much to do in producing the happiness of the angels; for perfect associations must contribute very greatly to the increase and extension of

heavenly delights, where the external is completely conjoined with the internal man, and where revelation is therefore full and complete.

But the fifth section is exceedingly interesting, because it not only presents us with a contrast between those who confirm themselves in evil, and those who are fully regenerated by temptations, but it also shows that even the wicked are brought into their final condition by an orderly process, as we see particularly from vers. 19-20, and that the good, having experienced the extreme of temptation, also by a gradual process, afterwards receive adequate satisfaction and consolation, as is evident from vers. 21-23.

And now it follows, therefore, that in the sixth section is described the complete arrangement of truths that is the result of victory in temptation, and the full power given to the natural man as well as to the spiritual to understand and teach truths. And the particular points here to be noticed are of great practical value. We must acknowledge that all revelation is from the Lord through Divine Truth, or the Word; that it operates through the heavens; that it is they who are in holy good and truth interior, who first receive it, and are arranged into order; that the highest principles of life descend in an accommodated form; that good as well as truth becomes active in the lower spheres, when acknowledged to be from the Lord alone; and that both good and truth, therefore, may fully possess the natural degree of man's life. Nor can we fail to see here, how wonderfully the names of persons mentioned in the Word correspond with the spiritual states which they represent, as in the case of Eldad and Medad; and also that the natural powers, although filled with spiritual life, remain distinguished as natural powers, as represented by these persons, although of the seventy, not going to the tent, but remaining in the camp. And, moreover, what a fine and stimulating picture have we here presented of the unselfishness of the higher life, and of the comparative weakness of the lower life as manifested both in the literal and spiritual senses by the respective actions of the young man, of Joshua, and of Moses! And lastly, how completely is the full regeneration of the Natural represented by Moses and all the elders now coming into the camp! May we, therefore, earnestly endeavour, while in this our probationary state, alike to understand, to love, and to realize all these things, so that at last we may fully enjoy all natural delights in the best sense, as described in our seventh section. But on this we do not here enlarge because the series appears clearly from all that goes before and from the references; and it will be sufficient if we fully reflect, for our own spiritual benefit, on the contrast, here also presented, between the enjoyment of the heavenly life, and the infernal delights of the unregenerate, and of those who confirm themselves in a life that is merely natural.

CHAPTER XII

SUMMARY OF THE SPIRITUAL SENSE

1. On the opposition of perverted good and perverted truth to Divine Truth in a state of temptation, vers. 1-5.
2. There is revelation in consequence, showing the distinction between the manifestation of truth to the internal and the external, or to the celestial and spiritual man, and also that the external man is averted from the Lord and ceases to recognize the truth, vers. 6-9.
3. And then, when truth is revealed without appearances, there is profanation, which, seen and acknowledged, induces a state of repentance, vers. 10-12.
4. Consequently, there is, internally, a desire for restoration from a state of profanation; and revelation is made that this can only be removed by regeneration successively, vers. 13-16.

THE CONTENTS OF EACH VERSE

1. And Miriam and Aaron spake against Moses because of the Cushite woman whom he had married: for he had married a Cushite woman.

2. And they said, Hath the LORD indeed spoken only with Moses? hath he not spoken also with us? And the LORD heard it.

3. Now the man Moses was very meek, above all the men which were upon the face of the earth.

1. But now a state of interior temptation follows; for good and truth perverted are opposed to Divine Truth, because the latter is conjoined with interior good; and this conjunction is according to order.

2. But interior truth and good perverted, or those who pervert them, imagine that they can discern the truth from themselves; and this is known to the Lord.

3. Yet Divine Truth from the Lord immediately, especially induces a state of humility; for this is in proportion to the love and practice of good and truth in various degrees.

4. And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tent of meeting. And they three came out.

5. And the LORD came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam: and they both came forth.

6. And he said, Hear now my words: if there be a prophet among you, I the LORD will make myself known unto him in a vision, I will speak with him in a dream.

7. My servant Moses is not so; he is faithful in all mine house:

8. With him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant, against Moses?

9. And the anger of the LORD was kindled against them; and he departed.

4. And Divine Love acting immediately by Divine Truth particularly scrutinizes opposing principles in the man of the church by separation from the Natural, and by the operation of love and charity through the heavens. Nor can this scrutiny be avoided.

5. And also by adapting the revelation of itself to the state of man, when he is in the beginning of regeneration only, influencing those who are in perverted states, and exposing those states;

6. Giving perception also, that the power to teach truths is from the Lord alone, and that by Him also revelation is made either in clearness or in obscurity.

7. But that those who have the Divine Law inscribed on their hearts, like the celestial, or like the Lord in His Human on earth, on account of the conjunction of truth with good perceive truth immediately.

8. And thus they are most of all in truths and least in appearances, discerning that Divine Truth is the expression of Divine Good; and consequently the Spiritual, who cannot thus perceive truths immediately, should fear to claim to themselves this power or to ascribe truth to themselves.

9. For by so doing they are averted from the Lord exceedingly; and His truth ceases to be known at all to them.

10. And the cloud removed from over the Tent; and, behold, Miriam was leprous, as *white as snow*: and Aaron looked upon Miriam, and, behold, she was leprous.

11. And Aaron said unto Moses, Oh my lord, lay not, I pray thee, sin upon us, for that we have done foolishly, and for that we have sinned.

12. Let her not, I pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13. And Moses cried unto the LORD, saying, Heal her, O God, I beseech thee.

14. And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut up without the camp seven days, and after that she shall be brought in again.

15. And Miriam was shut

10. And even when it is revealed to those in such a state without appearances, then it is discovered that they profane it; and this is made manifest to those who are in temptation.

11. And thence repentance follows; prayer for remission is made; and confession that to claim the power of discerning truths from and for the sake of self is not only foolish but wicked.

12. Also a strong desire is felt to avoid spiritual death, and especially such spiritual death as deprives the spiritual man of good through the entire corruption of truth by profaning it, and thus preventing regeneration.

13. Whence it follows, that the man of the church inmosty desires the restoration of good through the medium of genuine truth.

14. But perception is given from Divine Good, that even when interior good is but vitiated slightly by falsity from selfish love, the consciousness of sin and of the necessity of purification by regeneration are present; how much more then is this the case when there is the profanation of good and truth! It must needs be therefore, that while any vestige of profanation remains with man, he is excluded from heaven, and that only when he is fully regenerated can he enter therein.

15. Hence, then, the state

up without the camp seven days: and the people journeyed not till Miriam was brought in again.

16. And afterward the people journeyed from Hazeroth, and pitched in the wilderness of Paran.

of profanation is only removed by regeneration successively, and every such state, so long as it lasts, retards spiritual progress.

16. But when the state of temptation is past, then there is progress from a state of comparative obscurity to a state of spiritual light from the Divine Human by the conjunction of truth with good producing alike charity internally and the beauty of truth externally.

REFERENCES AND NOTES

1. By Miriam and Aaron speaking against Moses, is denoted a state of interior temptation, because Miriam, whose name means *exalted*, the *mistress of the sea*, or the *bitterness of the sea*, here signifies the good of faith perverted, and Aaron signifies the truth of faith perverted, 8337, 8271, 1936, 28, 8349; and by "because of the Cushite woman whom he had married: for he had married a Cushite woman," is denoted because the latter is conjoined with interior good, and that this conjunction is according to order. For Moses denotes Divine Truth, 7010; marriage denotes the conjunction of truth with good, or of good with truth according to the subject, 4823²; a Cushite, or Ethiopian woman, denotes "those who are in possession of celestial things, which are love, charity, and the works of charity," in this case charity, because this is the interior good of the Spiritual Church, 349²; and Moses having married the Cushite, or Ethiopian, woman, is said to be according to order, because the Lord regenerates man by means of Divine Truth conjoined with Divine Good flowing into the heavens, or into the mind of man which is to become a heaven, 9408, 8309; and because Divine Truth is the very order of the Lord's universal kingdom, and Divine Good is the very essential of that order, 1728. In the celestial heaven, therefore, the Cushite woman is celestial good as received by the angels there, and in the spiritual heaven it is spiritual good, or charity as received by the angels there, while with the man of the church it is love or charity, by which the Lord as Divine Truth, or the Divine Human, is conjoined with him and he is reciprocally conjoined with the Lord.

2. By Miriam and Aaron saying, is denoted the thought or imagination of perverted good and truth, 2506; by "Hath the Lord spoken only with Moses?" and "Hath He not spoken also with us?" is denoted the apparent discernment of Divine Truth from the Lord,

while yet it was from themselves as the affection in the words, and the context clearly show, 2001, 2951, 7010; and by the Lord hearing it, is denoted that this is known and provided against by the Lord, by permitting man to suffer the consequences of his vain imaginations, as the context, in the internal sense, also shows, 3869.

3. The man Moses being very meek above all the men that were upon the face of the earth, denotes that Divine Truth immediately from the Lord, especially induces a state of humility, in proportion to the love and practice of good and truth in various degrees; for by the *man* Moses is particularly denoted Divine Truth as distinguished from all human affections in man; or the Divine Human as distinguished from all finite men, 9144¹⁰, by his being very meek, is denoted a state of humility exceedingly, 1937, 10,646; and by "above all the men that were upon the face of the earth," or more strictly, the ground, is denoted the greatest degree of humility as is evident, 6866, 10,570. Note that the Hebrew word for *man*, as applied to Moses, is *ish*, because he represents Divine Truth; and as applied the second time is *adam*, this term having reference to affection or good, 49, 7120, 158, 160.

4. The Lord speaking suddenly unto Moses, denotes Divine Love acting immediately by Divine Truth, 2001, 2951, 7010, 2406; Moses denotes Divine Truth by which there is scrutiny, 7010; Aaron and Miriam denote the opposing principles in the church, or in the human mind, ver. 1; their coming out, denotes separation from the Natural, implying that man in temptation must be elevated and separated from his evil in order that he may be enlightened, and see its true nature, 1853; and to the tent of meeting, denotes operation through the heavens, 3540³; while by their actually coming out is denoted that this scrutiny cannot be avoided, because it was the effect of the Divine operation, 2951.

5. The Lord coming down in a pillar of cloud, denotes adaptation to the state of man, 8106; standing at the door of the tent of meeting, denotes the Lord's presence with those in the beginning of regeneration, 3136, 2356, 3540³; calling Aaron and Miriam, denotes influencing those in perverted states, 6047, ver. 1; and their coming forth, denotes the exposure of those states, 5934.

6. The Lord saying, "Hear now my words," denotes perception that the power to teach truths is from the Lord alone, 1822, 3869, 1288; a prophet denotes one who teaches, 2534; and the Lord making Himself known in a vision unto him, and speaking unto him in a dream, denotes that by the Lord all revelation is made either in clearness or in obscurity, 2001, 683, 1970, 6000.

7. By the Lord's servant Moses, are denoted those who perceive truth immediately, having the Divine Law inscribed on their hearts, like the celestial, or like the Lord in His Human on earth, 5161, 3019; and his being faithful in all the Lord's house, denotes the conjunction of truth with good, 34, 2233.

8. The Lord speaking with Moses mouth to mouth; manifestly and not in dark speeches, denotes that thus they are most of all in truths, and least of all in appearances, 2001, 2051, 6087, 1860, 589; beholding the form of the Lord, denotes that Divine Truth is the expression of Divine Good; 3094, 4985; and being afraid to speak

against the Lord's servant, against Moses, denotes that the spiritual, who cannot thus perceive truths immediately, should fear to claim to themselves this power, or to ascribe truth to themselves, because, in this case, Miriam and Aaron in respect to Moses, denote the Spiritual in respect to the Celestial, and their speaking against the Lord's servant, signifies not acknowledging Divine Truth immediately proceeding from and conjoined with Divine Good, 5161, 3019, but on the contrary being disposed, in their state of temptation, to ascribe it to themselves, ver. 1.

9. The anger of the Lord being kindled against Miriam and Aaron, and His departing, denotes that, by so doing, the Spiritual are averted from the Lord exceedingly; and that His truth ceases to be known at all to them, 5798, 5827.

10. By the cloud removing from over the Tent, is denoted the revelation of the truth without appearances, 8106; by Miriam being leprous as white as snow, is denoted the profanation of truth, 6963, 8459, 4007; and by Aaron looking upon Miriam, is denoted that this is made manifest to those who are in temptation, that is, they are shown that by claiming the truth for themselves they profane it, 2150.

11. Aaron saying unto Moses, denotes perception from Divine Truth, 1822; "Oh, my lord," denotes the acknowledgment that Divine Truth revealed from the Lord involves good, 3049; "lay not, I pray thee, sin upon us," denotes prayer for remission, 2535; and "for that we have done foolishly and for that we have sinned," denotes confession that to claim the power of discerning truths from and for the sake of self, is not only foolish but wicked, vers. 1, 2, 7589, 683.

12. "Let her not, I pray thee, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb," denotes a strong desire to avoid spiritual death, 81, 2908, and especially such spiritual death as deprives the spiritual man of good through the entire corruption of truth through profaning it and thus preventing regeneration, 780, 9488, 10,431, 6963, 4904.

13. Moses crying unto the Lord, and saying, "Heal her, O God, I beseech Thee," denotes that the man of the church inmosty desires the restoration of good through the medium of genuine truth, 7010, 2535, 8337, 6502.

14. The Lord saying unto Moses, denotes perception given from Divine Good, 2001, 1822, 7010; "If her father had but spit in her face should she not be ashamed seven days?" denotes that even when interior good is but vitiated slightly by falsity from selfish love, the consciousness of sin, and of the necessity for purification by regeneration are present, 3703²⁰, 6669⁶, 4835⁴, Lev. xv. 8, 358, 213, 2044; and "let her be shut out of the camp seven days and after that let her be brought in again," denotes "how much more is this the case when there is the profanation of good and truth!" And that it must needs be that while any vestige of profanation remains with man, he is excluded from heaven, and that only when he is fully regenerated can he enter therein, 6963, 4236, 2044.

15. Miriam being shut up without the camp seven days, denotes that the state of profanation is only removed by regeneration successively,

vers. 1, 2, 6963, 2044, 4236; and the people not journeying until she was brought in again, denotes that every such state, so long as it lasts, retards spiritual progress, 1259, 3654, 1457.

16. The people afterwards journeying from Hazeroth, and pitching in the wilderness of Paran, denotes that when the state of temptation is past, then there is progress from a state of comparative obscurity to a state of spiritual light from the Divine Human by the conjunction of truth with good producing alike charity internally and the beauty of truth externally, 1457, 3271, 7407, 1616, 2708, 2714, chap. x. 12.

In beginning to review this short but interesting chapter, we may reflect for a moment that the temptations of the spiritual man take place in a series and successively, as all that goes before and follows in the book of Numbers clearly indicates. And the same truth is evident also from the account of the Lord's temptations as described in the gospels. For as in regeneration we must have first the blade, then the ear, and after that the full corn in the ear, so the temptations endured must be first external, then interior, and lastly internal, since according to his consciousness, man is first in natural truths, then in spiritual truths, and lastly in celestial truths; and besides this, his evils are successively manifested to him according to the degree of truth in which he is. Now this appears in the series before us, since the three states of conflict represented respectively, by the Israelites lusting for flesh, by the trouble of Moses in consequence, and now by a still greater trial, clearly denote temptations more and more interior. And hence we see that what is spiritually described in our first section is an interior temptation.

But let us consider the case as history, in the first place, and even in this respect we have important instruction. For it is a predominant thought, with many, that in the sight of the Lord, all men are upon equality; that He is quite impartial; and that He does not withhold His benefits from any, whether they be rich or poor, or of low birth or noble birth, as far as their worldly position is concerned. And this, of course, is true. But there is another way of regarding this matter. While the Lord is impartial, and desires equally the salvation of all, yet all are not alike, and, in fact, no two human beings are alike; and consequently all cannot receive from the Lord the same benefits equally, but each according to his state and capacity. And hence it really happens, that not every one, or any one, can be a prophet or receive revelation as a particular instructor of mankind; and that the Lord appoints persons for this purpose, who are best adapted for the precise kind of revelation to be made. For He knows the capacities of all men, and leads each into his proper function. Now we see from these thoughts that, even literally, Miriam and Aaron reasoned falsely; for they were not capable of performing the duties, for which Moses was particularly fitted.

But in this case, what is naturally true is so because it is spiritually true. For although all regenerated persons are equally images and likenesses of the Lord, no two are adapted for the same heavenly use. Recurring now, however, to the temptation here described, by Miriam and Aaron speaking against Moses, and observing that Miriam denotes the good of faith perverted, and Aaron the truth of faith perverted, while Moses denotes Divine Truth immediately proceeding from the Lord, we may easily see that this concerns that state of the man of the church in which he is disposed to claim to

himself the power to rule in spiritual things from selfish love. And how much mischief this evil has caused in the churches of former times, and also in the corrupted Christian Church, may be known from the history of those churches. But it is said that Miriam and Aaron acted as they did, because Moses had married a Cushite, or Ethiopian woman, who signifies the celestial things of love, charity, and good works therefrom. And is it not evident, that persons of the character here described, who act from selfish love, greatly despise the very things that constitute the true church? Hence, therefore, we see how truly the internal sense of the Word describes human life and experience. But another thing that is peculiar to those who aspire after dominion in spiritual things is, that they do not openly deny the Lord and the Word, as we read that neither did Miriam and Aaron. On the contrary, they claim to themselves the authority of the Lord and the Word. And then how finely does the next verse set before us the character of the true prophet, and of the Lord Himself in His Human. For He only could wisely and lovingly say, "Learn of Me for I am meek, and lowly of heart, and ye shall find rest unto your souls" (Matt. xi. 29). And, moreover, we see here how truly Moses was a representative of the Lord. But now we are told, the Lord spake suddenly unto Moses, and we pause to think of this. The Lord does nothing suddenly, or in a hurry, and although He says in one place, "Behold, I come quickly" (Rev. xxii. 7, 12), yet seventeen hundred and fifty-seven years elapsed between His first and second advent (*L. J.*, 45). Suddenly, or immediately, or quickly, therefore, in the internal sense, signifies *certainly*, and expresses the Lord's ardent love for the salvation of men, and also His continual operation for that purpose. Judgment is always taking place; and whenever men do wrong their sin is surely found out. Miriam and Aaron could not escape the scrutiny of Divine Truth, nor can any man ever do so. And also, as far as good men are concerned, who are in temptation, it is necessary that their evil tendencies should be revealed to them. Hence, therefore, we see the spiritual meaning of vers. 4-5, both as regards general and particular judgments; and it is also evident that the Lord coming down in a pillar of cloud, is significative of His second coming, as the reference shows.

And again, the next section enables us still further to see the analogy between this particular case of exploration, or scrutiny, and what takes place at the Lord's appearance for the establishment of a new church. For this does not mean His personal coming in the clouds of the earthly sky, but the revelation of Divine Truth (*H. H.*, 1), and particularly of the central doctrine of the church, or of the Divine Human, here represented by Moses, with whom the Lord spoke manifestly and not in dark speeches. For now it is known from the Word, that the Human Nature of the Lord is one with the Divine, and is the full manifestation of the Divine, so that, in Jesus, God is man, and man is God in one Divine Person. It is true, indeed, that the Lord actually did speak to Moses, as here described, by means of an angel, who, for the time being was filled with the Divine Life, his own individuality being quiescent, and that thus he spoke as the Lord; and the reason is, because Moses represented, on such occasions, in the highest sense, the Divine Human, and in the lower senses, the celestial or spiritual man, as the case might be; and certainly, it was not because Moses himself was superior to all other men; and it is of great consequence that we should remember this. And also, we must remember that the Lord thus by His second coming, has, through the Word, exposed the great evil and error of those who, in the Christian Church, presume to claim

the power of opening and shutting heaven. These considerations, therefore, will clearly show us the deep significance of what is involved in the supreme sense in this section, and at the same time illustrate the internal sense as regards the man of the Spiritual Church. And now, consequently, the last verse of the section shows that all who would ascribe the truth to themselves, and assume powers, which belong only to the Lord, thereby separate themselves from Him. For in very truth, He does not depart from man, but it is the wicked who, of their own free will, separate themselves from Him, because they cannot bear the intensity of the Divine Love, or the surpassing splendour of the Divine Truth. And for this reason it is that His love appears to them as anger kindled against them; and that, in the Word, anger is frequently ascribed to Him, that the natural man, in his early states of life, may be induced, even through fear, to desist from his evils.

Having thus seen the consequences of the revelation signified by the Lord coming down in a pillar of cloud as far as the wicked are concerned, we turn to consider its effects with regard to the regenerating man. And here two things attract our attention, that is, the lifting up of the cloud, and the leprosy of Miriam. With regard to the former, it might at first sight appear to denote the withdrawal of Divine aid, because it happened in consequence of the Lord's departure. And, in fact, as far as the wicked are concerned, it does represent the removal of truths from them because they themselves reject the Word, even as to its literal sense signified by the cloud. But with regard to the good, the raising of the cloud, as we have before seen, denotes progress, and thus, as it is said, the removal of appearances, and the manifestation of interior Divine truths in the spiritual sense of the Word. For the revelation of these particularly distinguishes the coming of the Lord, not only in the general sense, by means of a Revelator appointed for the purpose, but also in a particular sense by perception given to the ministers and members of the church individually. And, secondly, do we not all know very well, that it is the function, so to speak, of the Word, to reveal to man his real character when he is disposed to attribute the truth to himself, or in other words to profane the truth, which profanation is denoted by leprosy. And so then, it happened that, when the cloud was raised Miriam was leprous. But a very natural question comes in here. Why was it Miriam who was leprous, and why not Aaron as well? For surely he sinned as Miriam did! The answer appears to be twofold. Miriam and Aaron respectively, denote the good of faith and the truth of faith, and thus the will and the understanding of the regenerating man. But it is the will that constitutes the person primarily, and only the understanding so far as it agrees with the will, and therefore it was Miriam who was leprous; and besides this, truth considered distinctly, although it is said to be profaned when it is applied to selfish purposes, is still the truth even if it is wrongly used, and thus Aaron was not leprous. Also note, that the profanation of truth, signified by leprosy, is its perverted use by an affection external to itself, that is, by a selfish affection; and the new will of the spiritual man is an internal affection implanted in the understanding; and hence we find that it is Aaron who makes the double confession by saying, "we have done foolishly," which is a fault of the understanding, and "we have sinned," which is an act of the will. And thus we see how, in spiritual temptation, the corrupt will, and the new will are both active, and that there is profanation when the natural will prevails, or predominates, and repentance when the new will does so. And now

consider the entreaty of Aaron. For the spiritual man may here truly fear spiritual death, that kind of spiritual death, namely, which is caused by profanation. But read all the passages referred to in connection with ver. 12, and also remember that spiritual death, which is caused by profanation, is attended by much suffering to the subject of it, because the vastation of such persons is more difficult; and it is necessary that every one who thus confirms himself in evil, should finally reject truths altogether, not only that he may have less suffering, but that he may be prevented from doing injury to the good by continuing in the intermediate state. But now we must consider the last section.

And the predominant general thought that arises out of the spiritual sense here is, that he who is regenerated, cannot enter heaven so long as the least remains of falsity from evil are active with him; while the great lesson we have to learn is, that we must be most particular in our daily lives, not to allow merely natural motives to contaminate our love of the truth. To this we are stimulated particularly by the study of ver. 14. But another thing here taught is also of great practical importance. Regeneration is retarded by indulgence in evil; and also the whole church is checked in its progress by the persistence of certain forms of evil and error, which is described by the people not journeying so long as Miriam remained out of the camp, because without the good of faith there can be no advance. And the advance here, is from the comparatively obscure state denoted by Hazeroth into the comparatively clear one represented by the wilderness of Paran, as the correspondence of each name shows. But we shall discover as we proceed, that the general progress of man in regeneration, involves many fluctuations between good and evil, so that sometimes he may appear not only to make no progress, but even to glide back into former states of discontent and evil and error, as indeed we saw in the last chapter.

CHAPTER XIII

SUMMARY OF THE SPIRITUAL SENSE

1. On self-examination, by means of truths, and by means of Divine light from the Lord's Divine Human, of the inmost of his life by man, vers. 1-3.

2. Concerning the general truths by which this examination is effected, vers. 4-16.

3. The extension of it is from where truth and good are in obscurity and coldness through the multiplication of truths advancing to a zealous state of natural good and its truths confirmed in ultimates, vers. 17-21.

4. It leads, also, by means of interior light and perception to the discovery of persuasions of falsity from the pride of selfish love, as well as to the perception of charity in its general form of natural truth and natural good, involving a complete state of trial and temptation, vers. 22-25.

5. The effect of this examination, through instruction, upon the evil and upon the good, vers. 26-33.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saying,

1. Further, there is revelation from the Lord by Divine Truth giving perception concerning inmost temptations.

2. Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a prince among them.

2. That the man of the church should, by means of truths, examine his inmost life which ought to be a form of heaven; and that this examination is to be effected by the universal and primary truths of the church.

3. And Moses sent them from the wilderness of Paran according to the commandment of the LORD: all of

3. Also by means of the Divine light of truth, received from the Lord's Divine Human, although obscurely, for this flows in and enlightens

them men who were heads of the children of Israel.

such as are in those essential but general truths from which all others are derived.

4. And these were their names : of the tribe of Reuben, Shammua the son of Zaccur.

4. And the quality of these general truths is as follows : of those who are in faith in the understanding, such as obey the truth received into the memory ;

5. Of the tribe of Simeon, Shaphat the son of Hori.

5. Of those who are in the will of good, such as judge concerning truths although obscurely ;

6. Of the tribe of Judah, Caleb the son of Jephunneh.

6. Of those who are in love and charity, such as perceive truth from good ;

7. Of the tribe of Issachar, Igai the son of Joseph.

7. Of those who are in mutual love, or conjugal love, such as from that love, may be redeemed and enriched with the good of the Spiritual Church ;

8. Of the tribe of Ephraim, Hoshea the son of Nun.

8. Of those who are in the new understanding of truth, such as bring salvation perpetually ;

9. Of the tribe of Benjamin, Palti the son of Raphu.

9. Of those who are in truth from good which is a medium, such as deliver man from evil through the power of the truth which heals all spiritual diseases ;

10. Of the tribe of Zebulun, Gaddiel the son of Sodi.

10. Of those who are in the heavenly marriage, such as are in good works from the confirmation of truth and good ;

11. Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

11. Of those who are in the new will of good, such as are in good works from the understanding of truth ;

12. Of the tribe of Dan, Ammiel the son of Gemalli.

12. Of those who are in the affirmation of truth, such as are in the love of truth for the sake of reward;

13. Of the tribe of Asher, Sethur the son of Michael.

13. Of those who are in natural delight, such as are in truth from good on the natural plane;

14. Of the tribe of Naphtali, Nahbi the son of Vophsi.

14. Of those who are in resistance to evil in the natural man, such as are in the strength of good in the natural man which does not appear;

15. Of the tribe of Gad, Geuel the son of Machi.

15. Of those who are in good works in the natural man, such as are in the power of truth from good.

16. These are the names of the men which Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.

16. These are the general truths by means of which, in subordination to Divine Truth, man must examine himself; but the quality of the truth which leads him to do this successfully is truth which delivers him by leading to good in the beginning; while truth proceeding from the Lord and bringing salvation, fully, delivers him in the end.

17. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way by the South, and go up into the mountains:

17. But it is the duty of man, from or according to Divine Truth, to examine his own quality, and his capacity for the heavenly life; and perception is given to him that he should do this by means of the universal truths of the Word, in a state of enlightenment from the Lord, and under the influence of Divine Love.

18. And see the land, what it is; and the people

18. And a man must scrutinize his own spiritual state both

that dwelleth therein, whether they be strong or weak, whether they be few or many;

19. And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in camps, or in strong holds;

20. And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

21. So they went up, and spied out the land from the wilderness of Zin unto Rehob, to the entering in of Hamath.

22. And they went up by the South, and came unto Hebron; and Ahiman, Sheshai, and Talmai, the children of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.)

23. And they came unto the valley of Eshcol, and cut

as to truth and as to good, or as to form and as to life, internally, interiorly, and externally;

19. And also what it is in ultimates as to good or evil, and as to truth or falsity there;

20. And lastly as to the specific quality of his affections of good and truth, and as to the presence of ultimate good from the Lord. And all this is to be done with zeal and determination, and with particular reference to the quality of charity, as embodied in actions, even at the beginning of regeneration.

21. And the extension of this searching examination is from where truth and good are in obscurity and coldness, through the multiplication of truths, to a zealous state of natural good, and its truths confirmed in ultimates.

22. It involves also a state of spiritual light from the good of the Spiritual Church giving interior perception, and then leads to the discovery of interior persuasions of falsity from the pride of selfish love, having reference to the will, understanding, and actions. But the interior good of the church which is celestial, is insinuated into man in infancy, before he is consciously in scientifics or knowledges;

23. Whence he has a perception, according to his state,

down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; *they brought* also of the pomegranates, and of the figs.

24. That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence.

25. And they returned from spying out the land at the end of forty days.

26. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

28. Howbeit the people that dwell in the land are strong, and the cities are fenced, *and* very great: and

of the principle of good or charity in its general form, even when that state is low, supporting it by the literal sense of the Word with all the power of the will and understanding; and thence also he has natural truth and natural good.

24. And indeed, charity is manifested in the literal sense of the Word in general; and from it the general idea of charity is procured by the man of the Spiritual Church.

25. And besides this, self-examination involves also a complete state of trial and temptation.

26. And this leads to the confirmation of Divine Truth and Divine Good, and of the truths of the church thence derived in a state of spiritual light from the Divine Human, which is a holy state, and which affords interior evidence to the man of the church internal and external of the reality of Divine and heavenly things which may be manifested in the exercises of faith and charity;

27. And that thus the external man, both as to thought and will, is brought into harmony with the internal, and realizes that the heavenly state is also one of the good of truth, and of delight as expressed in all good works.

28. But the merely natural man is also fully impressed with the difficulty of overcoming the evils, and falsities by which evil is defended,

moreover we saw the children of Anak there.

fully discerning the strength of the persuasions of pride from selfish love,

29. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains: and the Canaanite dwelleth by the sea, and along by the side of Jordan.

29. Of the delusions of falsities from interior evil, of the corrupted principles in which there is yet something of good, of falsifications in which there is yet something of truth, of interior evils in general, and of external worship, without internal which prevails with the natural man both as to his affections and thoughts.

30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

30. He who is in the principle of good, however, discerns the harmony of external with internal truth, is elevated above merely natural considerations, and is sure that good will triumph, because power is given to overcome evil;

31. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

31. While they who are not in good, and yet appear to be so outwardly, are unwilling to enter into the conflicts against evil and error, conceiving that selfish love and its falsities are all-powerful.

32. And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

32. Moreover, they misrepresent the good and truth of the Spiritual Church, which they can yet discern through their understandings, being persuaded that what is called good is in reality consuming evil, and that what is called truth is opposing falsity.

33. And there we saw the Nephilim, the sons of Anak,

33. And more than all, that the doctrines of the Spiritual Church are not inconsistent

which come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

with the direst lusts from the pride of selfish love, which will not admit of conjunction with the Lord, and that these lusts cause the good and truth of the church to appear insignificant to those who are only outwardly in them, as well as to those who are in the evil of pride.

REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

2. By sending men that they may spy out the land of Canaan is denoted that the man of the church should, by means of truths, examine his inmost life, which ought to be a form of heaven, 2374, 2397, 2714⁵, 1909², 3705, 8899; and by a man of every tribe of their fathers being sent, every man a prince among them, is denoted that this examination is to be effected by the universal and primary truths of the church, 2374, 3858, 3703¹².

3. Moses sending them from the wilderness of Paran denotes by means of the Divine light of truth received from the Lord's Divine Human, although obscurely, 7010, 2397, 2714, 2708; according to the commandment, or mouth of the Lord, denotes by influx and enlightenment, 8560; and all of them being men who were heads of the children of Israel, denotes that those are the essential but general truths from which all others are derived, 2374, 3728, 3654.

4. These being their names, denotes that such is the quality of those general truths, 145; and of Reuben, Shammua the son of Zaccur, denotes those who are in faith in the understanding, and who obey the truth received into the memory, because by Reuben is denoted faith in the understanding, 3863; Shammua means *he that is heard*, and therefore he denotes obedience, 2542; and Zaccur means *what relates to the memory*, and thus denotes truths received into the memory, 5130.

5. Of the tribe of Simeon, Shaphat the son of Hori, denotes of those who are in the will of good, such as judge concerning truths although obscurely, because by Simeon is denoted the will of good, 3869; Shaphat means *judging*, and therefore he denotes one who judges concerning truths, 2258; and Hori means *a dweller in a cave*, and thus he denotes obscurity, 2935.

6. Of the tribe of Judah, Caleb the son of Jephunneh, denotes of those who are in love and charity, such as perceive truth from good,

because by Judah is denoted the celestial kingdom; and thus love and charity, 3880; Caleb means *as the heart*, and thus he denotes good, 4112; and Jephunneh means *one that beholds*, and therefore he denotes the perception of truth, 2150.

7. Of the tribe of Issachar, Igal the son of Joseph, denotes of those who are in mutual love, or conjugal love, such as, from that love, may be redeemed and enriched with the good of the Spiritual Church, because by Issachar is denoted mutual love, or conjugal love, 3956; Igal means *will redeem*, and Joseph means *increase or addition*, and therefore the former denotes redemption spiritually, and the latter denotes increase spiritually, while Joseph also denotes the good of the Spiritual Church, 6280, 6281, 3969.

8. Of the tribe of Ephraim, Hoshea the son of Nun, denotes of those who are in the new understanding of truth, such as bring salvation perpetually, because by Ephraim is denoted the new understanding of truth, 6238; Hoshea means *salvation*, and therefore he denotes salvation spiritually, and Nun means *durable and eternal*, and thus he denotes what is perpetual, 8595.

9. Of the tribe of Benjamin, Palti the son of Raphu, denotes of those who are in truth from good which is a medium, such as deliver man from evil through the power of the truth which heals all spiritual diseases, because by Benjamin is denoted truth from good which is a medium, 4585, 4592; Palti means *deliverance*, and therefore he denotes this spiritually, 6854, 9286; and Raphu means *cured*, and therefore he denotes the healing of all spiritual diseases, 5712.

10. Of the tribe of Zebulun, Gaddiel the son of Sodi, denotes of those who are in the heavenly marriage, such as are in good works from the confirmation of truth and good, because by Zebulun is denoted the heavenly marriage, 3960, 3961; Gaddiel means *the troop of God, or the army of God*, and denotes good works, 3934; and Sodi means *founded or established*, and therefore denotes the confirmation of truth and good, 984.

11. Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi, denotes of those who are in the new will of good, such as are in good works from the understanding of truth, because by Joseph is denoted the good of the Spiritual Church, 3969, and by Manasseh the new will of good, 6238; Gaddi means *my troop*, and denotes good works, 3934; and Susi means *my horse*, and thus denotes the understanding of truth, 2761.

12. Of the tribe of Dan, Ammiel the son of Gemalli, denotes of those who are in the affirmation of truth, such as are in the love of truth for the sake of reward, because by Dan is denoted the affirmation of truth, 3923; Ammiel means *the people of God*, and therefore he denotes those who are in truths, 1259; and Gemalli means *my recompense*, and therefore he denotes this spiritually, 3816.

13. Of the tribe of Asher, Sethur the son of Michael, denotes of those who are in natural delight, such as are in truth from good on the natural plane, because by Asher is denoted the delight of the affections, 3938; Sethur means *what is concealed or protected*, and therefore he denotes the hidden source of natural delight from the Lord, namely, Divine Truth; and Michael means "Who is like

God?" and therefore he denotes the inmost source thereof, namely, Divine Good, 6721, 6722, 2001.

14. Of the tribe of Naphtali, Nahbi the son of Vophsi, denotes of those who are in resistance to evil in the natural man, such as are in the strength of good in the natural man which does not appear, because by Naphtali is denoted resistance to evil, 3928; Nahbi is under a root, which means *to hide*, and therefore he denotes the strength of good which does not appear, 6721, 6722; and Vophsi, which is said by *Cruden* to mean a *fragment*, and by some to be of doubtful meaning, may be considered, from the series, to denote the little strength from good, which those in the state signified by Naphtali have in the beginning of regeneration, or when the heavenly land is only being explored.

15. Of the tribe of Gad, Geuel the son of Machi, denotes of those who are in good works in the natural man, such as are in the power of truth from good, because by Gad are denoted good works, 3943; and Geuel means *the Divine majesty*, and thus denotes the power of Divine Truth from Divine Good; Machi, according to the series, denoting good, but the lists which have been examined do not contain the meaning of this name.

16. These being the men that Moses sent to spy out the land, denotes that these are the general truths by means of which, in subordination to Divine Truth, man must examine himself, 1259, 7010, 2397, 2714⁵, 1909², 3705; and Moses calling Hoshea the son of Nun Joshua denotes that the quality of the truth which leads him to do this successfully is truth which delivers him by leading to good in the beginning; while truth from the Lord bringing salvation fully, delivers him in the end, because while Hoshea means simply "*salvation*," Joshua means *the Lord the Saviour*, 8595, 10,557, 2001.

17. By Moses sending the men to spy out the land of Canaan is denoted that it is the duty of man, from or according to Divine Truth, to examine his own quality, and his capacity for the heavenly life, ver. 16; by saying unto them is denoted perception given, 1822; "Get you up this way by the south" denotes that he should do this by means of the universal truths of the Word in a state of enlightenment from the Lord, ver. 16, 1555; by going up into the mountains is denoted under the influence of the Divine Love, 795; and by seeing the land what it is, is denoted perception as to the quality of the heavenly life, 2150.

18. Seeing the people that dwelleth therein, whether they be strong or weak, or few or many, denotes that a man must scrutinize his own spiritual state both as to truth and as to good, or as to form and as to life, internally, interiorly and externally, 2150, 1259, 2451, 8315, 3820, 6172, 6654, chap. ix. 20.

19. Seeing what the land is that they dwell in, whether it be good or bad, denotes examining the state as to good or evil, 2150, 3310; what cities they dwell in, whether in camps or in strongholds, denotes as to truth or falsity, 402, 4236, 3271. Observe here that the land in respect to the inhabitants clearly denotes what is external in respect to what is internal; and that as good and bad are opposed to each other, so also are camps and strongholds.

20. Seeing what the land is, whether it be fat or lean, denotes examination as to the quality respecting good or truth, fat denoting good, and lean denoting truth respectively without good, 10,029, 5200, 5204; whether there be wood therein or not denotes as to the presence or not of ultimate good, 643; being of good courage, and bringing of the fruit of the land, denotes that all this is to be done with zeal and determination, and with particular reference to the quality of charity, 7690; and the time being the time of the first ripe grapes denotes even at the beginning of regeneration, 3519⁷.

21. By going up and spying out the land is denoted elevation of the mind for a searching examination, 1543, ver. 2; from the wilderness of Zin denotes extension from where truth and good are in obscurity and coldness, because a wilderness signifies a state of obscurity, 2708, and by Zin is meant *coldness*, and therefore it denotes the absence of love, 934; Rehab means *breadth, space, or extent*, and therefore it denotes the multiplication of truths, 4482; and Hamath means *anger, heat, or a wall*, and therefore it denotes a zealous state of natural good, 934; while a wall denotes ultimate truths, 6419.

22. Going up by the south and coming to Hebron denotes entering into a state of spiritual light from the good of the Spiritual Church giving perception, 2909; Ahiman, Sheshai, and Talmi the children of Anak being there, denotes the presence of interior persuasions of falsity derived from selfish love, 2909, 581; Ahiman means *a brother of the right hand*, and therefore he denotes what relates to the will, 1222, 4592; Sheshai means *one who is led*, and therefore denotes what is of the understanding, 5893²; Talmi means *what is furrowed*, as land is when ploughed, and therefore he denotes the preparation of the external man to receive the seeds of falsity by evil actions, 5895; and Hebron being built seven years before Zoan in Egypt denotes that the interior good of the church which is celestial is insinuated into man in infancy before he is consciously in scientifics or knowledges, because by Hebron is denoted the Spiritual Church, 2909; being built denotes the increase of good by means of truth, good being from the Lord by influx, 4390, 1555; seven years denotes holiness and completeness, 716, 2044; and by Zoan, which means *motion*, is denoted the affection of scientifics or knowledges, in the natural mind signified by Egypt, 5173³, 1482, 3322⁶.

23. Coming to the valley of Eshcol and cutting down thence a branch with one cluster of grapes, denotes that thence he has a perception, according to his state, of the principle of good, or charity, in its general form, even when that state is low, because by a valley is signified a state respectively low, 4715, Eshcol means *a bunch of grapes*, and therefore denotes charity, 1071; and it is said charity in its general form, because there was *one cluster*, and also because the spiritual man, in the state here described, cannot have a perception of charity as to particulars, 1285; their bearing it upon a staff between two denotes supporting it by the literal sense of the Word with all the power of the will and the understanding, because by bearing is signified supporting, spiritually, 9500, by the staff is signified power, and thus the literal sense of the Word where Divine Truth is in fulness and power, 9496, 9430, see also D. L. W., 221, and by "between two" is signified what is of the will and understanding, 747; and bringing also of the pomegranates and figs denotes that thence also there is natural truth and natural good, 9552, 216.

24. That place being called the valley of Eschol, because of the cluster which the children of Israel cut down from thence, denotes that, indeed, charity is manifested in the literal sense of the Word in general; and that from it the general idea of charity is procured by the man of the Spiritual Church, ver. 23.

25. Returning from spying out the land at the end of forty days denotes that, besides this, self-examination involves a complete state of trial and temptation, ver. 2, 730.

26. Going and coming to Moses, and Aaron, and all the congregation of the children of Israel unto the wilderness of Paran, to Kadesh, denotes being led to the confirmation of Divine Truth, and Divine Good, and of the truths of the church thence derived in a state of spiritual light from the Divine Human which is a holy state, 3335, 3572, 7010, 9946, 4574, 3654, 2708, 2714, 2503, 1678; the word Kadesh means *holy*, and therefore denotes a holy state from the affection of truth 2503; and bringing back word unto them, and showing them the fruit of the land, denotes affording interior evidence to the man of the church internal and external, of the reality of Divine and heavenly things, which may be manifested in the exercises of faith and charity, 2288, 1288, 2150, 1071, 7010, 9946, 4574, 3654.

27. Their telling Moses and saying, denotes the thought and perception of the internal derived from the external man, 3209; their coming into the land to which Moses had sent them, denotes the harmony between the internal and external man, because the men sent were obedient to Moses, who represents the internal, while they represent the external, 7010, ver. 2; it being a land flowing with milk and honey, denotes the realization that the heavenly state is one of the good of truth, and of delight, 5620⁹; and this being the fruit of it denotes these things as expressed in good works, or good works proceeding from charity and faith, ver. 23, 1873.

28. By the people dwelling in the land being strong is denoted the thought of the merely natural man concerning evils to be overcome, 1259, 2451, 3727 end; the cities being fenced and very great denotes the thought of the merely natural man concerning falsities conjoined with those evils, 402, 2451, 2227; and by the children of Anak being there are denoted thoughts concerning the strength of the persuasions of pride from selfish love, 581.

29. Amalek dwelling in the land of the south denotes the delusions of falsities from interior evil, 8593, 2451, 6110⁶; the Hittite denotes corrupted principles in which there is yet something of good, 2913; the Jebusite denotes falsifications in which there is yet something of truth, 1867, 6860; the Amorite dwelling in the mountains denotes evil in general, 1857, 2451, 1691; and the Canaanites denote external worship without internal, which prevails with the natural man both as to his affections and thoughts, because they dwelt by the sea and the Jordan, 1063, 2451, 5313⁷, 1585.

30. Caleb stilling the people before Moses denotes that he who is in the principle of good discerns the harmony of external with internal truth, ver. 6, 8176, 1259, 7010, 1822; and "let us go up at once and possess it, for we are well able to overcome it," denotes elevation above merely natural considerations, and confidence that good will triumph because power is given to overcome evil, 1543, 2658, 9338⁸.

31. The men that went up with Caleb denote those who are not in good and yet appear to be so outwardly, vers. 28, 29, 1543; saying denotes perception, 1822; and "we be not able to go against the people, because they are stronger than we," denotes unwillingness to enter into the conflict against evil and error, and the conception that selfish love and its falsities are all powerful, 9338³, 3727 end, 10,481.

32. Bringing up an evil report of the land which they had spied out to the children of Israel, saying, denotes that the wicked misrepresent the good and truth of the Spiritual Church, which they can yet discern through their understandings, 4674, ver. 2, 1822; the land being a land that eateth up the inhabitants thereof, denotes the persuasion that what is called good is in reality consuming evil, 5149; and all the people seen in it being men of great stature, denotes that what is called truth is opposing falsity, according to perception from such a persuasion, 1259, 5011, 2150.

33. Seeing there the Nephilim, the sons of Anak, which some of the Nephilim, denotes that, moreover, the doctrines of the Spiritual Church are not inconsistent, according to such persuasion, with the direst lusts from the pride of selfish love, which will not admit of conjunction with the Lord, 2150, 581, 3705; and the men being in their own sight, and in the sight of the Nephilim, as grasshoppers, denotes that these lusts cause the good and truth of the church to appear insignificant to those who are only outwardly in them, as well as to those who are in the evil of pride, ver. 2, 2374, 581, 2403, 7643. See Kitto, Encyclopedia art. *Chagab*.

The importance of continual self-examination by the man of the church can hardly be too earnestly insisted upon. And it must be evident at once that this ought not to be superficial only. For it is quite possible for a person to compare his actions with the commandments of the Decalogue, for example, and to be able to say, "I have not broken any of these," if he finds that his outward conduct has been, generally, in harmony therewith. And therefore it is clear that self-examination includes more than this, and should regard the motive as well as the act. But a motive may be either selfish or unselfish, or it may be both in the same degree, or in different degrees, according to the affections which constitute it. And hence we see that self-examination is not the simple thing it might appear to be to some. For motives are sometimes very complex, and seem to defy particular investigation. What, then, is the remedy? It is the power of discrimination by the light of truth from the Word, and by the influence of the Holy Spirit of love. And this is what is involved in our first section. For Jehovah, or the Lord, is the Divine Love; Moses is Divine Truth; and Paran is the light of truth accommodated to the state. Thus, then, we learn, in general, that the Lord gives to every one who earnestly desires it, the power to examine himself, which is signified by spying out the land of Canaan.

Now we know what the twelve tribes signify, namely, all the general truths of the Word, not because they are exactly twelve, but because twelve signifies all. But we are interested in our second section on account of the wonderful way in which the names mentioned correspond to the principles represented by each tribe, and by the order in which each tribe is named. The meaning of the name given to each tribe has been already explained; but the order in this chapter has not been considered. It may, therefore, be observed that, as the tribes signify all the general principles of the Word, of

the church, and thence all the degrees of life in the man of the church, therefore, in this account, the first four tribes denote the inmost degree, the second the middle degree, and the third the ultimate degree; and that as the general subject is investigation or examination, therefore the tribe that commences each degree has reference to the understanding, and modifies the signification of those which follow. And these are Reuben, Ephraim, and Dan, the first representing faith in the understanding, the second the new intellectual principle, and the third the affirmation of truth. But, although the intellect is predominant, it must be stimulated by the will, or by affection, and by application to life; and hence the tribes that follow their leader in each degree indicate this; for Simeon signifies faith in the will, Judah denotes celestial love, or charity as the Spiritual Church is treated of, and Issachar denotes mutual love. So, again, Benjamin represents truth from good, Zebulun their conjunction, and Manasseh the new will of good. And, lastly, Asher signifies natural delight, Naphtali denotes resistance to evil, and Gad the practice of good. And hence it is clear that the position given to each tribe is in harmony with the series.

But this is not all. For we now have to consider the names and origins of each of the leaders chosen for the expedition proposed, and we shall discover that they, too, harmonize with the tribes to which they belong, and with the object in view. The meaning of each name and its correspondence, being given with the references, need not here be repeated; it will suffice to notice the result as stated in giving the internal sense of each verse. Those in faith in the understanding ought to obey the truth received into the memory. Those who are in faith in the will should yet judge concerning truths, even if their state is comparatively obscure; for obedience without judgment is not the part of a thoughtful man. Again, who does not recognize that the truly loving man more readily perceives truths than others? And are not those who mutually love each other, because they love the Lord, already redeemed and enriched with the good of the church? Again, we are sure that those who are intelligent in spiritual things from the pure love of the truth and the practice of it, are capable, from the Lord, of promoting the salvation of others; and we know, too, that truth, which is the means of leading to good, and is properly applied with power, removes evil and thus heals all spiritual sicknesses. Also do not those who conjoin faith with charity, sincerely practise good works, and thus confirm themselves in what they love? For good feelings and pious thoughts, not expressed in deeds, are evanescent, and are not firmly established in the soul. And are not those who are in the new will of good also in works, thence from the understanding of truth, since the latter precedes the former? And, further, we know that simply to affirm the truth at the beginning of regeneration may be accompanied by the love of reward; while the first state of one in natural delight in spiritual things may properly be called a state of truth from good on the natural plane. And, lastly, those who resist evil from a principle of good have power given them from the Lord, which seems to be as from themselves; while, surely, good works, which are genuine, certainly express also the power of truth from good.

But now, as we know from the sequel, that only two of the twelve who were sent to search the land gave an encouraging report, it is evident that the ten who were afraid represent those who, like the Sardinians (Rev. iii. 1), have a name that they live, and yet are spiritually dead. We need all, therefore, as men of the church, to be carefully on our guard, lest we lapse into merely external worship,

while we earnestly endeavour to be of the number of those represented, Caleb and Joshua, who denote those who are internally in good and truth as well as externally; and it is remarkable here that the former was of the tribe of Judah, who signifies good especially; and the latter of the tribe of Ephraim who signifies truth especially; and hence we see that these two denote generally all those who are of the true Celestian Church and of the true Spiritual Church respectively, as indeed afterwards appears from the application of their names by the prophets, as well as, in this place, from the meaning, and therefore the correspondence of the names, as they have been given above. We now, however, proceed to consider the third section.

And here a study of all the correspondences carefully will show clearly how changes of place in the natural world represent changes of state in the spiritual world, and in the progress of the mind. We all recognize this; and it seems quite easy to consider our progress to heaven as a journey. But when we are told positively that there is no such thing as space in the spiritual world although there is all the appearance of space, it is difficult for us, with our present ideas of time and space, to realize this. For we naturally ask, "How can there be so strong an appearance, or sense, of space where the thing itself does not exist? It is worth while, therefore, to endeavour to form some rational and tangible idea of this fact; for that it is a fact we may be sure from the simple consideration that everywhere in the natural world there is space, which can be measured because it is fixed; and also from considering that, on this account, no journey through space could bring us to the spiritual world, where heaven and hell and the world of judgment are, and where the Lord undoubtedly is. The spiritual world, therefore, cannot be a world in which there is space.

And, in the second place, as we have a clear idea of the world of space, we wish now to have a clear idea of the world in which there is no space, and we may have this. For as our bodies, we know, are a part of space, so we equally know that our minds are not in space, and that we neither love in space nor think in space. But evidently our minds (that is, our wills and our intellects), which are so powerful that they can control and direct our bodies, are something *distinct* from our bodies; and are a kind of substance and form; for there are millions of human minds, just as there millions of human bodies, and not two of them are alike. Moreover, just as we know positively that our bodies are in space, we equally know, or are conscious that our minds or spirits, consisting of our will and understanding, and of our various feelings and thoughts, are not in space, and cannot be measured like space. Hence, then, it follows, incontrovertibly, that while our bodies are certainly in the world of space, our minds, or our spirits, or our souls, which really constitute *ourselves*, are not in space, never were, and never will be in space. That is, in one sentence, our bodies are in the material world, or the world of space, and our souls are in the spiritual world, or in the world, which is without space. And now, therefore, we may see, if we think, that wherever there are human beings in the material universe, there also the same human beings are in the spiritual universe. And so, in short, the spiritual world, which is the world without space, and of which every one of us may be conscious to a certain extent, is co-extensive with the material world. We may have, therefore, if we wish, a clear and distinct idea of the spiritual world, and of its being a world without a space.

But, thirdly, we may also have a clear and distinct idea that in the spiritual world there is, nevertheless, the outward appearance of

space. For whenever we *think*, or conceive a *thing* in our minds, and we hardly ever cease from doing so, we think, as it were, in space, nor can we think without doing so more or less. For, indeed, there is no such thing, in reality, as what we sometimes call abstract thought. Now, how common a thing it is to build castles in the air, as we say, or to indulge our imagination. But to indulge the imagination is to do nothing else but think in the spiritual world, and is an evidence that any one may have, that in the other life, where there is no space there is yet the appearance of space. For if we deny that what we call imagination is a reality, that is, a real spiritual experience, we shall also have to affirm that our minds or spirits are not so real as our bodies, which is manifestly absurd, since we know that the mind it is "which doth the body make," or of which the body is only the form, or representative in the material world. It is clear, therefore, that any one who wishes sincerely to have an idea of the spiritual world as being without space, and yet having the living appearance of space, he may do so if he consults carefully the operations and the laws of his own mind. But this is a longer argument than was at first anticipated, and we must return to finish our third section.

The truth now to be re-stated is that we see heaven only by means of enlightenment from the Lord, signified by going up into the south. There must be an elevation of the mind above merely natural things if we would "see the land, what it is;" and, further, this must lead to an elevation into a state of the *love* of truth, denoted by going into the mountains. These two are the general states of investigation; and as we see from the explanation in giving the references, they cause us to examine ourselves particularly, and to understand that we pass from where our life is in obscurity to a state of natural good and its truths, or of obedience from a sense of duty, the truths relating thereto being, like a wall, barriers against the incursions of evil and error. For affection and intelligence not embodied in usefulness to others, are but vain fancies, leaving the soul exposed to the incursions of our spiritual enemies. Hence, therefore, it is clear that this section, although short, involves very much.

But now, coming to our fourth section, we remark that whereas the third, in the literal sense, describes a journey from the south to the north, this describes one from the north to the south, and thus is represented, spiritually, a progress of a threefold character: first from the obscurity and coldness, denoted by the wilderness of Zin, into a state of enlightenment and love internally; secondly, in consequence, to a new state of the natural man signified by Hamath; and thirdly into an interior state represented by passing from the north to the south. And this is exactly according to our experience in regeneration. And then note the result. First, the interior evils and falsities of our unregenerate state are discovered to us, and secondly a new state as to spiritual good or charity, denoted by the bunch of grapes, and also an improved state still farther as to the truth and good of the natural man, signified by the pomegranates and figs. And yet this state is described as a valley, because it is a low state comparatively, it not being possible to realize a higher until the evils and falsities which bar the way, and are represented by the sons of Anak, are fully overcome, through victory in the temptations, which must take place, and which are represented, as we have seen, by the period of forty days. From this rapid sketch, therefore, of the contents of this section we may, in a slight measure, see the beauty and harmony of the internal sense, and how accurately

it sets before us what we must all experience. For unless we know what our inmost evils are we cannot conquer them, and unless we conquer we cannot properly realize the heavenly life of charity and good works. And this brings us to our last section, which contains the report of the spies, and its effect upon the people.

Here, however, we need not linger. But it may be interesting to observe that the spiritual state called Kadesh represents, according to the meaning of the word, a holy state, as far as the good are concerned, resulting from a state of self-examination; but it also signifies a state of contention about truths, 1678; and it appears from the history that the Israelites were twice at Kadesh, once before the long wandering, and again when it had come to its end, nothing whatever being recorded of that terrible experience of thirty-eight years. And here we see that the majority of those who had been sent to examine the land, and also the majority of the people, were afraid, and unwilling to go forward and conquer it. This is a very sad picture of the state of the Israelites, after being delivered by the Lord as they had been; but it exactly resembles the state of those who, notwithstanding the clear light of revelation, reject the heavenly life and prefer the selfish life. May we as members of the church not be among that number, but rather among those who are fully in love to the Lord and love to the neighbour, and who, like Caleb and Joshua, have no fear of being able to overcome the opposing enemy through constant Divine aid.

CHAPTER XIV

SUMMARY OF THE SPIRITUAL SENSE

1. A continuation of the closing subject of the last chapter, describing more particularly the state of temptation and its effect with the wicked and with the good, vers. 1-10.

2. Revelation from the Lord that those who are merely natural will persist in their hatred of good, while the good will be delivered; including a description of the state of the good during the temptation, and of consolation given to them, notwithstanding that their temptation may continue, vers. 11-25.

3. Further, there is revelation giving a more particular description of the experiences of the wicked, of their vastation, and of the preservation of those who are established in good and truth, vers. 26-39.

4. Concerning the attempt of those who are in merely external worship without any genuine spiritual life to overcome evil by and from themselves, and the consequences thereof, vers. 40-45.

THE CONTENTS OF EACH VERSE

1. And all the congregation lifted up their voice, and cried; and the people wept that night.

2. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3. And wherefore doth the LORD bring us unto this land, to fall by the sword? Our wives and our little ones shall be a prey: were

1. But in the continuance of the strong temptation the man of the church is in a state of distress and grief on account of the obscurity which prevails with him.

2. And there is opposition against Divine Truth and Divine Good, and a state of despair arising from the merely natural loves, and from ignorance as to truths.

3. At the same time that the life of religion seems to be threatened, through falsities, with the extinction of the love of good and with the destruc-

it not better for us to return into Egypt?

4. And they said one to another, Let us make a captain, and let us return into Egypt.

5. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6. And Joshua the son of Nun and Caleb the son of Jephunneh, which were of them that spied out the land, rent their clothes :

7. And they spake unto all the congregation of the children of Israel, saying, The land, which we passed through to spy it out, is an exceeding good land.

8. If the LORD delight in us, then he will bring us into this land, and give it unto us; a land which floweth with milk and honey.

9. Only rebel not against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is removed from over them, and the LORD is with us: fear them not.

tion of innocence, so that the tendency becomes strong to yield to the natural man by giving up the contest.

4. While the perception is, that the reasoning of the natural man is a sufficient guide in life, and that natural delights alone are to be desired.

5. But the consequence of this is a state of profound humiliation as to internals, apparently before prevailing externals;

6. And the interior principles of truth from good, and of good from truth, which have truly discerned the glory of the heavenly life, now mourn on account of apparently lost truth.

7. But yet there is perception thence even with the external man, that the heavenly life, notwithstanding appearances, is the only genuine life;

8. That he who is in the delight of good from the Lord, is confident that he will receive good and truth from Him in externals; and that therefore he shall yet experience the conjunction of good and truth and natural delight there;

9. Provided only that the natural man is willing to submit himself, and no longer to fear that evil will prevail with him, because by temptations man becomes receptive of good, and because in evil there is no power when resisted from a principle of good; for a state of good destroys fear.

10. But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tent of meeting unto all the children of Israel.

11. And the LORD said unto Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them?

12. I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they.

13. And Moses said unto the LORD, Then the Egyptians shall hear it; for thou broughtest up this people in thy might from among them;

14. And they will tell it to the inhabitants of this land: they have heard that thou LORD art in the midst of this people; for thou LORD art seen face to face, and thy cloud standeth over them, and thou goest before them in a pillar of cloud by day, and in a pillar of fire by night.

10. But the merely natural man regards all these truths as falsities, while by the spiritual man they are seen in the light of Divine Truth made manifest through all the heavens in the state of worship.

11. And there is revelation from the Lord by Divine Truth, that those who are merely natural will persist in their hatred of good, and will not have faith in Divine Truth, notwithstanding they may be compelled to obedience by miracles outwardly.

12. Therefore such persons must perish through the destruction of remains, and will no longer abide in merely external worship, which is only representative of what is external; while those who are truly internal men by resistance to evil and victory over it, shall enjoy the realization of good from the Lord and of truth thence even in their natural man.

13. And although still, in a state of temptation, they too fear the uprisings of the merely natural man; yet they remember the Lord's work of redemption;

14. And although they dread the incursions of falsity even in their state of prevailing good, yet even their natural powers are under the influence of that good, since they are in truths interiorly, and in the letter of the Word exteriorly, and thence have truths accommodated to their states of brightness, and also to their states of obscurity.

15. Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying,

16. Because the LORD was not able to bring this people into the land which he swore unto them, - therefore he hath slain them in the wilderness.

17. And now, I pray thee, let the power of the Lord be great, according as thou hast spoken, saying,

18. The LORD is slow to anger, and plenteous in mercy, forgiving iniquity and transgression, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

19. Pardon, I pray thee, the iniquity of this people according unto the greatness of thy mercy, and according as thou hast forgiven this people, from Egypt even until now.

20. And the LORD said, I have pardoned according to thy word :

21. But in very deed, as I live, and as all the earth

15. But when, in temptation, they fear to be deprived of the heavenly life, and notwithstanding they have been in truths, they may be overwhelmed by the insinuation from their enemies; and they fear also,

16. That because the realization of the heavenly life is an impossibility, therefore they must of necessity be given up to evil and its falsities, which is spiritual death.

17. And hence they are earnest in their prayers to the Lord, and in their application to the Word from which they have the perception,

18. That the Lord in reality is pure love, and abundant in mercy; that He will remove evil internally and externally from those who repent; and that only those who deliberately choose evil will remain in it, because evil which is increased and confirmed by falsity in a long series, is conjoined with that falsity and becomes permanent.

19. And therefore they know that their earnest desire for the removal of their evils will be complied with according to the mercy of the Lord, even as is the case in every temptation in which man conquers by the power of the Lord.

20. And therefore also they receive the assurance in themselves of complete deliverance according to Divine Truth.

21. But nevertheless, as sure as the Lord is Life Itself;

shall be filled with the glory of the LORD;

as sure as He made His Human Divine; and as sure as He regenerates man internally and externally;

22. Because all those men which have seen my glory, and my signs, which I wrought in Egypt and in the wilderness, yet have tempted me these ten times, and have not hearkened to my voice;

22. Because the wicked who have received, in the natural life, instruction in Divine Good and Divine Truth internally and externally, and have had the opportunity of being regenerated through temptations and remains in all fullness, and yet have persisted in their own life of disobedience;

23. Surely they shall not see the land which I swear unto their fathers, neither shall any of them that despised me see it:

23. They cannot enter into the heavenly state, which is from the Lord by irrevocable confirmation with the good; nor especially can they do so, who have confirmed evil by falsity.

24. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

24. But he who acknowledges himself to be the servant of the Lord, and who is receptive of the heavenly life, truly embodying it in his actions, finally realizes that life in fulness, and with him good and truth will abundantly increase.

25. Now the Amalekite and the Canaanite dwell in the valley: to-morrow turn ye, and get you into the wilderness by the way to the Red Sea.

25. But in the meantime evils and falsities internal and external still occupy the natural man, and therefore changes of state follow continually; and other temptations are impending through influx from the hells in a state of obscurity.

26. And the LORD spake unto Moses and unto Aaron, saying,

26. And further, there is revelation from the Lord by Divine Truth and by doctrine thence,

27. How long shall I bear with this evil congregation,

27. That temptations must needs continue with the man

which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28. Say unto them, As I live, saith the Lord, surely as ye have spoken in mine ears, so will I do to you :

29. Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30. Surely ye shall not come into the land, concerning which I lifted up my hand that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected.

32. But as for you, your carcases shall fall in this wilderness.

of the Spiritual Church who is not yet wholly confirmed in good; for so long as evil is active and at the same time there is perception of Divine Truths,

28. There is also the perception that since the Lord is Life Itself the communication of that life to man is altogether according to the state of the man.

29. And therefore the wicked who are in external worship and yet without spiritual life are vastated of all spiritual truth, and are thus in spiritual darkness, notwithstanding that, outwardly, they formed a portion of the Spiritual Church, and were then in intelligence as to truths, some perception of charity, and endured temptations.

30. And so neither can they enjoy the life of heaven, which the Lord from His Divine Omnipotence, is both willing and able to impart to man; but they who are in good from Divine Truths, and in truths derived from good, alone do this.

31. While they who are in innocence; and yet in apparent danger through ignorance, are capable of receiving good and do receive it from the Lord, notwithstanding hereditary defilements; for they can be instructed in good and truth, which the wicked reject and despise.

32. And therefore the wicked must necessarily perish through vastation as to good and

truth, and through the adoption of the evil and falsity which they have confirmed in themselves.

33. And your children shall be wanderers in the wilderness forty years, and shall bear your whoredoms, until your carcases be consumed in the wilderness.

33. But those who are capable of regeneration by the reception of innocence are instructed in their obscurity, and endure a full course of spiritual temptations, being subject to the fluctuations caused by the falsification of truth, through evil, until they themselves are vastated of all evil and falsity.

34. After the number of the days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation.

34. For tendencies to evil from hell with man are equally balanced by tendencies to good with him from the Lord, all general states involving those which are particular, and hence it is necessary that every one should endure temptations, and should freely choose his own eternal life.

35. I the LORD have spoken, surely this will I do unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

35. And this arises from the unchangeable character of Divine Good and of Divine Truth thence, evil being the opposite of good, and falsity the opposite of truth, so that the wicked are consumed by their own falsities, and are overwhelmed by their own evils.

36. And the men, which Moses sent to spy out the land, who returned, and made all the congregation to murmur against him, by bringing up an evil report against the land,

36. And those who, having had the opportunity of choosing good and truth, turn away from them and intensify the state of temptation with the man of the church, because they are unwilling to engage in the conflict against evil,

37. Even those men that did bring up an evil report

37. And who confirm their evil by falsity; even these

of the land, died by the plague before the LORD.

38. But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men that went to spy out the land.

39. And Moses told these words unto all the children of Israel: and the people mourned greatly.

40. And they rose up early in the morning, and gat them up to the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

41. And Moses said, Wherefore now do ye transgress the commandment of the LORD, seeing it shall not prosper?

42. Go not up, for the LORD is not among you; that ye be not smitten down before your enemies.

43. For there the Amalekite and the Canaanite are before you, and ye shall fall by the sword: because ye are turned back from following the LORD, therefore the LORD will not be with you.

destroy in themselves all remains, and thus render their salvation impossible.

38. But those who are in truth derived from good, and in good derived from truth, and who do not confirm their evils by falsities, are in the enjoyment of the life of good, because they have confirmed that life by truths.

39. But also, Divine Truth is revealed to the man of the church from the Lord, and the first effect thereof is mourning on account of their state of sin and weakness.

40. And secondly, in a state of external illustration, and in the excitement of selfish fear, they are willing to be obedient, and outwardly, at least, to adopt the heavenly life, and forsake their sin.

41. But Divine Truth perceives their state of externalism, and therefore of disobedience, and affirms that man cannot overcome evil by and from himself;

42. For outward resistance only does not give conjunction with the Lord; nor can it overcome the evils of the selfish life.

43. For with such persons interior and exterior evils prevail, and falsities from those evils are destructive of spiritual life, since they avert themselves from the supreme life, and therefore cannot receive it.

44. But they presumed to go up to the top of the mountain: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

44. But, nevertheless, the man in this external state is presumptuous, and elevates himself as if sure of victory; yet such have no interior conjunction with the Lord, and with Divine Truth; nor are they prepared for a real conflict.

45. Then the Amalekite came down, and the Canaanite which dwelt in that mountain, and smote them and beat them down, even unto Hormah.

45. The consequence of which is that evils interior and exterior break forth from within them; and evil then both as to the will and understanding impels them to their ultimate destruction.

REFERENCES AND NOTES

1. All the congregation lifting up their voice and crying; and the people weeping that night, denotes that in the continuance of the strong temptation the man of the church is in a state of distress and grief on account of the obscurity which prevails with him, 7843, 375, 9202, 1259, 2689, 1712. In the first reference, we read "congregation is predicated of truth and assembly of good," in the passage commented upon; and the Hebrew word here translated "congregation," is there translated "assembly," and therefore denotes *good*, while "people" denotes *truth*, and thus the verse describes distress as to the *will*, and grief as to the *understanding*. Also in order to endure temptations successfully, a person must be potentially in good, as well as ostensibly in the truth, by means of which he carries on the combat.

2. All the children of Israel murmuring against Moses and against Aaron, denotes that there is opposition against Divine Truth and Divine Good, 8351; and the whole congregation, or rather assembly, saying unto them, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" denotes a state of despair arising from the merely natural loves, and from ignorance as to truths, 7843, 2001, 6119, 8567, 3322⁶, 5013, 2708.

3. The Lord bringing the Israelites into that land to fall by the sword, denotes the thought of the spiritual man in temptation that the life of religion seems to be threatened through falsities, 2001, 3705, 2799¹⁵; their wives and their little ones being a prey, denotes the danger of the destruction of the love of good and of innocence, 915, 430, 576³; and "were it not better for us to return into Egypt?" denotes a strong tendency to yield to the natural man by giving up the contest, 2454², 6661.

4. Saying one to another, "let us make a captain, and let us return into Egypt," denotes the perception that the reasoning of the natural man, is a sufficient guide in life, and that natural delights alone, are to be desired, 9166⁷, 2454³, 6661.

5. Moses and Aaron falling on their faces before all the assembly of the congregation of Israel, denotes a state of profound humiliation as to internals, apparently before prevailing externals, 7010, 9946, 1999, 7843. See ver. 1; and note that, according to the last reference, the words "assembly" and "congregation," ought to be reversed.

6. Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that spied out the land rending their clothes, denotes that the interior principles of truth from good and of good from truth, which have truly discerned the glory of the heavenly life, now mourn on account of apparently lost truth, 8595, 4112, 2150, chap. xiii. 6, 8, 2714⁵, 3705, 4763.

7. Speaking unto all the congregation of the children of Israel saying, denotes perception with the external man, 2951, 1822, 7843, ver. 1; and the land passed through and spied out being an exceedingly good land, denotes that the heavenly life, notwithstanding appearances, is the only genuine life, 3705, 3992, 2714⁵, 60.

8. "If the Lord delight in us," denotes the delight of good received from the Lord, because it is man who changes and not the Lord, 2001, 997; bringing us into the land and giving it to us, denotes confidence of receiving the life of good and truth in externals, 3705, 8899; and a land which floweth with milk and honey, denotes the experience of the conjunction of good and truth and natural delight there, 5620⁹.

9. By not rebelling against the Lord, is denoted the submission, in this case, of the natural man, 1668; not fearing the people of the land, denotes not fearing that evil will prevail, 390, 391, chap. xiii. 28, 29; their being bread for the spiritual man, denotes that by temptation, he becomes receptive of spiritual good, 276, 868²; their defence, or shadow, removed from over them, denotes that in evil there is no power, 8764⁸; the Lord being with the spiritual man, denotes when resisted from a principle of good, 2001; and not fearing them, denotes that a state of good destroys fear, 4180.

10. By the congregation bidding stone them with stones, is denoted that the merely natural man regards all these truths as falsities, 7843, 5156; by the glory of the Lord appearing in the tent of meeting, is denoted that, by the spiritual man, they are seen in the light of Divine Truth made manifest through all the heavens, 8427, 3540³; and by the glory appearing unto all the children of Israel, is denoted during a state of worship in the Spiritual Church, 3654.

11. The Lord saying unto Moses, denotes revelation from the Lord by Divine Truth, 2001, 7010; "How long will this people despise Me?" denotes that those who are merely natural will perish in their hatred of good, 1259, 59, 2001; "how long will they not believe in Me?" denotes that they will not have faith in Divine Truth, 36; and "for all the signs that I have wrought among them," denotes, notwithstanding they may be compelled to obedience by miracles outwardly, 7273, 7290.

12. Smiting them with the pestilence, denotes that such persons must perish through the destruction of remains, 10,219; disinheriting them, denotes that they will no longer abide in merely external worship, because the Israelites were not in any internal worship; and although the wicked whom they represented when, as in this case, they were disobedient, may be, in merely external worship in this life, yet, in the other life, they will cease to be so, 1799, 1802; and making of Moses a nation greater and mightier than they, denotes that those who are truly internal men by resistance to evil and victory over it, shall enjoy the realization of good from the Lord, and of truth thence even in their natural man, 7010, 1259, 7043, 2227, 6343.

13. By Moses saying, "then the Egyptians shall hear of it," is denoted that, in a state of temptation, the Spiritual also fear the uprisings of the merely natural man, 7010, 1822, 6661; and by the Lord bringing up the people from among them, is denoted the remembrance of His work of redemption, 8866; while by "in thy might," is denoted the exercise of omnipotence in that work, 6343.

14. Telling it to the inhabitants of this land, denotes a dread of the incursions of falsity from the evil of the merely natural man, even in their state of prevailing good, 6661, 7291, 3066; the Egyptians hearing that the Lord is in the midst of this people, denotes that even their natural powers are under the influence of that good, 6661, 2641, 2001, 200, 1259; the Lord being seen face to face, or eye to eye, denotes to be in truths interiorly, 9306, 2148; the cloud standing over them denotes the Lord's presence with man in the literal sense of the Word, or exteriorly, 8106; and the Lord going before them in a pillar of cloud by day and a pillar of fire by night, denotes that from the Word man has truths accommodated to his states of brightness and to his states of obscurity, 8106, 8108.

15. "If thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying," denotes that when, in temptation, men fear to be deprived of the heavenly life, and notwithstanding they have been in truths, they may be overwhelmed by the insinuation from their enemies, 7043, 10,288, 2853, 4823², 9248, 2951, 1822. Observe here, that in the reference, 9248, the "fame," or "report" denotes what is false, while in this verse it denotes truths, according to the series; and that "speaking and saying," imply evil insinuations, as the following verse shows.

16. "Because the Lord was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness," denotes that because the realization of the heavenly life is an impossibility, therefore they must of necessity be given up to evil and its falsities, which is spiritual death, 2001, 8626, 3705, 2842, 7043, 10,288, 2708².

17. "And now, I pray thee, let the power of the Lord be great, according as thou hast spoken, saying," denotes that hence, those who are tempted, are earnest in their prayers to the Lord, and in their application to the Word, from which they have the perception, because Moses, in this case denotes those who are tempted, 7010, ver. 12; "I pray thee," denotes earnest prayer, 2535; the power of the Lord being great, denotes the revelation of Divine Truth from Divine Good, thus revelation by application to the Word, 6343, 2227; and speaking and saying denotes influx and perception, 2951, 1822.

18. The Lord being slow to anger, and plenteous in mercy, denotes that He is, in reality, pure love, and abundant in mercy, 6997; forgiving iniquity and transgression, denotes that He will remove evil internally and externally, 868, 9156; by no means clearing the guilty, denotes the removal of evil only in the case of those who repent, 9075, 3400; and visiting the iniquities of the fathers upon the children upon the third and upon the fourth generation, denotes that only those who deliberately choose evil will remain in it, because evil which is increased and confirmed by falsity in a long series, is conjoined with that falsity, and becomes permanent, 8876, 8877, 8878.

19. "Pardon, I pray thee, the iniquity of this people according unto the greatness of thy mercy, and according as thou hast forgiven this people from Egypt even until now," denotes that therefore the Spiritual know that their earnest desire for the removal of their evils, 7010, ver. 12, 2535, will be complied with according to the mercy of the Lord, 6997, even as is the case in every temptation in which man conquers by the power of the Lord, 868, 3400, 6661.

20. By the Lord saying, "I have pardoned according to thy word," is denoted that therefore also they receive the assurance in themselves of complete deliverance according to Divine Truth, 2001, 1822, 868, 3400, 7010.

21. "But in very deed, as I live, and as all the earth shall be filled with the glory of the Lord," denotes that, nevertheless, as surely as the Lord is Life Itself; as surely as He made His Human Divine; and as surely as He regenerates man internally and externally, 1735, 1733, 984, 5922, 8427.

22. By all those men are clearly denoted the wicked generally, ver. 10; by seeing the Lord's glory and His signs which He wrought in Egypt and in the wilderness, is denoted instruction in Divine Good and Divine Truth internally and externally, 2150, 8427, 7273, 7290, 5013, 2708; by their tempting the Lord these ten times, is denoted having the opportunity of being regenerated through temptations and remains in all fulness, 868², 576, 8468; and by their not hearkening to the Lord's voice, is denoted persistence in their own life of disobedience, 2542.

23. Their certainly not seeing the land which the Lord swore unto their fathers, nor any of them that despised Him seeing it, denotes that they cannot enter into the heavenly state, which is from the Lord by irrevocable confirmation with the good; nor especially can they do so who have confirmed evil by falsity, 7738, 3795, 2001, 2842, 3703³, 9257.

24. By "my servant" is denoted he who acknowledges himself to be the servant of the Lord, 5161; by Caleb is denoted one receptive of the heavenly life, chap. xiii. 6; by another spirit being in him, is denoted the life of love and charity internally, 5307; by his following the Lord fully, is denoted that he truly embodies that life in his actions, 9251; by bringing him into the land whereinto he went, is denoted that he finally realizes that life in fulness, 3705; and by his seed possessing it, is denoted that, with him, good and truth will abundantly increase, 1940, 1941, 2658.

25. The Amalekite and the Canaanite dwelling in the valley, denotes that, in the meantime, evils and falsities internal and external,

will occupy the natural man, chap. xiii. 29, 1723; and to-morrow turning and going into the wilderness by the way of the Red Sea, denotes that therefore changes of state follow continually, and that other temptations are impending through influx from the hells in a state of obscurity, 3998, 6226, 1457, 2708, 4867, 8099.

26. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; by Aaron, in subordination to Moses, is represented doctrine, 7089; and by saying is denoted perception, 1822.

27. By "How long shall I bear with this evil congregation," or rather assembly, "which murmur against me?" is denoted that temptations must needs continue with the man of the Spiritual Church, who is not yet wholly confirmed in good, 2001, 9937, 7843, 8351; and by "I have heard the murmurings of the children of Israel which they murmur against me," is denoted that as long as evil is active, and at the same time there is perception of Divine Truths, 8351, 2691, 2692.

28. "Say unto them," denotes perception, 1822; "as I live, saith the Lord," denotes since the Lord is Life Itself, 1735, 2001; and "surely as ye have spoken in mine ears, so will I do unto you," denotes that the communication of that life to man, is altogether according to the state of the man, 4292⁴, 3869, 2618.

29. By "your carcases shall fall in this wilderness," is denoted that the wicked, who are in external worship and yet without spiritual life, are vastated of all spiritual truth, and are thus in spiritual darkness, ver. 10, 7843, 5156, 3900¹⁰, 7102, 6000⁹, on Ps. xci. 5, 6, 2708²; by "all that were numbered of you, according to your whole number," is denoted notwithstanding that, outwardly, they formed a portion of the Spiritual Church, chap. ii. 32; and by "from twenty years old and upward which have murmured against me," is denoted that they were then in intelligence as to truths, some perception of charity, and endured temptations, 2280, 10,225, 1664, chap. i. 3, 8351.

30. By "surely ye shall not come into the land concerning which I lifted up my hand that I would make you dwell therein," is denoted that neither can they enjoy the life of heaven, which the Lord from His Divine Omnipotence is both willing and able to impart to man, 1853, 3705, 5327, 7545, 4480; and by "save Caleb the son of Jephunneh, and Joshua the son of Nun," is denoted that they who are in good from Divine Truths, and in truths derived from good, alone do this, ver. 6.

31. "Your little ones," denotes those who are in innocence and yet in apparent danger through ignorance, 4797²; "which ye said should be a prey," denotes, not only danger through ignorance, but also from hereditary defilements, 576³, 8876; "them will I bring in," denotes that they are capable of receiving good, and do receive it from the Lord, 2001, 9500, 3705; "and they shall know the land," denotes that they can be instructed in good and truth, 2230, 3705; and "which ye have rejected," denotes which the wicked reject and despise, 9257.

32. "As for you, your carcases shall fall in this wilderness," denotes that therefore the wicked must necessarily perish through vastation as to good and truth, and through the adoption of the evil and falsity which they have confirmed in themselves, ver. 29.

33. "And your children shall be wanderers," or shepherds, "in the wilderness forty years," denotes that those who are capable of regeneration by the reception of innocence, are instructed in their obscurity, and endure a full course of spiritual temptations, 4797², 6044, 2708, 730; "and shall bear your whoredoms until your carcases be consumed in the wilderness," denotes that they shall be subject to the fluctuations caused by the falsification of truth through evil until they themselves are vastated of all evil and falsity, 9937, 6348, ver. 29.

34. "After the number of the days in which ye spied out the land, even forty days," denotes that the tendencies to evil from hell with man, are equally balanced by tendencies to good with him from the Lord, because by numbering is denoted quality as to evil or good, 10,217, and forty days denotes a full course of temptation, in which man forms his character for good or for evil in freedom, 730⁴, 1937⁵, Deut. viii. 2, 3, 16; "for every day a year," denotes that all general states involve those which are particular, 487, 488; and "shall ye bear your iniquities, even forty years, and ye shall know my alienation," or the "revoking of my promise," denotes the necessity that every one should endure temptations, and should freely choose his own eternal life, because by bearing iniquities, is denoted the removal of evil, by man, as from himself, but in reality from the Lord, 9937; by forty years is denoted during a full course of temptation, 730⁴, 1937, Deut. viii. 2, 3, 16; and by knowing the Lord's alienation, or "the revoking of His promise," or His "aversion," is denoted the knowledge that evil is opposed to good from the Lord, and thus that man is bound to make his choice between evil on the one hand and good on the other, 3994¹, 5798.

35. By "I the Lord have spoken," is denoted the unchangeable character of Divine Good and Divine Truth, 2001, 7304, 10,602; by "surely this will I do unto all this evil congregation," or rather assembly, "that are gathered together against me," is denoted that evil is the opposite of good, and falsity the opposite of truth, 10,602, 7843, 679, 6112; and by "in this wilderness they shall be consumed, and there they shall die," is denoted that the wicked are consumed by their own falsities, and are overwhelmed by their own evils, 2708, 10,431, 2908.

36. The men whom Moses sent out to spy the land, denote those who have the opportunity of choosing good and truth, chap. xiii. 2; and their returning and making all the congregation, or rather assembly, murmur against him by bringing up an evil report against the land, denote those who turn away from good and truth and intensify the state of temptation with the man of the church because they are unwilling to engage in the conflict with evil, 2454, 7843, 8351, 7010, 4674, 3705.

37. By those men dying by the plague before the Lord, is denoted that they could confirm their evil by falsity, destroy in themselves all remains, and thus render their salvation impossible, 10,219.

38. By Joshua the son of Nun and Caleb the son of Jephunneh remaining alive of those men who went to spy out the land, is denoted that those who are in truth derived from good, and in good derived from truth, and who do not confirm their evils by falsities, are in the enjoyment of the life of good, because they have confirmed that life by truths, ver. 6, 6119, ver. 2.

39. Moses telling the Lord's words unto all the children of Israel, and the people mourning greatly, denotes that also Divine Truth is revealed to the man of the church when corrupted; and the first effect thereof is mourning on account of their sin and weakness, 3209, 3654, 2910.

40. Rising up early in the morning denotes a state of illustration, 2540; getting up to the top of the mountain, denotes, in this case, the excitement of selfish fear, 1691; and by their saying, "Lo, we be here, we will go up to the place which the Lord hath promised: for we have sinned," is denoted that there is willingness to be obedient and outwardly, at least, to adopt the heavenly life, and forsake their sin, 3335, 3705, 2001, 5076.

41. Moses saying, "Wherefore do ye transgress the commandment of the Lord, seeing it shall not prosper?" denotes that Divine Truth perceives the state of externalism, and therefore of disobedience, and affirms that man cannot overcome evil by and from himself, 7010, 1822, 3400, 9156, 8560, 2150, 4972.

42. "Go not up, for the Lord is not among you; that ye be not smitten down before your enemies," denotes that outward resistance to evil only, does not give conjunction with the Lord; nor can it overcome the evils of the selfish life, 1543, 2001, 200, 10,510, 2851.

43. "For there the Amalekite and the Canaanite are before you," denotes that with such persons interior and exterior evils prevail, 8593, 1063; "ye shall fall by the sword," denotes that falsities from those evils are destructive of spiritual life, 2799¹⁵; "because ye are turned back from following the Lord," denotes that they avert themselves from the Supreme Life, 2454, 2001; and "therefore the Lord is not with you," denotes that therefore they cannot receive it, 2001.

44. Their presuming to go up to the top of the mountain, denotes that the man in this external state is presumptuous, and elevates himself as if secure of victory, 1543, 1691; and the ark of the covenant of the Lord, nevertheless, not departing out of the camp, denotes that such persons have no interior conjunction with the Lord, and with Divine Truth; nor are they prepared for a real conflict, 9396¹, 9396⁵, 7010, 4236.

45. The Amalekite coming down and the Canaanite from the mountain, and smiting them, and beating them down even unto Hormah, denotes that evils interior and exterior break forth from within them; and that evil, then, both as to the will and the understanding, impels them to their ultimate destruction, 8593, 1063, 1691, 10,510, 9081, 8165. The last reference is intended to illustrate the signification of Hormah, which means *destruction*, or *utter devastation*, and therefore denotes this.

It is evident from this whole chapter that many particulars concerning temptations, are contained in its internal sense, and that

it will be profitable to consider them. First, therefore, be it observed that spiritual temptation is a conflict in the mind of the man of the church between opposing principles of evil and good, the former being represented by the Israelites who murmured, and the latter by Caleb and Joshua. And it must be remembered here, that it is the tempted man himself who must decide, from the state of reason and liberty in the exercise of which the Lord preserves him. And yet this does not appear to him who is enduring the temptation, because he is in that condition, which is represented appropriately by night. And when it is said that the whole of the people cried and wept in that night, it is to be understood, again, that the tempted man himself, who is required to decide, experiences that state of temporary darkness and distress. And not only so; but it is, thirdly, the man himself who for the time being, opposes the Divine Truth and Divine Good represented by Moses and Aaron.

For it is a fact that when we are tempted, we appear to ourselves to be the very evil by which we are tempted, and to desire in our despair, the extinction of our lives from the lack of natural delights, and from scarcity as to truths, which are respectively signified by Egypt, and the wilderness. But, of course, nobody's life can ever be extinguished, the wicked indeed only desiring the cessation in themselves of the heavenly life, and the good in their extremity only fearing lest they should lose it.

And then look at the next experience, which is an intensification of the state of despair. For with regard to the wicked who will fail, they look upon the Lord as their enemy, who will destroy them, when yet their own falsities take away their true spiritual life, and their own evil affections matured and incipient, deprive them of the love of what is good, and of all innocence; while on the other hand, the good fear greatly the loss of their truths by apparently prevailing falsities, and the loss also of their cherished heavenly affections. And now, therefore, the state of despair culminates with the good, and they have a strong impulse to give themselves up to what is merely natural by which they are tempted; and the wicked actually do this by confirming themselves in their evils through falsities.

But now follows another aspect of the temptation, and upon this we may briefly reflect. The good do not resist evil from themselves, as the wicked oppose good; on the contrary, they come into a state of profound humiliation, inmosty acknowledging that, of themselves, they are nothing but evil, while, in a lower degree, they mourn for the apparent loss of good and truth as described in the correspondent language of vers. 5-6. And now, therefore, as a consequence of this, they have consolation and hope, and confidence from the Lord that the heavenly state, after which they are striving, is exceedingly desirable, that internally it is one of felicity, and that externally it is filled with natural delights, which are so often in the Word called milk and honey; and they no longer fear, but are certain, from their love of good, that they shall realize it, that their temptations are a means, and that in evil there is no power. But, lastly, how different is the result of a state of trial with the evil and with the good; for the former reject good, and therefore regard the truth as falsity, while the latter are greatly enlightened by it, not only internally but also externally.

And, then, who cannot see in preparing to study the second section, how wonderfully revelation was adapted to the state of the Israelites, although it was so framed that at the same time it might contain the internal sense, which should afterwards be revealed? For here we find that even the Lord Himself is described as acting like a

mere man, who is subject to fits of anger, and who is capable of being diverted from his desire to destroy, or remove those who oppose him by selfish considerations and fears. But we know that the Lord does not so act; and therefore we may the more easily discern that the literal sense of the Word contains accommodated truths, or appearances, which are only the coverings for those which are genuine, and that for these we ought to look. Let us, then, do this, and be thereby spiritually instructed.

The merely natural man all over the world, here represented by the Israelites in their state of opposition to the Lord, despises what is really good, and will not believe what is really true, and miracles performed before him would not convince him. He even destroys in himself those remains of such good and truth which, from his childhood, have been communicated to him, from the Divine Spirit; and instead of becoming an inheritor of the kingdom of heaven, he turns away from it; while the spiritual-natural man, here signified by Moses, becomes truly receptive of the Divine life. But, in a state of temptation, even this man is in fear, lest his merely natural loves should triumph, and yet he is consoled by the thought that he is a free man because the Lord has redeemed him. But still his temptation continues, and he dreads, not only his own perverted external natural feelings, but also the various interior falsities, and the pride of selfish love, which are denoted by the inhabitants of the land to be conquered, and especially by the sons of Anak, and he dreads that spiritual death in the wilderness, from which none but the Lord can save him. Now is not this a true picture? But consider the next, which extends to ver. 20 inclusive. The Lord is love itself and mercy itself, and is always ready to forgive; but pardon for sin is not unconditional, as it is here so powerfully shown; and, moreover, it depends in every case upon the state of the man; and hence we read elsewhere, "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it" (Isaiah i. 19-20). We need not wonder, therefore, at what is said in the remainder of this section. But here we would call particular attention to the statement of ver. 22, which declares that the Israelites had tempted the Lord ten times, and means, spiritually, "having the opportunity of being regenerated through temptations and remains in all fulness." That is to say, no one is ever condemned to the infernal life, without having had the opportunity of choosing the heavenly life. Of course, it is clear that the Lord is not tempted by any one, as the literal sense states; and neither does He tempt any one, although it is said that He did tempt Abraham; for it is impossible that the unchangeable, the pure, and the holy Lord can thus be affected or thus act. But man is tempted through the evils that appertain to him, and which he has indulged; and even in this way there is no spiritual temptation, through the incitement to do evil only, but there must be principles of goodness and truth with man as well from the Lord, and these are called *remains*, and are signified by the number ten, the same number also signifying what is full, or complete. For remains are stored up with man by the Lord, throughout his whole life; nor is any man ever led or permitted by the Lord to enter into temptations, who has not been supplied with truths adequate to the conflict. And, indeed, it may easily be seen, by those who reflect, that an impulse to do evil from some selfish passion, and a resistance to that impulse from some other selfish motive, is not a conflict between good and evil, or between truth and falsity in which spiritual temptation really consists. And hence now we may see how very

much spiritual instruction is involved in the statement that the Israelites had tempted the Lord ten times. And thus we might comment on every sentence in the section, had we space. But let us *add* only a few words. We are taught to pray: "Lead us not into temptation," first, because no one should desire to have his evils excited; secondly, because the Lord leads man continually, and especially during temptations; and, thirdly, because the Lord by means of temptations delivers us from evil.

As the next section describes the experiences of the wicked and their vastation, and the final deliverance of the good; as vastation is a term applied both to the wicked and the good; and as the subject is not clearly understood in some respects, the following remarks upon it are first given as a general illustration of the contents of the section. To vastate, or devastate, is to lay waste, and therefore specifically it signifies to deprive the wicked during the process of their judgment of the truths they have acquired in their earthly life, and which might have been the means of their salvation, had they been properly used by choosing the heavenly life in preference to the selfish life, which constitutes the ruling love of the infernals. But it may be thought that, surely, the Lord does not deprive any one of truths, since it must be a good thing to retain them. The Lord, however, does not thus vastate evil spirits; it is their own evils which reject truths, because evils and truths cannot agree together. It therefore follows, that to the wicked in the other life are given the falsities which agree with their evils, while to the good are given the truths which agree with their good, according to the Lord's words in speaking of the Judgment, where it is written, "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away" (Matt. xxv. 29). That is, to him who hath goodness shall truths in agreement therewith be given, while from him that hath not goodness, shall the truths be taken away which he has. This taking away of truths, therefore, from the evils, or their rejection by the evil, is vastation in the proper sense; but at the same time the term is also applied to the good in order to describe the removal from them, in the process of their judgment, of the falsities and other imperfections that they have contracted, and which do not agree with their ruling love, or essential heavenly delight. And it may be here remarked, that much suffering is sometimes endured by the good in this vastation, and that this suffering is called punishment, even as is the suffering of the infernals themselves, which naturally follows as the consequence of indulgence in their evils. But, nevertheless, all punishments, whether they occur for the purification of the good, or for the restraining of the wicked, are beneficial (A.C. 696).

And from what has now been said, it may be clearly seen, generally, that the punishment denounced upon the children of Israel, and upon the ten spies who encouraged them in their opposition to Caleb and Joshua, denotes the vastation of the wicked, and hence that the particulars recorded relate to that vastation. And thus it is evident that, by their carcasses falling in the wilderness, is signified, that the wicked are deprived of all true spiritual life; that by their not coming into the promised land is spiritually meant, that the wicked cannot enter into the heavenly life; that by Caleb and Joshua and the children of that generation entering, is denoted that the good do come into heaven; that by their wandering in the wilderness forty years, is denoted the temptations of the good; and that by knowing the Lord's alienation is denoted that the wicked will know that evil is opposed to good from the Lord, and cannot be reconciled

with it. And, further, it may thus be known that, by being consumed and dying, is signified that the wicked are consumed by their own falsities, and are overwhelmed by their own evils; that by the spies who died by the plague, are represented the wicked who perish by the destruction of remains in themselves; and that by Joshua and Caleb alone remaining alive, is denoted that those alone who are obedient, and do not confirm their evils by falsities, are in the enjoyment of the life of good, which really constitutes the heavenly life.

But the last section is by no means the least important of our chapter. For, in a degenerate age and state of the church, nothing is more prevalent than a selfish desire for salvation, which is not attended by a knowledge of what salvation is; and which causes men to imagine that merely outward resistance to evil is sure of victory over it. But the particulars before us show the contrary. Men are always instructed from the Word concerning Divine things; and in its literal sense are plainly set forth the consequences of an evil life, just as it is said that Moses told all the people the words of the Lord. And the merely natural man, who outwardly acknowledges the Word is frequently alarmed at its threatenings against the wicked, so that a state of fear and of mourning for sin is produced, which is well represented by the mourning of the Israelites on this occasion. But let us note carefully, how Divine Truth clearly discerns the real condition of a man internally, and warns him against seeking salvation from the fear of punishment only. "Go not up," it says, "for the Lord is not among you." How true, then, is this picture to human experience! And also, in spite of being warned, how many are there who presume to "go up into the mountain," that is, to put on the appearance of being in genuine love, not aware that inward evils beset them; that external worship without internal is of no use; and that if their inmost love is not in harmony with the life of the celestial angels, or with that Divine Law, which they so clearly perceive, represented here by the ark, there is no real victory for them! No wonder, therefore, that such persons do not overcome their spiritual enemies; that they are driven back in their vain attempt; and that, at length, they are indeed entirely devastated. Above all things, therefore, let the man of the church be genuine; let him know that real truth alone is competent to overcome evil; and that real goodness from the Lord is that alone which entitles him to enjoy the hidden manna, and the white stone, and the new name, which no man knoweth but he that receiveth it (Rev. ii. 17). For these are the love of good, the pure truth, and the new quality of the fully regenerated external man.

CHAPTER XV

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning the worship of the Lord outwardly in various states of heaven and the church, namely, that it increases in fulness and intensity according to the degree in which the good of innocence increases, beginning in the inmost, descending also to the interior, and finally occupying the external man, and thus every degree of man's life, vers. 1-16.

2. Concerning the appropriation of good, when it is confirmed and established in the heavenly state, that then it is fully vivified from the Lord both by acknowledgment and perception, vers. 17-21.

3. Concerning errors through ignorance or inadvertence, and amendment in consequence, through the worship of the Lord by consecration to Him, and for the removal of the evil in order that the external man may be fully harmonized with the internal, and the whole man with the Lord, vers. 22-31.

4. Concerning the claiming of merit, even when man is in a prevailing state of good and truth conjoined, and the method of its removal and rejection, vers. 32-36.

5. And concerning the study of the Word in its literal sense in order that its particulars may be known, imbibed and practised; and in order that all merely selfish love and intelligence by which its truths are continually falsified may be removed, vers. 37-41.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saying,

1. There is revelation from the Lord by Divine Truth giving the perception,

2. Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

2. To the man of the church by influx internally and by thought externally, that when he is confirmed in the life which constitutes the Lord's kingdom in heaven and on earth;

3. And will make an offering by fire unto the LORD, a burnt offering, or

3. And when he worships the Lord outwardly from love either celestial or spiritual;

a sacrifice, to accomplish a vow, or as a freewill offering, or in your set feasts, to make a sweet savour unto the LORD, of the herd, or of the flock :

4. Then shall he that offereth his oblation offer unto the LORD a meal offering of a tenth part of *an ephah* of fine flour mingled with the fourth part of an hin of oil :

5. And wine for the drink offering, the fourth part of an hin, shalt thou prepare with the burnt offering or for the sacrifice, for each lamb.

6. Or for a ram, thou shalt prepare for a meal offering two tenth parts of *an ephah* of fine flour mingled with the third part of an hin of oil :

7. And for the drink offering thou shalt offer the third part of an hin of wine, of a sweet savour unto the LORD.

8. And when thou preparest a bullock for a burnt offering, or for a sacrifice, to accomplish a vow, or for peace offerings unto the LORD :

9. Then shall he offer with the bullock a meal offering of three tenth parts of *an ephah* of fine flour mingled with half an hin of oil,

either as to the external man from a principle of truth, or from a principle of good freely ; or from good appropriated by the reciprocation of the Lord's love with delight either natural or spiritual,

4. Then he must worship the Lord also internally, from what is sufficient according to spiritual good and celestial good in conjunction ;

5. And also as to spiritual truth conjoined with good, if his external worship, either celestial or spiritual, shall be from the good of innocence in the inmost degree of his life only.

6. But if it shall also be from the good of innocence in the middle degree, then his internal worship from spiritual or celestial good is in greater proportion as to conjunction and fulness ;

7. And so also his worship, from spiritual truth conjoined with good is in the same increased proportion.

8. And lastly if it shall be from the good of innocence in the ultimate degree also as to external worship from celestial or spiritual good, from truth, or from good freely,

9. Then his internal worship from spiritual and celestial good is in the greatest proportion,

10. And thou shalt offer for the drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD.

11. Thus shall it be done for each bullock, or for each ram, or for each of the he-lambs, or of the kids.

12. According to the number that ye shall prepare, so shall ye do to every one according to their number.

13. All that are homeborn shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14. And if a stranger sojourn with you, or whosoever be among you throughout your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

10. And so also in his internal worship from spiritual truth conjoined with good; and then his worship is altogether from the love of good, and from the delightful perception of truth well pleasing to the Lord.

11. And this is true with regard to every individual who is regenerated, and to every faculty of each individual fulness of worship being universally in proportion to the reception of the good of innocence in the ultimate, the middle and the inmost degree of the mind with the angels of the celestial and spiritual kingdoms respectively.

12. For indeed, the quality of the whole heaven in respect to the worship of the Lord and the reception of celestial and spiritual good, is to be measured by the quality of each individual as to the good of innocence.

13. And this is the law concerning the reception of the good of innocence into the external affections capable of conjunction with the interior and internal man when worship is performed from love grateful and well pleasing to the Lord.

14. And so also for those who are in a state of instruction in every state of the church; the Lord is worshipped from love, and such worship is grateful and well pleasing on that account.

15. For the assembly, there shall be one statute for you, and for the stranger that sojourneth *with you*, a statute for ever throughout your generations : as ye are, so shall the stranger be before the LORD.

16. One law and one ordinance shall be for you, and for the stranger that sojourneth with you.

17. And the LORD spake unto Moses, saying,

18. Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19. Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

20. Of the first of your dough ye shall offer up a cake for an heave offering : as ye do the heave offering of the threshing-floor, so shall ye heave it.

21. Of the first of your dough ye shall give unto

15. And indeed, the law is the same both for those who are established in spiritual truths, and for those in a state of instruction in every period of the church. For the Lord regards with equal care both the man of the internal church and the man of the external.

16. And consequently also the natural man, as well as the celestial and the spiritual, receives the good of innocence through the same process.

17. Further also there is revelation from the Lord by Divine Truth giving the perception,

18. By influx internally and by thought externally with the man of the Spiritual Church, that when he is confirmed in the principle of good which makes heaven and the church, from the Lord,

19. And appropriates that good, it shall be vivified by acknowledgment and perception that it is from Him.

20. Also all truth derived from good shall be acknowledged to be from the Lord, when that truth is conjoined with its good and is vivified ; for as the good of truth must be seen to be from the Lord before regeneration, so also must the truth of good after regeneration.

21. And this acknowledgment that the power of the

the LORD an heave offering throughout your generations.

22. And when ye shall err, and not observe all these commandments, which the LORD hath spoken unto Moses,

23. Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD gave commandment, and onward throughout your generations;

24. Then it shall be, if it be done unwittingly, without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with the meal offering thereof, and the drink offering thereof, according to the ordinance, and one he-goat for a sin offering.

25. And the priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their oblation, an offering

perception of truth from good is from the Lord must continue and be perpetual both during regeneration and after it.

22. Moreover, in the case in which every man wanders from truth and goodness which are received from the Lord by the Word, although he is regenerated;

23. Even as to all the truth and good received from the Word, and by influx during the course of regeneration;

24. Then it shall be, if such error arise from ignorance or inadvertence, or both as to the understanding and the will, and thus as to all the powers of the mind, then acknowledgment shall be made to the Lord that this error sprang from the innocence of ignorance in the natural man, which is now newly sanctified to the Lord, such acknowledgment also being internally from spiritual good and truth according to order, and being also accompanied by the confession of sin and its removal by means of the truth of faith involving some charity from the Lord.

25. And in this way shall reconciliation between the internal and external man be effected by good from the Lord as to the whole of man's powers, and full remission shall follow, because it was through inadvertence, and

made by fire unto the LORD, and their sin offering before the LORD, for their error :

acknowledgment has been made from natural good conjoined with that which is spiritual and celestial and confession and remission have followed.

26. And all the congregation of the children of Israel shall be forgiven, and the stranger that sojourneth among them; for in respect of all the people it was done unwittingly.

26. And such remission shall not only be extended to all the powers of the mind or to the whole church where a number of persons is concerned, but also to such faculties or such persons as are being instructed; for in respect to the whole man, or to the whole church it was a sin of ignorance.

27. And if one person sin unwittingly, then he shall offer a she-goat of the first year for a sin offering.

27. And if such error takes place with regard to one faculty only, or if it arises from the understanding without the consent of the will, then acknowledgment and confession shall be made from the interior good of faith in all fulness, and remission from the Lord shall follow.

28. And the priest shall make atonement for the soul that erreth, when he sinneth unwittingly, before the LORD, to make atonement for him; and he shall be forgiven.

28. For good from the Lord shall reconcile the external to the internal man, where error takes place inadvertently, where the Lord is inwardly acknowledged; and such reconciliation shall be effected through the remission of evil by Him.

29. Ye shall have one law for him that doeth aught unwittingly, for him that is homeborn among the children of Israel, and for the stranger that sojourneth among them.

29. And this law concerning a sin of ignorance shall apply equally to one who is confirmed in the good and truth of the church, and to one who is in a state of instruction.

30. But the soul that doeth aught with an high

30. But wilful sin from the pride of selfish love, whether

hand, whether he be home-born or a stranger, the same blasphemeth the LORD; and that soul shall be cut off from among his people.

31. Because he hath despised the word of the LORD, and hath broken his commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

32. And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

33. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34. And they put him in ward, because it had not been declared what should be done to him.

35. And the LORD said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp.

by him whose ruling love is good notwithstanding, or who is in a state of truth leading to good, is the profanation of good and truth from the Lord, and is productive of spiritual death, or of separation from the Lord until repentance takes place;

31. Because such sin is a sin against Divine Truth, or the Word, perverts influx, and destroys correspondence, thus making the removal of evil impossible, or possible only through sincere repentance.

32. But it happens to the man of the church during regeneration, when he is disposed to claim merit for his good deeds—even though he is in a prevailing state of good conjoined to truth—and also actually does so;

33. That the truths of the Word condemn such persons, and this not only because such a state is contrary to the leading principles of truth and good in the church, but also to the general perception of truth with which man is endowed.

34. And consequently there is a state of restraint and uncertainty, until the particular truths concerning the evil of claiming merit are revealed and considered.

35. But revelation is made from the Lord by Divine Truth, that such a state is contrary to the genuine life of good and truth, and must therefore be rejected.

36. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37. And the LORD spake unto Moses, saying,

38. Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue :

39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go a whoring :

40. That ye may remember and do all my commandments, and be holy unto your God.

41. I am the LORD your God, which brought you out

36. And therefore it is to be separated from the church and from the heavenly life, and must suffer the punishment of falsity conjoined with evil causing spiritual death; for this is according to Divine Truth from Divine Good.

37. And again there is revelation from the Lord by Divine Truth giving the perception,

38. That the man of the church is urged both by an appeal to the understanding and the will to study the Word of the Lord in its literal sense, as to the particulars of truth there, even during the whole course of regeneration, and to do so from the love of truth conjoined with the love of good.

39. And the reason why the Word of the Lord is thus to be studied in its literal sense, is that it may not only be understood, but also that it may be imbibed and practised as to its particulars, and thus that the love of good and truth may overcome all merely selfish love and intelligence by which the truths of the Word are continually falsified.

40. For the love of good conjoined with the love of truth, causes particular truths to be more easily remembered, and applied to life, thus producing the sanctification of the external man as well as the internal;

41. And from the Lord proceed both Divine Good and

of the land of Egypt, to be your God: I am the LORD your God.

Divine Truth in conjunction, and by Him alone is man delivered from the bondage of the merely natural life in order that he may first be led by truths, and may afterwards realize in himself the full conjunction of good and truth.

REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

2. Speaking unto the children of Israel and saying, denotes influx internally, and thought externally, with the man of the Spiritual Church, 2951, 3395; and "when ye be come into the land of your habitations which I give unto you," denotes when he is confirmed in the life which constitutes the Lord's kingdom in heaven and on earth, 1853, 3705, 10,646, 8899.

3. Making an offering by fire unto the Lord denotes the worship of the Lord outwardly from pure love, 10,055; a burnt offering or sacrifice denotes worship either celestial or spiritual, 923; to accomplish a vow, or as a freewill offering, denotes either as to the external man from a principle of truth, or from a principle of good freely, 3880⁵, 10,097; and "in your set feasts, to make a sweet savour unto the Lord of the herd or of the flock," denotes, or from good appropriated by the reciprocation of the Lord's love with delight either natural or spiritual, 2187, 9286, 5913, 6126, 10,054.

4. Offering a meal offering with the burnt offering, denotes worship also internally as well as externally, 4581⁴, 10,079 end; a tenth part denotes what is sufficient, 10,136; fine flour denotes spiritual good, 2177, 10,136; oil denotes celestial good, 2177, 10,136; and a fourth part denotes as much as is necessary for conjunction, 10,136.

Considering what is said, respectively, in 2177, 4581, and 10,079, concerning the meal offering, it will appear that in this verse it may denote *either* a superior degree of worship or an inferior degree, and that if it be taken to mean the latter, then the signification will be that wherever there is internal worship, there must also be external. And, indeed, whichever interpretation we adopt, we may see that the great lesson of the verse, and therefore of the first sixteen verses of the chapter, is that there should never be internal worship without its corresponding external, nor, on the other hand, external worship without its corresponding internal. But we have preferred the latter, especially on account of the teaching of 10,079, and because, according to the series, external worship *leads to* internal, and is afterwards the *expression* of it.

5. "Wine for a drink offering the fourth part of an hin," denotes also as to spiritual truth conjoined with good, 10,137; "prepared with

the burnt offering or sacrifice," denotes if his external worship, either celestial or spiritual, 923; and "for each lamb" denotes shall be from the good of innocence in the inmost degree of his life only, 10,137.

6. "Or for a ram" denotes if the external worship shall also be from the good of innocence in the middle degree, 10,137; and "thou shalt prepare for a meal offering two tenth parts of an ephah of fine flour mingled with the third part of an hin of oil," denotes that then his internal worship from spiritual or celestial good is in greater proportion as to conjunction and fulness, 10,137, 5194, 2788, ver. 4.

7. "And for a drink offering thou shalt offer the third part of an hin of wine of a sweet savour," or an odour of rest, "unto the Lord," denotes that so also his worship from spiritual truth conjoined with good is in the same increased proportion, 10,137, 2788, 10,054.

8. Preparing a bullock denotes if worship shall be from the good of innocence in the ultimate degree, 10,137; for a burnt offering or for a sacrifice, denotes as to celestial or spiritual good, 923; and to accomplish a vow, or for peace offerings unto the Lord, denotes from truth, or from good freely, 3880⁵, 10,097.

9. Offering with the bullock three tenth parts of an ephah of fine flour mingled with half an hin of oil for a meal offering, denotes that then his internal worship from spiritual and celestial good is in the greatest proportion, 10,137, 2788, 5291, ver. 4.

10. Offering, with the meal offering, a drink offering half an hin of wine for an offering made by fire of a sweet savour unto the Lord, denotes that so also is his internal worship from spiritual truth conjoined with good; and that then his worship is altogether from the love of good, and from the delightful perception of truth well pleasing to the Lord, 10,137, 5291, 10,054, 10,055.

11. It being thus done for each bullock, or for each ram, or for each of the he-lambs, or of the kids, denotes that this is true with respect to every individual who is regenerated, and to every faculty of each individual, fulness of worship being universally in proportion to the reception of the good of innocence in the ultimate, the middle, and the inmost degree of the mind, with the angels of the celestial and spiritual kingdoms respectively, 10,136, 10,137, vers. 4-9.

12. "According to the number that ye shall prepare, so shall ye do to every one according to their number," denotes that indeed the quality of the whole heaven in respect to the worship of the Lord, and the reception of celestial and spiritual good, is to be measured by the quality of each individual as to the good of innocence, 10,217, vers. 4-9.

13. All that are homeborn doing these things after this manner, in offering an offering made by fire of a sweet savour, unto the Lord, denotes that this is the law concerning the reception of the good of innocence into the external affections capable of conjunction with the interior and internal man, when worship is performed from love, grateful and well pleasing to the Lord, 1708, 6465, 10,137, 10,054, 10,055.

14. "And if a stranger sojourn with you, or whosoever be among you throughout your generations," denotes those who are in a state

of instruction in every state of the church, 1463, 1041, 683; "and will offer an offering made by fire of a sweet savour unto the Lord," denotes the worship of the Lord from love, grateful and well pleasing on that account, 10,054, 10,055; and "as ye do so shall he do," denotes the same law for those under instruction, as for the man of the internal or interior of the church, 6465.

15. There being one statute for the assembly, or rather for the congregation, and for the stranger sojourning, denotes that indeed the law is the same for those who are established in spiritual truths and for those who are in a state of instruction, 7843, 1463, 7884; a statute for ever throughout your generations, denotes in every period of the church, 7884, 1041; and "as ye are, so shall the stranger be before the Lord," denotes that the Lord regards with equal care both the man of the internal church and the man of the external, 7843, 1463.

16. "One law, and one ordinance being for the Israelites, and for the stranger sojourning," denotes that consequently, also, the natural man as well as the celestial and the spiritual receives the good of innocence through the same process, 5826³, 8357, 7843, 1463, 5081².

17. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

18. Speaking unto the children of Israel, and saying unto them, denotes by influx internally and thought externally with the man of the Spiritual Church, 2951, 3395; and "when ye shall come into the land whither I bring you," denotes that when he is confirmed in the principle of good which makes heaven from the Lord, 1853, 3705, 6115.

19. By eating of the bread of the land is denoted the appropriation of good, 2187, 2165, 3705; and offering a heave offering unto the Lord denotes vivification by acknowledgment and perception that it is from Him, 10,093.

20. Of the first of the dough offering up a cake for a heave offering, denotes that all truth derived from good shall be acknowledged, or perceived, to be from the Lord, when that truth is conjoined with good and is vivified, 7966, 2177, 10,093, 6537; and "as ye do the heave offering of the threshing-floor, so shall ye heave it," denotes that as the good of truth must be seen to be from the Lord before regeneration, so also must the truth of good after regeneration, 6537, 10,093.

21. Of the first of your dough, giving a heave offering to the Lord throughout your generations, denotes that this acknowledgment, namely, that the power of perceiving truth from good is from the Lord, must continue and be perpetual both during regeneration and after it, 1041.

22. "And when ye shall err, and not observe all these commandments which the Lord hath spoken unto Moses," denotes that in the case in which every man wanders from truth and goodness which are received from the Lord by the Word although he is regenerated, 2679, 5625, 7167, 7010.

23. "Even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord gave commandment, and onward throughout your generations," denotes even as to all the truth and good received from the Word, and by influx during the course of regeneration," 2001, 5486, 7010, 487, 1041.

24. "If it be done unwittingly without the knowledge of the congregation," or, rather, assembly, denotes that if such error arise from ignorance or inadvertence, or both as to the understanding and the will, and thus as to all the powers of the mind, 2679, 5625, 7843; one young bullock for a burnt offering of a sweet savour unto the Lord, denotes that reflection shall take place and that acknowledgment shall be made to the Lord that this error sprang from the innocence of ignorance in the natural man, which is now newly sanctified to the Lord, 10,021, 10,053, 10,054; the meal offering and the drink offering denote that such acknowledgment is also internally from spiritual good and truth according to order, 4581, 2177, 3382; and one he-goat for a sin offering denotes the confession of sin and its removal by means of the truth of faith, involving some charity, or by the exterior good of truth, 4169, 3400.

25. By the priest making atonement for all the congregation, or assembly of the children of Israel, and by their being forgiven, is denoted that, in this way, reconciliation between the internal and external man shall be effected by good from the Lord, as to the whole of man's powers, and full remission shall follow, 9946, 10,042, 7843, 3654, 863; and by its being an error, and their having brought their burnt offering and their sin offering unto the Lord, is denoted that it was through inadvertence, and that acknowledgment has been made from natural good conjoined with that which is spiritual and celestial, and confession and remission have followed, 10,055, 3400, 868.

26. All the congregation, or rather assembly, of the children of Israel being forgiven, denotes not only remission for all the powers of the mind or for the whole church where a number of persons is concerned, 7843, 3654, 868; the stranger that sojourneth among them denotes but also for such faculties or such persons as are being instructed, 1463; and in respect to all the people, it being done unwittingly, denotes that in respect to the whole man, or the whole church, it was a sin of ignorance, 2679, 5625, 7843.

27. One person sinning unwittingly denotes error with regard to one faculty only, or error arising from the understanding without the consent of the will, 3986, 1000; and offering a she-goat of the first year for a sin offering, denotes that acknowledgment and confession will then be made from the good of truth, or from the interior good of faith in all fulness, remission from the Lord following, 4169, 7839, 3400.

28. The priests making atonement for the soul that erreth, when he sinneth unwittingly, before the Lord, to make atonement for him, and his being forgiven, denotes that good from the Lord shall reconcile the external to the internal man, where error takes place inadvertently, when the Lord is inwardly acknowledged; and such reconciliation shall be effected through the remission of evil by Him, 9946, 10,042, 1000, 2679, 2001, 868.

29. One law for him that doeth aught unwittingly, for the home-born among the children of Israel, and for the stranger that

sojourneth among them, denotes that this law concerning a sin of ignorance shall apply equally to one that is confirmed in the good and truth of the church, and to one who is in a state of instruction, 2567⁸, 1708, 1463, 2679.

30. The soul doing aught with a high hand, whether he be home-born or a stranger being guilty of blaspheming the Lord, and consequently being cut off from his people, denotes that wilful sin from the pride of selfish love, whether by him whose ruling love is good notwithstanding, or by him who is in a state of truth leading to good, is the profanation of good and truth from the Lord, and is productive of spiritual death, or of separation from the Lord until repentance takes place, 1000, 8153, 8882, 5302.

31. "Because he hath despised the word of the Lord, and hath broken His commandments, that soul shall be utterly cut off, his iniquity shall be upon him," denotes that because such sin is a sin against Divine Truth, or the Word, perverts influx and destroys correspondence, thus making the removal of evil impossible, except through sincere repentance, 9257, 1288, 2951, 2634, 5302.

32. The children of Israel, while in the wilderness, finding a man gathering sticks on the sabbath day, denotes that it happens to the man of the church, during regeneration, when he is disposed to claim merit for his good deeds, even though he is in a prevailing state of good conjoined to truth,—and also actually does so, 3654, 2708, 2784, 8495.

33. Bringing the man to Moses, and Aaron, and all the congregation, denotes that the truths of the church condemn such persons, and this not only because such a state is contrary to the leading principles of truth and good in the church, but also to the general perception of truth with which man is endowed, 7010, 9946, 7843.

34. Putting him in ward because it had not been declared what should be done unto him, denotes a state of restraint and uncertainty, until the particular truths concerning the evil of claiming merit are revealed and considered, 5037, 2862, 6337.

35. The Lord saying unto Moses denotes revelation made from the Lord by Divine Truth, 2001, 1822, 7019; "the man shall surely be put to death" denotes that this state is contrary to the life of good and truth from the Lord, 1408; and all the congregation stoning him with stones without the camp, denotes the rejection of the life of claiming merit in order that man may enjoy the heavenly life, and that this is effected by the power of the truth, 7843, 8575, 4236.

36. All the congregation bringing him without the camp, and stoning him with stones that he died, as the Lord commanded Moses, denotes that this state of claiming merit is to be separated from the church, and from the heavenly life, and must suffer the punishment of falsity, conjoined with evil, causing spiritual death; for this is according to Divine Truth from Divine Good, 7843, 8575, 4236, 2908, 2001, 5486, 7010.

37. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

38. Speaking unto the children of Israel and bidding them, denotes that the man of the church is urged both by an appeal to the understanding and the will, 2619; making fringes in the borders of their garments, denotes to study the Word of the Lord in the literal sense as to the particulars of truth there, 2576¹⁵, 9468⁷; throughout their generations, denotes even through the whole course of regeneration, 1041; and putting upon the fringe of each border a "cord of blue," or a "scarlet thread," denotes doing so from the love of truth conjoined with the love of good, 9468¹.

39. "And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord and do them," denotes that the reason why the Word of the Lord is thus to be studied in its literal sense, is that it may not only be understood but also that it may be imbibed and practised, as to its particulars, 9468⁸; and "that ye go not about after your own heart and your own eyes, after which ye use to go a whoring," denotes that thus the love of good and truth may overcome all merely selfish love and intelligence, by which the truths of the Word are continually falsified, 2466¹¹, 3335, 7272, 9051.

40. "That ye may remember and do all my commandments, and be holy unto your God," denotes that the love of good conjoined with the love of truth causes particular truths to be more easily remembered, and applied to life, thus producing the sanctification of the external man, as well as the internal, 5229, 9468¹, 2634, 4727², 5069, 2001.

41. "I am the Lord your God which brought you out of the land of Egypt to be your God: I am the Lord your God," denotes that from the Lord proceed both Divine Good and Divine Truth in conjunction, and that by Him alone is man delivered from the bondage of the merely natural life, in order that he may first be led by truths, and may afterwards realize in himself the full conjunction of good and truth, 2001, 8866.

The subject of the first section, in what is now before us, is the worship of the Lord in the regenerated state, and the increase of the good of innocence which is said, in 10,137, to be in the least proportion when it is the inmost good of innocence, in greater proportion when it is the middle degree of innocence, and in the greatest proportion when it is the ultimate degree of innocence, corresponding respectively to the three heavens; and it may appear to some persons a very strange thing that the innocence of those in the inmost heaven should be in the least proportion, while the innocence of the ultimate heaven is in the greatest; and that surely the innocence of the celestial angels is in very much greater proportion than that of those in the ultimate heaven. And indeed this is true, for it is said that the celestial angels are more than others in a state of peace and innocence, 3887; that a ram denotes the internal good of innocence, 10,132, or such as appertains to the spiritual angels; and that a bullock signifies the external good of innocence, 9391, or such as belongs to the angels of the ultimate heaven. We have to consider, therefore, in what sense the inmost good of innocence is in the least proportion; the middle good of innocence in greater proportion, and the ultimate good of innocence in the greatest proportion; or rather how it increases in proportion from what is inmost to what is ultimate.

Now, it is here to be remembered that man advances in regeneration by degrees from external to internal states, according to the

teaching that the natural life comes first and the spiritual and celestial life afterwards (1 Cor. xv. 46-49), and according to the order of regeneration described in the internal sense of Gen. i. throughout; and also that the Divine operation in regeneration is from or through Internals to Externals at the same time. For unless the Lord operated inwardly at the same time that man received instruction outwardly (John iii. 5), there could be no regeneration. And from this it will be seen that when a person first becomes conscious externally that he is being born again, it is because he is internally affected by the Lord's life, that is, he then first comes inmost into a state of good; and thus into a state of innocence, because innocence is the very essence of good, 2526. But it must be evident that, to the person's consciousness at this time, this good of innocence is in the least proportion with him, notwithstanding it is really his inmost good of innocence properly denoted by a lamb. And this is the reason why it is said that worship at the beginning of regeneration, which is here described in the internal sense, is from the inmost good of innocence only; for as to the spiritual and natural degrees there is not yet a state of innocence. But now, as the person advances from this state of conscious external good to a more internal state, or from a natural to a spiritual state, and worships the Lord, it is because the good of innocence descends from Him, and becomes, also, the middle good of innocence, signified by a ram, in addition to the inmost good of innocence denoted by a lamb, and thus the good of innocence is intensified, and is therefore in greater proportion when man is in spiritual good consciously as well as in natural good. But, again, the person passing through regeneration will also advance beyond the spiritual degree of his life, even to its celestial or inmost degree; for his progress is from a state of simple obedience to a state of the love of the truth, and thence to a state of the love of good, which is his celestial state; and when this happens, then the good of innocence becomes consciously present in the ultimate degree of his life, and he worships the Lord most intensely and fully, such worship being signified by a bullock, and being in the greatest proportion, because it is, again, in addition to the middle good of innocence and the inmost good of innocence.

And now, therefore, it is to be observed that, to whichever of the three heavens the fully regenerated person belongs, he has his good of innocence in the greatest proportion, because he has realized his inmost life in his natural degree; or, in other words, his external man is in perfect harmony with his internal. And yet it remains true that the angels of the superior heavens are more in the good of innocence than those of the inferior heavens. For to compare the good of innocence prevailing in the three heavens is one thing, and to compare the increase of that good in the course of regeneration is quite another.

In order properly to understand the internal sense of the next section, it must be taken into consideration that by coming into the land is signified not only the realization of the heavenly life in heaven by regeneration completed, but also the realization of the state of being regenerated; for when a man is in the course of regeneration, he is potentially in the heavenly life, although not, as yet, fully so. But the subject of the section is the appropriation of good signified by eating the bread of the land; and it is worth while to consider what this involves. It is evident that when a person takes food naturally and properly digests it, then the materials of that food become, by the process of digestion, a part of his body, and that this is a real appropriation. And it is just the same

with regard to the appropriation of good and truth from the Lord. For the good and truth thus received are outside the man to begin with, and he has the power or faculty from the Lord of making them a part of his very being. And he first receives them into his memory and understanding as knowledge and affection; but after he has thus received them by thus spiritually eating them, their digestion is under another control, and, in short, is the work of the Lord according to certain spiritual laws, to which the laws regulating the digestion of man's food correspond. Just, therefore, as a person cannot regulate his own digestion, although he may injure it by taking unsuitable food, or by neglect or excess in eating or drinking, so he may do spiritually. He may receive good and truth and may abuse them through his selfishness by wrong application, or misappropriation. And hence we may see that there is important spiritual instruction in our section. When a man receives good from the Lord, therefore, which is freely given (Isa. lv. 1), and which the Lord desires he shall make properly his own, then there is an important duty before him; and this duty is represented by offering up a heave offering to the Lord. That is, the good which he incorporates must be acknowledged to be from the Lord, and the recipient must love to have it so, and perceive that it is so continually.

Outwardly, indeed, among Christians, it is a very common thing to acknowledge that all natural and all spiritual good things are from the Lord, for nothing is more easy to do than this. But the real acknowledgment and perception signified by the heave offering is not quite so easy, because it involves the repression and so to speak, the extinction of the conceit that what we appropriate is our very own without any qualification. Thus, then, to make the acknowledgment here required involves the giving up of our own selfish life, and this both as to the understanding and the will. Now the angels, in their happy homes, are able to do this, because they are fully regenerated, but still they know very well that they could not do it without the continual dependence upon the Lord which is necessary. It is said both as to the understanding and the will, because there were both wave offerings and heave offerings in the representative church, the former having relation to spiritual things and the latter to celestial. Of course, the thing that was offered itself represented the acknowledgment that a certain specific good was from the Lord, 993⁸², but the waving or heaving, as it is said, denoted vivification by influx into spiritual or celestial things respectively. And really it is a delightful thought that, as soon as, or in proportion as we get rid of evil impulses, we may have good impulses from the Lord, and the appropriate activity thence.

But there is yet another point here. For "the first of your dough" signifies the first state of truth from good, according to the explanation in the place to which reference is made; and this, to some extent, illustrates what is said about the threshing-floor, since this signifies the state of the good of truth before regeneration is completed, and of the truth of good after it is completed, the cake denoting the conjunction of truth with good in the first instance, and the conjunction of good with truth in the second, while the heave offering denotes the perception of this conjunction, and that it is from the Lord. See also 5295, 5959.

The next section, which has reference to what is to be done, when sins arising from ignorance or error are committed, is interesting, not only as showing the difference between such offences and those which spring from deliberate wickedness, as described in vers. 30-31, but also as distinguishing between an error of the will, and of the

understanding, the former being denoted by the whole assembly sinning thus, and the latter by a single person doing so. For when the assembly unwittingly sinned, a he-goat was offered as a sin offering, but when one person only sinned, it was a she-goat, and we naturally desire to know why this difference was to be made. Now, the reference shows that a she-goat, compared with a ewe, denotes the good of the understanding as distinguished from the good of the will, and it follows, therefore, that a he-goat denotes the truth of the understanding, 725, and that this is relatively exterior to its good, so that, as it is said, the she-goat signifies worship from a more interior good than does a he-goat. That is to say, when an error is committed from imperfection as to the understanding only, and not as to the will, which is denoted by one person sinning unwittingly, then the state of good by which atonement is made, or the state of worship causing the removal of the evil, is evidently the interior good of faith signified by the she-goat; but when, on the other hand, the error is committed through imperfection as to the will as well as the understanding, which is denoted by the whole assembly sinning unwittingly, then it is equally evident that the state of good by which atonement is made, or the state of worship causing the removal of the evil, is the exterior good of faith signified by a he-goat. Thus, then, the secret reason why a he-goat was offered as a sin offering in one case, and a she-goat in another, clearly appears; and we here see how particular the laws of Moses were in the selection of the various animals that were employed in the sacrifices. But this difficulty being removed, we may soon proceed to consider the remaining sections, the first of which has relation to the claiming of merit which is an act of the imperfect will, and the second to the proper study of the Word, which, of course, is an act of the understanding.

And with regard to the first, which, in the literal sense, describes the punishment inflicted by the Divine command upon a man who was found gathering sticks, or wood, on the Sabbath, does it not seem, on the surface, to be a very severe sentence for a relatively small offence? But reflection will show that there was a sufficient reason for it. For the church, at that time, was only the representative of a true Spiritual Church; and by its means such an external conjunction between mankind and heaven was maintained, as was then absolutely necessary, because such was the state of the Israelites, and of the human race generally, that there could be no interior conjunction, and thus no true church; and if, therefore, the representative people had not been strictly kept in their outward obedience by miracles and severe punishments, the connection between heaven and the world would have been broken, and great calamities would have been the result. Hence, therefore, severe punishments were necessary even for apparently slight offences, as in the case before us and others. See, for example, Exod. xix. 12; Lev. xvi. 13; 2 Sam. vi. 6-7; and 4545⁶, 6304, 4208. But as to the internal sense, it is evident that the Sabbath signifies the heavenly state of love to the Lord and the neighbour, while the six days of labour denote a state of conflict between good and evil, which precedes the heavenly state; so that, generally speaking, to keep the Sabbath denotes to preserve in ourselves the state of good by not doing evil things at any time, and that to break the Sabbath signifies to do what is evil at any time. And thus in reality a person may keep the Sabbath holy; or break it, on any day in the week, as well as the first.

And now, this being understood, it becomes evident that, at any time, to claim merit to ourselves for any good thing which we do,

which the references given in connection with this section show, is signified by gathering wood, is actually to break our spiritual Sabbath, and is, in fact, a far more serious matter than, at first thought, it may appear. For it amounts to this, that we then ascribe to ourselves what really belongs to the Lord, and bring upon ourselves, for the time being, a state of spiritual death, which is signified by being stoned with stones. That is, we put ourselves entirely in a false position, and suffer the punishment arising from it. For how can we truly ascribe our good to the Lord, although, internally, we desire to do it, so long as we are selfishly gratified by hearing anybody praise us for doing some good thing, this being actually the claiming of merit. How, then, shall we be delivered from such a false position? Only by acknowledging, not in words alone, but from our hearts, that all good is from the Lord; and thus we shall be purified, and while properly rejoicing, as we may, that we are able to perform uses sincerely, we shall get rid of a very troublesome vice, which cannot be tolerated among the angels, 2380⁴, Luke xviii. 19.

Coming now to the last section, we have an excellent example of how the internal sense of the Word sometimes, as it were, descends and manifests itself in the letter of the Word; for the sum and substance, both of the spiritual and literal sense lies in continually remembering the commandments of the Lord to do them. It is very important indeed that the man of the church should make for himself a fringe at the border of his garments, or, in other words, should value the literal sense of the Word, because there even the Divine Truth is in its fulness, its sanctity, and its power (*D.L.W.* 221). It does, indeed, appear as if much of the literal sense has no relation to man's duty to the Lord and the neighbour at all, but when the spiritual sense is known, even these may be read with the greatest delight and interest, since all the expressions immediately call forth the spiritual truths within, and the mere history, or literal precept, or prophecy, seems to pass unnoticed, while the mind is intent on receiving real instruction in the duties and laws of life, as well as in the phenomena of regeneration. But in other parts the letter is so full of wisdom and of practical instruction, even in relation to man's spiritual experiences in the natural life, that no secular writing as to our moral duties appeals to us with anything like the interest and power of the sacred books. Take, for example, the universal suitability, in this respect, of the Psalms in the Old Testament, and of the Lord's own personal teaching in the Sermon on the Mount, and in other parts of the Gospels, in the New. Well, then, is it with us when we regularly make use of the literal sense of the Word, or, in correspondential language, make for ourselves fringes upon the borders of our garments.

But, also, we are instructed in this spiritual law to put upon the fringe a cord of blue, or a scarlet thread, in order that we may remember. For this scarlet thread is the love of truth conjoined with the love of good, or it is love to the neighbour conjoined with love to the Lord; and we all know very well that we remember best that which we love most, and also do best that which we love most. By all means, therefore, let us not forget the lesson of the fringe and the scarlet thread, but carry with us the Word of the Lord in all our wanderings, fixing its truths in our memories and embodying them in our lives from genuine love.

CHAPTER XVI

SUMMARY OF THE SPIRITUAL SENSE

1. On the opposition of those in faith without charity to the true church. They support themselves apparently by the primary doctrines of the church; they approve Divine Good as well as Divine Truth; and they urge that every man is led by selfish love, vers. 1-3.

2. But the man of the true church comes into profound humiliation on being thus tempted; he depends upon influx from the Lord through the heavens; he sees that the wicked are allowed to assume the appearance of genuine worship; he condemns their vain assumptions, and their discontent; and he knows that their pretensions will be thoroughly tested, vers. 4-19.

3. Also revelation is made, and exhortation is given to the true church to separate themselves, which actually happens; and the false church continues its opposition, vers. 20-27.

4. Concerning the judgment and condemnation of those in faith without charity, vers. 28-35.

5. Concerning the preservation of true external worship, although that which is false and selfish is rejected, vers. 36-40.

6. And also concerning the effect of false external worship, and true external worship, the former resulting in the destruction of spiritual life by the destruction of remains, and the latter in its preservation, vers. 41-50.

THE CONTENTS OF EACH VERSE

1. Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:

1. Those who are in faith alone, in a state of the church which is merely external, and who act from strong natural affection, which, in its purity, is derived from Divine Truth and Divine Good; with those who delight in mere ceremonies and those who falsify the truth, both, in their best form, derived from Divine Truth conjoined with Divine Good; and those who from the violence of their evil passions destroy the heavenly life, although all those are

outwardly of the church as to faith in the understanding; —are, all together, exalted against the truth,

2. And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of renown :

3. And they assembled themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them : wherefore then lift ye up yourselves above the assembly of the LORD ?

4. And when Moses heard it, he fell upon his face :

5. And he spake unto Korah and unto all his company, saying, In the morning the LORD will shew who are his, and who is holy, and will cause him to come near unto him : even him whom he shall choose will he cause to come near unto him.

6. This do ; take you censers, Korah, and all his company ;

2. Supporting themselves in their rebellion apparently by the primary doctrines of the church having relation respectively to affection, to intelligence, and to activity, and in sufficiency as to the conjunction of falsity and evil.

3. And this combination of the wicked is not only against Divine Truth, but also against Divine Good, insinuating the falsities with the man of the church in temptation, that what is affirmed to be from good and truth is from pride and the love of ruling ; that, in reality, every man is led by selfish love ; and that by this the Lord governs him.

4. But the truly spiritual man, being thus tempted, comes into profound humiliation,

5. And opposes the influx of evil and falsity from the hells, by influx from the Lord through the heavens, involving the perception that the real truth will be made manifest in a state of illustration from the Lord, as to those who are in genuine truth and genuine good ; for genuine truth has conjunction with good, and genuine good has conjunction with the Lord ;

6. But that nevertheless, the Lord permits those who are interiorly in evils and falsities to assume the appearance of sincere worship,

7. And put fire therein, and put incense upon them before the LORD to-morrow : and it shall be that the man whom the LORD doth choose, he *shall be* holy : ye take too much upon you, ye sons of Levi.

8. And Moses said unto Korah, Hear now, ye sons of Levi :

9. *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself ; to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them ;

10. And that he hath brought thee near, and all thy brethren the sons of Levi with thee ? and seek ye the priesthood also ?

11. Therefore thou and all thy company are gathered together against the LORD : and Aaron, what is he that ye murmur against him ?

12. And Moses sent to call Dathan and Abiram, the

7. And this even as to the zeal of love to the Lord and charity to the neighbour continually ; while yet Divine Love itself decides who is in truth and who is in good, because the real character of man is determined by his state internally, and not by his state externally, wherein he assumes the appearance of charity.

8. And the man of the true church perceives from Divine Truth, and by his obedience to that truth causes the tempters to feel his opposition to them, discerning

9. That it is of the greatest importance to understand that charity, and not faith alone, is that which particularly distinguishes the man of the Spiritual Church, who from Divine Truth engages in conflict against evil ; and that gives conjunction with the Lord. For it is the function of the spiritual man to minister to the celestial, and at the same time to the natural man, as a medium of conjunction,

10. And thus also, by such conjunction, to hallow the external man ; but that the spiritual man cannot perform the functions of the celestial ;

11. And that, therefore, the corrupted spiritual man with his falsities is in opposition even to Divine Good itself, and not simply to celestial good which claims no merit.

12. Moreover, Divine Truth investigates the state of the

sons of Eliab: and they said, We will not come up:

corrupted man as to external worship and the falsification of truths, which worship and truths are, in their purity, derived from truth conjoined with good; but it is the thought of the corrupted man, that he will not submit to Divine Truth.

13. Is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us?

13. And this because he regards as all important the pleasures and delights of the merely natural man, and despises the instruction and restraint which the course of regeneration imposes, and the assumption of the Divine Law that it is primary in the church;

14. Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

14. But he does not believe in the heavenly life of truth and goodness with their delights in the natural man, or in goodness and truth as the real inheritance of man, considering that his own intelligence derived from selfish love is true intelligence, and being in determined opposition to Divine Truth both as to the will and understanding.

15. And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

15. The wicked, therefore, are averted from Divine Truth, while the man of the church, in temptation, perceives that they are only in the hypocritical acknowledgment of the Lord, that Divine Truth in regeneration is not destructive of the natural powers in their integrity, and that neither is it disposed to injure the natural affections.

16. And Moses said unto Korah, Be thou and all thy congregation before the

16. It also dictates that those who are in faith alone with its errors, as well as those who are in genuine

LORD, thou, and they, and Aaron, to-morrow :

good, must alike submit themselves to Divine Judgment continually ;

17. And take ye every man his censer, and put incense upon them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each his censer.

17. And that every one will, in the Judgment, reveal his true character in his outward actions, this being effected by the nearer presence of the Lord, which discovers the exact quality of each individual, whether it be little or much, as to good and truth, and that this applies especially to the ruling principles as to evil or good.

18. And they took every man his censer, and put fire in them, and laid incense thereon, and stood at the door of the tent of meeting with Moses and Aaron.

18. And that this also actually takes place in the intermediate state, where both the wicked and the good are assembled.

19. And Korah assembled all the congregation against them unto the door of the tent of meeting: and the glory of the LORD appeared unto all the congregation.

19. For the wicked, with all their errors, are eager to rely on the spiritual things of the church from selfish love; and in the Judgment, the power of Divine Good and Divine Truth conjoined becomes manifested to all.

20. And the LORD spake unto Moses and unto Aaron, saying,

20. And there is revelation to those who are in Divine Truth and Divine Good giving the perception,

21. Separate yourselves from among this congregation, that I may consume them in a moment.

21. In the first place, that they are about to be overwhelmed in their extremity of temptation, and to perish from the dominion of evil;

22. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation ?

22. And this induces in them a more profound degree of humiliation, and the acknowledgment that the Lord governs man by Divine Truth operating first in his spiritual

degree, which shall afterwards freely manifest itself in his natural degree; and that, therefore, although evil, in the temptation, appears to prevail, in reality it is the natural man which appears to be in aversion from the Lord.

23. And the LORD spake unto Moses, saying,

23. And hence they receive further revelation from the Lord giving the perception,

24. Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

24. That their external man is, as the effect of the temptation, to be entirely separated from evils and falsities.

25. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

25. And then they experience an elevation as to Divine Truth and Divine Good in themselves, which clearly manifests the falsity of external worship without internal, and the profanation of truth by evil affections.

26. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

26. So that the external man, as well as the internal, is separated from the evils and falsities which cause the temptation, yea, from all contact therewith, by which means the wicked are entirely vastated, and the good are delivered;

27. So they gat them up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood at the door of their tents, and their wives, and their sons, and their little ones.

27. And then the spiritual man, as to both his internal and external powers, is completely delivered from false worship, while those who are in merely external worship, and in falsities from evil, are made manifest as to their true characters, and thus as to affections, as to thoughts, and as to the appearance of innocence.

28. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* of mine own mind.

29. If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me.

30. But if the LORD make a new thing, and the ground open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit; then ye shall understand that these men have despised the LORD.

31. And it came to pass, as he made an end of speaking all these words, that the ground clave asunder that was under them:

32. And the earth opened her mouth, and swallowed

28. And further, there is now perception from Divine Truth even in the external man thus separated, that there shall be testification with them that all salvation and purification are from the Lord, and not at all from man himself,

29. Namely, that if those who have perverted the good of the church and falsified its truths deliberately, are saved of themselves by giving up the life of evil and falsity in the Judgment because the Lord has provided that all may be saved who are willing, then indeed is Divine Truth not a revelation from Divine Good, as a means of salvation.

30. But if, on the other hand, it is clearly manifested from Divine Good, through the revelation of truths not before known, that man, by confirming himself in the life of evil, is given up to all the falsities proceeding therefrom, both as to the external and the internal of his life, and is then delighted with nothing more than his own evil by which he is condemned to hell, then it will be seen that evil was chosen deliberately.

31. And so it really happens according to Divine Truth, to the corrupted spiritual man. For in the Judgment, all the outward professions of righteousness upon which he had mainly relied are taken away from him;

32. And he is overwhelmed in his own merely natural

them up, and their households, and all the men that appertained unto Korah, and all their goods.

33. So they, and all that appertained to them, went down alive into the pit : and the earth closed upon them, and they perished from among the assembly.

34. And all Israel that were round about them fled at the cry of them : for they said, Lest the earth swallow us up.

35. And fire came forth from the LORD, and devoured the two hundred and fifty men that offered the incense.

36. And the LORD spake unto Moses, saying,

37. Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder ; for they are holy ;

delights, thereby condemning himself to hell, and this completely as to every faculty of the will and every power of the understanding.

33. And thus he enters into his eternal condition of life in the hells ; his external man is made one with his internal ; and he is no longer in the intermediate state in which regeneration alone is possible by means of truths.

34. But the man of the church who is in temptations is delivered by the Lord from the infestations of the wicked, because he perceives that the confirmation of what is of the spiritual man by the natural man, when it is falsity conjoined with evil, is spiritual death ;

35. Besides which, the Divine Love in the heart of the regenerated member of the church entirely overcomes all tendency to profane worship by making it external only.

36. But again there is revelation from the Lord by Divine Truth giving the perception.

37. To the man of the Spiritual Church derived from the Celestial, through orderly influx, that the externals of worship considered in themselves are to be elevated and preserved, and that the profane love which perverts them is at the same time to be rejected, because external worship is the proper receptacle of what is internal, and is therefore holy.

38. Even the censers of these sinners against their own lives, and let them be made beaten plates for a covering of the altar: for they offered them before the LORD, therefore they are holy: and they shall be a sign unto the children of Israel.

39. And Eleazar the priest took the brasen censers, which they that were burnt had offered; and they beat them out for a covering of the altar:

40. To be a memorial unto the children of Israel, to the end that no stranger, which is not of the seed of Aaron, come near to burn incense before the LORD; that he be not as Korah, and as his company: as the LORD spake unto him by the hand of Moses.

41. But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

38. Even that external worship which is merely representative of what is internal, the abuse of which causes spiritual death; and that, therefore, it is to be made the ultimate form of true internal worship; for with the wicked, externals without a corresponding internal are, at least, an outward acknowledgment of the Lord, and to the man of the church are useful as guides and incentives to internal worship.

39. And therefore also the man of the Spiritual Church devoutly engages in external worship from natural good, even as, apparently, does he who is internally in selfish love, and is, at length, consumed by it; and thus external worship becomes truly the expression of that which is internal;

40. And is a token to the man of the church in all its states, that no affection which is not derived from celestial good constitutes true spiritual worship, and consequently it is to be rejected, lest man should come into the profanation of good and truth; and this is the dictate of Divine Truth from Divine Good.

41. But yet the fact remains that, for the time being, the man of the church who is in externals, is opposed to Divine Truth and Divine Good, which constitutes the internal church, being persuaded that outward worship for the sake of self only is true worship from Divine Good.

42. And it came to pass, when the congregation was assembled against Moses and against Aaron, that they looked toward the tent of meeting: and, behold, the cloud covered it, and the glory of the LORD appeared.

43. And Moses and Aaron came to the front of the tent of meeting.

44. And the LORD spake unto Moses, saying,

45. Get you up from among this congregation, that I may consume them in a moment. And they fell upon their faces.

46. And Moses said unto Aaron, Take thy censer, and put fire therein from off the altar, and lay incense thereon, and carry it quickly unto the congregation, and make atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47. And Aaron took as Moses spake, and ran into the midst of the assembly; and, behold, the plague was begun among the people: and he put on the incense, and made atonement for the people.

42. But it invariably happens in such a state, that when there is a nearer approach of the Lord through the Word in its literal or spiritual sense,

43. And Divine Truth and Divine Good are manifested,

44. That then there is perception from the Lord,

45. That a state of external worship without internal, when persisted in, causes the separation of interior good and truth, and will result in the destruction of internal worship, unless there be repentance and humiliation.

46. And therefore it is the dictate of Divine Truth to the man of the church who is in good, that external worship must be combined with real worship from love and from truth from the Lord, and that this must certainly be done zealously by the natural man, in order that the evil of merely external worship may be removed, for otherwise man is averted from the Lord and remains are destroyed.

47. And the man of the internal church recognizes the truth of all this, being in good, and eagerly endeavours to make his external worship harmonious with his internal, because he perceives that mere outward devotion is destructive of remains, and that therefore it must be continu-

48. And he stood between the dead and the living; and the plague was stayed.

49. Now they that died by the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50. And Aaron returned unto Moses unto the door of the tent of meeting: and the plague was stayed.

ally removed by the help of the Lord.

48. And when he earnestly separates from himself all selfish motives in worship, and is zealous to worship the Lord from genuine truth and good, then are remains preserved with him.

49. For there must be the destruction of remains when man totally profanes the good and truth of the church, as well as when he makes outward devotion the all of worship.

50. But when good is conjoined with truth internally, and there is also full acknowledgment of the Lord externally, then is the worship of the Lord perfect, and remains are no longer destroyed.

REFERENCES AND NOTES

1. Korah the son of Izhar, the son of Kohath the son of Levi, denotes those who are in faith alone in a state of the church which is merely external, and who act from strong natural affection, which, —in its purity,—is derived from Divine Truth and Divine Good, because by Korah is meant *bald, frozen, icy*, and therefore by him are denoted those in faith alone, in a state of the church which is merely external, 3301⁸, 934, by Izhar is meant *fine olive oil*, and therefore by him is denoted, in the best sense, a state of good derived from truth, but here, in the opposite sense, strong natural affection, 886; by Kohath is meant *congregation, assembly*, and therefore by him is denoted the truth of the church, and in the highest sense Divine Truth in its brightness, 7843, chap. iii. 17, 29, 9684, and by Levi is meant *adhering*, and therefore by him is denoted charity or good, and in the highest sense Divine Good, 3875; Dathan and Abiram the sons of Eliab, denote those who delight in mere ceremonies, and those who falsify the truth, both—in their best form—derived from Divine Truth conjoined with Divine Good, because by Dathan are meant *laws or rites*, and therefore by him is denoted delight in mere ceremonies, 3147³, by Abiram is meant *the father of fraud*, or *a high father*, and therefore by him are denoted, in this case, those who falsify the truth, 3703, 4459, 795, and by Eliab is meant *God my father*, and therefore by him is denoted Divine Truth conjoined to Divine Good, 2001, 3703; On the son of Peleth, denotes

those who, from the violence of their evil passions, destroy the heavenly life, because by On is meant *pain*, or *force*, or *iniquity*, and therefore by him is denoted the violence of evil passions, 5713, 8168, 9937, while by Peleth,—the meaning of which does not appear in the lists consulted,—as a son or descendant of Reuben, is evidently denoted some form of faith without charity which is destructive of the heavenly life, 2435; Dathan, Abiram, and On, being all sons of Reuben, denotes three forms of corrupted faith gradually more intensified as the signification of each shows; their being associated with Korah, denotes the conjunction of falsities with evil; and their taking men, denotes that, although all these principles are outwardly of the church, as to faith in the understanding, they are in reality exalted against the truth, 3870.

2. Their rising up against Moses, denotes exaltation against Divine Truth, 10,413, 7010; “with certain of the children of Israel, two hundred and fifty princes of the congregation,” denotes supporting themselves, in their rebellion, apparently by the primary doctrines of the church, 1482, 7843, 3654; princes of the congregation, or rather assembly, denotes having relation to affection, 7843; called to the assembly, denotes as to intelligence, the original word in this instance being that often translated “meeting,” 9373, 3755; men of renown denotes, according to the series, as to activity, 2009; and two hundred and fifty denotes in sufficiency as to the conjunction of falsity and evil, 10,255.

3. Assembling themselves together against Moses and against Aaron, denotes that this combination of the wicked is not only against Divine Truth but also against Divine Good, 7010, 9946, 6338; saying unto them, denotes the insinuation of falsities with the man of the church in temptation, 1822; “ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them,” denotes that what is affirmed to be from good and truth is from pride and the love of ruling, 9946, 7010, 7843, 8788, 2001; and “wherefore then lift ye up yourselves above the assembly,” or rather congregation, “of the Lord,” denotes that, in reality, every man is led by selfish love; and that by this the Lord governs him, 10,413, 7843, 2001. The “congregation” here denotes falsities derived from evils which the wicked affirm to be truths derived from good.

4. Moses falling upon his face when he heard it, denotes that the truly spiritual man, being thus tempted, comes into profound humiliation, 7010, 3507, 1999.

5. Speaking unto Korah and all his company saying, denotes opposition to the influx of evil and falsity from the hells, by influx from the Lord through the heavens involving the perception, ver. 1, 2951, 1822; in the morning the Lord showing who are His and who is holy, denotes that the real truth will be made manifest in a state of illustration from the Lord as to those who are in genuine truth and genuine good, 4214, 2001, 9229; causing him to come near unto Him, denotes that genuine truth has conjunction with good, 3572; and causing him whom He shall choose to come near unto Him, denotes that genuine good has conjunction with the Lord, 3755, 9229.

6. “This do; take you censers, Korah and all his company,” denotes that, nevertheless, the Lord permits those who are interiorly

in evils and falsities to assume the appearance of sincere worship, ver. 1, 5755, 9475, 5120².

7. Putting fire into the censers, and incense upon them before the Lord to-morrow, denotes this even as to the zeal of love to the Lord and charity to the neighbour continually, 934, 9475, 3998; the man whom the Lord shall choose being holy, denotes that Divine Love Itself decides who is in truth and who is in good, 2001, 3755, 9229; and "ye take too much upon you, ye sons of Levi," denotes that the real character of man is determined by his state internally, and not by his state externally, wherein he assumes the appearance of charity, 6172, 3875.

8. Moses saying unto Korah, "Hear now, ye sons of Levi," denotes that the man of the true church perceives from Divine Truth, and by his obedience to that truth, causes the tempters to feel his opposition to them, discerning, ver. 9, 7010, 1522, ver. 1, 2542, 3875.

9. "Seemeth it but a small thing unto you," denotes that it is of the greatest importance to understand, as appears from the evident meaning of the words, namely, that it was not a small thing, 3946, 8458, 3877; the God of Israel separating the Levites from the congregation, or assembly of Israel, denotes that charity and not faith alone is that which distinguishes the man of the Spiritual Church particularly, chap. i. 49, 50, 3875, 3877; the God of Israel denotes that the man of the church contends from Divine Truth against evil, 2001, 4286, 4287; being brought near, denotes that charity gives conjunction with the Lord, 3572; to do the service of the tabernacle of the Lord, denotes that it is the function of the spiritual man, who is in charity, to minister to the celestial man, who is in love to the Lord, chap. i. 50, 3210, 9946; and standing before the congregation, or assembly, to minister unto them, denotes that charity, at the same time, ministers to the natural man, because, in this case, the assembly in relation to the Levites denotes what is external and thus the natural man, 3136, 7843, 5164³. And that charity is a medium of conjunction may be seen 9276³.

10. By the Lord bringing Korah near, and all his brethren the sons of Levi, denotes that by such conjunction the external man is hallowed or sanctified, 3755, 9229, 3875, 7843; and by "seek ye the priesthood also," is denoted that the spiritual man cannot perform the functions of the celestial, ver. 1, 9946.

11. "Therefore thou and all thy company are gathered together against the Lord," denotes that the corrupted spiritual man with his falsities is in opposition even to Divine Good Itself, ver. 1, 2001; and "what is Aaron that ye murmur against him?" denotes opposition, not simply to celestial good, which claims no merit, ver. 1, 9946, 2715², 4007.

12. Moses sending to call Dathan and Abiram; and their saying, "We will not come up," denotes that the Divine Truth investigates the state of the corrupted man, as to external worship, and the falsification of truths, which worship and truths are, in their purity, derived from truth conjoined with good; but it is the thought of the corrupted man, that he will not submit to Divine Truth, 7010, 2397, 3659, ver. 1, 1543.

13. "Is it a small thing that thou hast brought us up out of a land flowing with milk and honey?" denotes because he regards as all-important the pleasures and delights of the merely natural man, 3946, 8458, 1543, 5406, 5620³; "to kill us in the wilderness," denotes that he despises the instruction and restraint, which the course of regeneration imposes, 4727, 2708; and "but thou must needs make thyself a prince over us," denotes that he despises the (so-called) assumption that the Divine Law is primary in the church, 7010, 4859², 1482.

14. Moses not having brought them into a land flowing with milk and honey, denotes that the corrupted man does not believe in the heavenly life of truth and goodness with their delights in the natural man, 5620³; not giving them an inheritance of fields and vineyards, denotes that he does not believe in goodness and truth as the real inheritance of man from the Lord, 9139, 2658; Moses putting out the eyes of those men, denotes that they consider that their own intelligence, derived from selfish love, is true intelligence, 7010, 2148, ver. 1; and their not being willing to come up, denotes determined opposition to Divine Truth both as to the will and understanding, 1543.

15. Moses being very wroth, denotes that the wicked are averted from Divine Truth, 7010, 5034; saying unto the Lord "Respect not Thou their offering," denotes that the man of the church, in temptation, perceives that they are only in the hypocritical acknowledgment of the Lord, 7010, 1822, 2001, 9293, 10,420; and not taking one ass from them, nor hurting one of them, denotes that Divine Truth, in regeneration is not destructive of the natural powers in their integrity, and that neither is it disposed to injure the natural affections, 1949, 9055.

16. Moses saying to Korah, "Be those and all thy congregation, or assembly, before the Lord, thou and they, and Aaron to-morrow," denotes the dictate of Divine Truth, that those who are in faith alone with its errors, as well as those who are in genuine good, must alike submit themselves to Divine Judgment continually, 7010, 1822, ver. 1, 7843, 2001, 9946, 3998.

17. Taking every man his censer, denotes that every one will, in the Judgment, reveal his true character in his outward actions, because, specifically, the censer denotes the external or outward life, which is the receptacle and expression of the internal, 5120²; putting incense upon them, denotes the internal worship expressed in the external, 9475; bringing each man his censer, with the incense, before the Lord, denotes that this is effected by the nearer presence of the Lord, which discovers the exact quality of each individual, as to the external state derived from the internal, 3572, 223, 2001; two hundred and fifty censers, denotes the exact quality of every one, whether it be little or much, as to good and truth, 10,255; and thou also and Aaron, each his censer, denotes that this applies especially to the ruling principles as to evil or good, ver. 1, 9946.

18. Taking every man his censer; putting fire in them; laying incense thereon; and standing at the door of the tent of meeting with Moses and Aaron, denotes that this also actually takes place in the intermediate state, where both the wicked and the good are assembled ver. 17, 934, 3136, 2356, 2357, 3540³, 7010, 9946.

19. Korah assembling all the congregation against them into the door of the tent of meeting, denotes that the wicked, with all their errors, are eager to rely on the spiritual things of the church from selfish love, ver. 1, 7843, 2356, 2357, 3540³, 7010, 9946; and the glory of the Lord appearing unto all the congregation, denotes that in the Judgment the power of Divine Good and Divine Truth conjoined, becomes manifested to all, 8427.

20. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is denoted Divine Truth, or the Word, 7010; by Aaron is denoted Divine Good, 9946; and by saying is denoted perception, 1822.

21. "Separate yourselves from among this congregation that I may consume them in a moment," denotes that, in the first place, they are about to be overwhelmed in the extremity of temptation, and to perish from the dominion of evil. This appears by considering that Moses and Aaron represent Divine Truth and Divine Good, 7010, 9946; that, with regard to the wicked, these are separated from them in the Judgment, or, in other words, that they are totally vastated and left to their own life of evil, which is denoted by the Lord consuming them in a moment, 2438, 10,431, 3356; and that with regard to the good, this verse describes the extremity of temptation, separating themselves therefore signifying that they can no longer endure the presence of evil, and being consumed in a moment, the perception that they are about to be overwhelmed by their own evils, 8165.

22. Moses and Aaron falling upon their faces, denotes a more profound degree of humiliation, 7010, 9946, 1999; their saying, "O God, the God of the spirits of all flesh," denotes the acknowledgment that the Lord governs man by Divine Truth operating first in his spiritual degree, which operation shall afterwards manifest itself in his natural degree, 2535, 2001, 10,283; and "shall one man sin, and wilt thou be wroth with all the congregation?" denotes that although evil in the temptation appears to prevail, in reality it is their natural man which appears to be in aversion from the Lord, ver. 1, 7843, 5798.

23. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

24. Speaking unto the congregation, or assembly, saying, "Get you up from about the tabernacle of Korah, Dathan, and Abiram," denotes that their external man is, as the effect of the temptation, to be entirely separated from evils and falsities, 2951, 3395, 1543, 3540³, ver. 1.

25. Moses rising up, and going unto Dathan and Abiram, and the elders of Israel following him, denotes that then they feel an elevation as to Divine Truth and Divine Good in themselves which clearly manifests the falsity of external worship without internal, and of the profanation of truth by evil affections, 7010, 1543, 6524, 3335.

26. Speaking unto the congregation and saying, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs,

lest ye be consumed in all their sins," denotes perception and thought that the external man as well as the internal is separated from the evils and falsities, which cause the temptation, yea, from all contact therewith, by which means the wicked are entirely vastated, and the good are delivered, 2951, 3395, 5827, 1566, ver. 1, 10, 130, 8165.

27. Getting up from the tabernacle of Korah, Dathan, and Abiram on every side, denotes that the spiritual man, as to both his internal and external powers, is completely delivered from false worship, 7843, 1543, 1566, ver. 1, 2973; and Dathan and Abiram coming out, and standing at the door of their tents, and their wives and their sons and their little ones, denotes that those who are in merely external worship, and in falsities from evil, are made manifest as to their true character, and thus as to affections, as to thoughts, and as to the appearance of innocence, ver. 1, 9927, 3136, 2356, 1566, 915, 489, 430.

28. Moses saying, "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind," denotes that, further, there is now perception from Divine Truth, even in the external man, thus separated; that there shall be testification with them that all salvation and purification are from the Lord, and not at all from man himself, 7010, 1822, 7843, 2230, 2001, 6996, 63, 8329.

29. "If these men die the common death of all men; or if they be visited after the visitation of all men, then the Lord hath not spoken by me," denotes that if those who have perverted the good of the church, and falsified its truths deliberately, are saved of themselves, by giving up the life of evil and falsity, in the Judgment, because the Lord has provided that all may be saved who are willing, then indeed is Divine Truth, or the Word, not a revelation from Divine Good as a means of salvation, ver. 1, 1408, 6588, 7010, 2001.

30. By the Lord making a new thing, or creating a creation, is denoted that if, on the other hand, it is already manifested from Divine Good, through the revelation of truths not before known, 10,373; by the ground opening her mouth, and swallowing them up with all that appertain to them, is denoted that by confirmation in the life of evil the corrupted man is given up to all the falsities proceeding therefrom, both as to the internal and external of his life, 8306; by going down alive into the pit, or into Sheol, is denoted that he is then delighted with nothing more than his own evil by which he is condemned to hell, 8306, 695; and by understanding that these men have despised the Lord, is denoted that then it will be seen that evil was chosen deliberately, 2230, 1608, 2001.

31. It coming to pass, denotes a change or somewhat new, 4979; Moses making an end of speaking all these words, clearly denotes according to Divine Truth, 7010, 1288, and the ground cleaving asunder that was under them, denotes that, in the Judgment, all the outward professions on which the corrupted man relies, are taken away from him, 8306, 566, 990, 8184, 4564.

32. The earth opening her mouth and swallowing them up, and their households, and all that appertained unto Korah, and all their goods, denotes that he is overwhelmed in his own merely natural delights, thereby condemning himself to hell, and this completely as

to every faculty of the will, and every power of the understanding, 8306, ver. 1, 3128, 7120, 1717.

33. They and all that appertained to them going down alive into the pit, or into Sheol, the earth closing over them, and their perishing from among the assembly, denotes that thus the corrupted man enters into his eternal condition of life in the hells; his external man is made one with his internal; and he is no longer in the intermediate state, in which regeneration alone is possible by means of truths, 8306, 695, 2576, 913, 7655, 7843.

34. All Israel round about them fleeing at the cry of them; and saying, "lest the earth swallow us up," denotes that the man of the church who is in temptations, is delivered by the Lord from the infestations of the wicked, because he perceives that the confirmation of what is of the spiritual man by the natural man, when it is falsity conjoined with evil, is spiritual death, 3654, 2973, 7563, 2240, 1822, 8306, ver. 32.

35. Fire coming forth from the Lord and devouring the two hundred and fifty men that offered incense, denotes that the Divine Love, in the heart of the regenerated member of the church, entirely overcomes all tendency to profane worship by making it external only, 934, 5149, ver. 2.

36. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010: and by saying is denoted perception, 1822.

37. Speaking unto Eleazar, the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are holy, denotes perception to the men of the Spiritual Church, derived from the Celestial, through orderly influx, that the externals of worship, considered in themselves, are to be elevated and preserved; and that the profane love which perverts them is at the same time to be rejected, because external worship is the proper receptacle of what is internal, and is, therefore, holy, 2951, 10,017, 9812, 3613, 9475, 5120, 1309, 934, 9956.

38. "Even the censers of these sinners against their own lives," denotes even that external worship which is merely representative of what is internal, the abuse of which causes spiritual death, because external worship separated from internal may represent true worship, but is not the expression of it, 9475, 5120, and because such external worship is like a dead body without spiritual life, 1000, and is therefore sinful, Isaiah i. 4, 11, 12, 622; "and let them be made beaten plates for a covering of the altar," denotes that all external worship ought to be the ultimate form of true internal worship, because what is beaten, or spread out, denotes the adaptation of the external man as a receptacle of the regenerated internal by Divine power, 8043 on Isaiah xlv. 24; the plates denote such a receptacle as corresponds to, and therefore adequately manifests the internal, 9930, 9932; at the same time, the plate as a covering, denotes that which veils interior good and truth, and also conceals from man, during regeneration, the full depravity and dangers of the merely selfish life, as one meaning of the Hebrew word for *plate* here used, shows, 2576; and the altar denotes the true worship of the Lord, 4541; "for they offered

them before the Lord, therefore they are holy," denotes that, with the wicked, Externals, without corresponding Internals, are at least an outward acknowledgment of the Lord in worship, and are, on that account, holy, 9293; and "they shall be a sign unto the children of Israel," denotes that, to the man of the church, they are useful as guides and as incentives to internal worship, 2037, 3654.

39. Eleazar the priest taking the brasen censers, which they that were burnt had offered; and their being beaten out for a covering of the altar, denotes that, therefore, also the man of the Spiritual Church devoutly engages in external worship from natural good, even as, apparently, does he who is in selfish love internally, and is at length consumed by it; and thus external worship becomes truly the expression of that which is internal, 10,017, 9812, 9475, 5120, 425, 9293, ver. 38.

40. Being a memorial unto the children of Israel, denotes a token to the man of the church in all its states, 6888, 3654; no stranger, not of the seed of Aaron coming near to burn incense before the Lord, denotes that no affection which is not derived from celestial good constitutes true spiritual worship, 1097, 10,249, 3572, 9475, 10,579; not being as Korah and his company, denotes rejection lest man should come into the profanation of good and truth, ver. 2; and "as the Lord commanded him by the hand of Moses," denotes that this is the dictate of Divine Truth from Divine Good, 2001, 5486, 878, 7010.

41. On the morrow all the congregation, or rather assembly, of the children of Israel murmuring against Moses and against Aaron saying, "Ye have killed the people of the Lord," denotes that, for the time being, the man of the church, who is in Externals, is opposed to Divine Truth and Divine Good, which constitutes the internal church, being persuaded that outward worship, for the sake of self only, is true worship from Divine Good, 10,497, 7843, 3654, 8351, 7010, 9946, 3387, 1259, 2001.

42. It coming to pass, denotes a change, or somewhat new, 4979; all the congregation assembled against Moses and against Aaron, denotes in such a state, ver. 41; and looking toward the tent of meeting, and behold the cloud covering it, and the glory of the Lord appearing, denotes the perception that there is, in temptation, a nearer approach of the Lord through the Word in its literal or spiritual sense, 2150, 5922⁶, 3540³.

43. Moses and Aaron coming to the front of the tent of meeting, denotes that Divine Truth and Divine Good are manifested, 7010, 9946, 3572.

44. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

45. "Get you up from among this congregation," or assembly, "that I may consume them in a moment"; and their falling upon their faces, denotes that a state of external worship without internal, when persisted in, causes the separation of interior good and truth; and will result in the destruction of internal worship, unless there be repentance and humiliation, 1543, 7843, 10,431, 1999.

46. Moses saying unto Aaron, denotes a dictate of Divine Truth to the man of the church who is in good, 7010, 1822, 9946; taking the censer, putting fire therein, and laying incense thereon, denotes that external worship must be combined with real worship from love and from truth from the Lord, 9475, 5120, 934; carrying the censer quickly unto the congregation, and making atonement for them, denotes that this must certainly be done zealously by the natural man, in order that the evil of mere external worship may be removed, 9475, 5120, 7843, 10,042, 9946; and wrath going out from the Lord and the plague beginning, denotes that, otherwise, man is averted from the Lord and remains are destroyed, 5034, 5798, 10,219.

47. Aaron taking as Moses spake, and running into the midst of the assembly, or rather congregation, denotes that the man of the internal church recognizes the truth of all this, being in good, and eagerly endeavours to make his external worship harmonious with his internal, 9946, 7010, 2951, 3131, 7843; the plague being begun among the people, denotes the perception that merely outward devotion is destructive of remains, 10,019, 1259; and putting on incense and making atonement for the people, denotes that, therefore, it must be continually removed by the Lord, 9475, 5120, 10,042, 9946.

48. Aaron standing between the dead and the living, and the plague being stayed, denotes that when the man of the church earnestly separates from himself all selfish motives in worship, and is zealous to worship the Lord from genuine truth and good, then are remains preserved with him, 9946, 3136, 81, 10,219.

49. They that died of the plague being fourteen thousand and seven hundred besides those that died about the matter of Korah, denotes that there must be the destruction of remains when man totally profanes the good and truth of the church, as well as when he makes outward devotion the all of worship, 81, 10,219, 4177, 8400, vers. 32, 33.

50. Aaron returning unto Moses to the door of the tent of meeting and the plague being stayed, denotes that when good is conjoined with truth internally, and there is also full acknowledgment of the Lord externally, then is the worship of the Lord perfect, and remains are no longer destroyed, 9946, 7010, 2356, 3540³, 10,219.

In commencing our commentary on this chapter, it will be useful to observe how the meaning of the four names, Levi, Kohath, Izhar and Korah, gives their correspondence and thence their spiritual signification. Levi was named from *cleaving to*, or *adhering*, and therefore signifies love or charity, by which only there is conjunction with the Lord, and between one person and another; Kohath means *congregation*, or *assembly*, and therefore he signifies the truth that is conjoined with love, or charity, being first derived from it, as a son from a father; and hence Levi and Kohath, in the best sense, clearly represent internal good and truth, or the celestial and spiritual principles in man respectively. Again, Izhar means fine olive oil, and therefore, in the highest sense, denotes celestial love, but in this case, because he was the son of Kohath, external or natural good derived from spiritual truth, or what is often called the good of truth; and Korah means *bald*, *frozen*, *icy*, and therefore signifies the absence of the truth and good denoted by the hair of the head, and by warmth, but as the son of Izhar, truth without

good, or what is the same, faith without charity, or faith alone, as it is commonly called.

Hence, then, we see that it is not a mere supposition, or assumption that Korah and his supporters, in rebellion against Moses and Aaron, represent that state of the church in general, or of an individual in particular, in which faith without charity prevails, and consequently, in which there is no true love to the Lord and the neighbour, which properly constitutes genuine worship. And it is here to be noted, therefore, that Korah and his company represent a degraded state of the church, because there could not be a state of faith without charity otherwise; and that, therefore, also they represent the degraded state of the Christian Church, which the Lord foretold, when He was in the world, and of which He said, "the love of many shall wax cold" (Matt. xxiv. 12), and "when the Son of Man cometh, shall He find faith on the earth" (Luke xviii. 8). But these prophecies have now actually been fulfilled. For not only has the Christian Church of the past been degraded and corrupted by the prevailing love of dominion and ecclesiastical supremacy on the one hand, but also by the prevailing doctrine of salvation by faith alone on the other. And as this is a matter of true history at the present time, therefore it may justly be concluded that the present age is the age of the Lord's second advent, as taught in the doctrine of the New Church (H.H. 1; T.C.R. 779), and as confirmed by the revelation of the internal sense of the Word. And that is why it is now possible to show clearly, that in our chapter, we have so wonderful and so striking a description of the evil consequences that must follow, in the case of all those who think that they can be saved by faith in the doctrines of the church only, without having lived according to the Lord's commandments. For it is written, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. vii. 21). And here it is only necessary to add that, as may be seen in the explanation in giving the references, the meanings of all the other names given in these introductory sentences are equally significant; and how especially remarkable it is, that persons of the tribe of Reuben, who signifies faith in the understanding, should have been the leaders with Korah in claiming an equal right with Moses and Aaron to assume the function of law-givers and of the priesthood.

But the next section shows, to begin with, that we are all tempted, more or less, to rest in faith alone; and continues by showing how it is to be resisted. And we see from ver. 4, that a state of humility is the first essential of safety; and that the second is dependence upon the Lord for a state of illustration. "In the morning the Lord will show who are His and who is holy." Moreover, we may notice here also, the repetition in the latter part of the following verse, involving the proper use of both the intellect and the heart, or will, in those who truly worship the Lord, holiness here having relation to the former, and the Lord's choosing to the latter. And then a profound truth follows. For those in faith alone are allowed for a long time, which is involved in the expression, "to-morrow," to assume the appearance of being a genuine church, and of apparently saving many souls. And this occurs for two reasons: first, because it is good that men should be induced, in certain states, to reform themselves, even by means of doctrine, having the appearance of the truth, apparently supported by the Word, and seeming to result in an orderly life; and, secondly, because, in similar states, such persons cannot apprehend the genuine truths of the Word in its literal sense.

But those who are interiorly enlightened perceive and condemn the presumptions of the wicked, who are in faith alone; affirm also that were they even in faith from charity, internally, as well as externally and in appearance only, they could not perform the functions of the celestial, denoted by the priesthood; and condemn them for separating truth from good, or faith from love, signified by Korah and his company murmuring against Aaron.

This, however, is not all. For those who are interiorly enlightened, and are here represented by Moses, also scrutinize and condemn those whose worship consists in mere ceremonies, denoted by Dathan, and those who wickedly falsify the truth, signified by Abiram; but these are persistent in their externalism; prefer the delights of the merely natural man; and suppose that they would actually lose all enjoyment of life in the obscurity of their state of instruction and restraint, signified by being killed in the wilderness. And thus they are averted from Divine Truth, while the man of the true church in his temptation is led to see their hypocrisy, and recognizes that a truly religious life does not deprive man of legitimate natural delights, but on the contrary sanctifies them. But the concluding part of the section is indeed very impressive, since it shows that, in the Judgment about to take place, evil and error, and merely external worship will be fully exposed and separated; and that the good will realize their own heavenly life, and be established in the interior truths of the Word, which is appropriately represented by the glory of the Lord appearing.

And now it follows, in the third section, as a preliminary experience to the good, that it seems to them in their extremity, that they are about to perish, which is represented by the determination of the Lord to destroy the whole congregation, while the same statement involves that the wicked will in reality be entirely vastated; for the word here translated "congregation," should really be rendered "assembly," and therefore it denotes, on the one hand, the good, and on the other hand, the wicked, as to the state of their wills, and it is the state of the will and not the state of the understanding that decides in the Judgment. Moreover, it appears clearly from what follows, that, in this verse, the assembly is only assumed to be in evil, while yet it was not so, it only denoting, as far as the good are concerned, the state of their external man in the temptation; and this is the reason why they were afterwards separated from Korah and his company as well as Moses and Aaron, this finely representing the result of the temptation, namely, that the external man is more closely conjoined, and thus harmonized, with the internal (ver. 27). But again, there is another very interesting thing arising from ver. 22. In the first instance, it was Moses only who fell upon his face (ver. 4); but here it is both Moses and Aaron, and this is why a greater degree of humiliation is denoted. For temptations reveal more and more to the spiritual man, that, of himself, he is nothing but evil, and that, from the Lord, he receives all good continually. And therefore he now acknowledges that it is the internal man that sins, or that consents to the promptings of evil spirits through his external man, and therefore that the natural man is not the real culprit. For the internal man must decide whether the natural man is to be governed by selfishness or by the Lord; and when, as here described, he confesses his sin, acknowledging his dependence on the Lord only, then, as it is said, although evil in the temptation appears to prevail, yet it is the Lord by Divine truth and good that really does so, and the natural man is now only apparently in aversion, as is signified by the Lord being wroth with the whole

congregation, or rather assembly; by the instruction given to them; and by their separating themselves, accordingly. And now, therefore, what a grand experience it is, when *we* are thus victorious by the Lord's help; when *we* can perceive that our natural man is becoming not only submissive but harmonious; and when we can truly from the heart both see and feel that we are realizing the Lord's life of genuine love and charity by the renunciation of our own selfish life!

The fourth section next demands our attention, as it contains important teaching in its internal sense. We all can remember the saying of Paul, "I die daily," and can see what he means. He was continually giving up the life of selfishness. This, then, is what is meant by dying the common death of all men. For no man can be regenerated without dying this death; and that this life is to be entirely given up, or in other words, that this death is to be finally endured in the Judgment, appears from the signification of the visitation of all men. "It is appointed unto all men once to die, and after this cometh the Judgment" (Heb. ix. 27). See the reference, 6588 and also 10,509. We must die physically, and also by giving up the selfish life in the Judgment. Hence, then, we see what is meant spiritually by dying the common death of all men; and, moreover, it is called common, because any one who chooses may thus die and thus be regenerated; and then when the Judgment comes he will be prepared for heaven.

But now what is the new thing described in ver. 30? Is it to be entirely overwhelmed and given up to the merely natural life, which is to go down alive into the pit, or into Sheol? By no means. For this is what has always happened to the wicked who confirmed themselves in their wickedness. But the real character of what is meant by the condemnation of the wicked to hell for their wickedness, has not always been known; and therefore, when it does become known by a revelation of Divine Truth, generally, in the consummation of the age, or specifically to each individual who by Judgment is condemned, and to the good who witness the condemnation, then it is called a new thing. And hence, therefore, the interpretation given of vers. 30-35, according to the correspondences of the various terms as they occur. But also the interpretation of the last verse of the section requires a few words of comment. For we must consider why the two hundred and fifty men who offered the incense received a punishment different from that of the rest? Those men, be it here observed, had a double representation. As associated with Korah, they denoted those in faith alone who perverted the primary doctrines of the church, falsifying them in order to confirm themselves in the selfish life, and in the persuasion that they could live that life, and yet be saved. Thus they represented evil and falsity confirmed internally, while the rest signified the same confirmed externally, so that correspondentially, the latter were swallowed up by the *earth*, while the former were consumed *by fire*, because they denote such as are more deeply immersed in selfish love than the rest. On the other hand, however, these princes represented the primary doctrines of the church among the good who having overcome in their temptation, separated themselves from a perverted worship, the consequence being that, in them, these doctrines, or truths, were conjoined with good; for this also is signified by fire coming forth from the Lord and consuming those princes. But see for illustration 1 Kings xviii. 38.

And this consideration naturally prepares us for understanding our last sections, which are certainly not without interest to us as the conclusion of the account. For the preservation of the censers

of those who offered the incense conveys the very important lesson that external worship is always to be preserved, while all selfish motives by which it may be influenced are to be continually rejected. And is it not indeed a fact which every one may verify for himself, that men do engage, even in the worship of the Lord, often from selfish and worldly motives? Yea, do we not know that even persons in the process of regeneration may do this while yet internally they do mean when they do any good work, or attend the services of the sanctuary, that they are willing to thus worship the Lord truly. And these thoughts may lead us to the reflection as to the reason why Eleazar the son of Aaron was instructed to collect the censers and preserve them. It was to denote that it is the function of the spiritual man rather than of the celestial, or of the understanding rather than of the will, to guide the affections and to elevate the thoughts in the performance of uses, or in seasons of devotion, so that the worship of the Lord therein may not be perverted, or profaned by the mixture therewith of inferior motives. And then the symbolism that the censers should be made into plates as a covering of the altar, is very suggestive that all external acts ought not only to be the expression of true internal motives, but also their defence and protection. For who does not know very well from experience that good motives, either in work or in worship, will quickly pass away if they are not thus adequately expressed and represented in words and in actions?

And well, therefore, is it said further in connection with this work that it should be for a memorial that there is no true worship at all, and no true usefulness at all, which has not good for its motive, and truth as its means, or in other words, that love to the Lord, love to the neighbour, and the love of uses thence alone constitute the real worship of the Lord. Let us mark well the teaching that immediately follows. And this, first of all, is that, notwithstanding a person may well know, that his inward motive should be the love of the Lord and the neighbour, yet external motives for doing good and for worshipping the Lord may, for a time, prevail. And therefore it happens that there must of necessity be more revelation, and additional conflict, until the man of the church is convinced that external worship must be combined with real internal worship, in order that the evil of merely external worship may be removed. For these certainly involve the destruction of all heavenly principles internally. And now, therefore, we see that the external man must finally be brought into perfect harmony with the internal, and that this is represented most appropriately by Aaron making atonement for the people. For true atonement is nothing else but the reconciliation of man with the Lord, by the Lord (2 Cor. v. 19), and the reconciliation of the external man with the internal, by the internal from the Lord. But, on the other hand, let it here be noted also that persistence in merely the selfish worship of the Lord, in a state of faith without charity, represented by the rebellion of Korah, involves also the profanation of the truth and the total destruction of remains; and that, therefore, the man of the church should never rest in the great conflict of life, until good is conjoined with truth in himself, both externally and internally, as represented by Aaron returning unto Moses at the door of the tent of meeting.

CHAPTER XVII

SUMMARY OF THE SPIRITUAL SENSE

1. Revelation is made, that the power of truth is manifested according to the good from which it proceeds; that the quality of celestial love is manifested in celestial truth, and that of spiritual love in spiritual truth; that all truths are derived from Divine Good; that truth conjoined with good is powerful in good works; and that he who is in this state is no longer in temptation, vers. 1-6.

2. Again: all truths are acknowledged to be from the Lord through the celestial heavens; and hence when man enters into interior states through the reception of good, his truths are conjoined with good, and particularly is celestial good conjoined with its truth, thereby producing the fructification of good and truth, in successive degrees, in all the heavens; and hence it is made manifest that every one has truths in their power, according to his good from the Lord, vers. 7-9.

3. And revelation is therefore made that celestial truth from celestial good is inmost truth, in which is all power to govern lower truths; and the spiritual man thence confesses that, from himself he is without good and without truth; and that he who, from himself, presumes to approach the Lord in worship, must inevitably suffer spiritual death, vers. 10-13.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, and take of them rods, one for each fathers' house, of all their princes according to their fathers' houses, twelve rods: write thou every man's name upon his rod.

1. There is revelation from the Lord by Divine Truth giving the perception,

2. By influx with the man of the church, that the power of truth is manifested according to the good from which it proceeds, or in other words, according to the ruling love in societies and individuals; and according to the primary truths derived from that love in all completeness, the quality of the good of every one being known and confirmed by his truths.

3. And thou shalt write Aaron's name upon the rod of Levi: for there shall be one rod for each head of their fathers' houses.

4. And thou shalt lay them up in the tent of meeting before the testimony, where I meet with you.

5. And it shall come to pass, that the man whom I shall choose, his rod shall bud: and I will make to cease from me the murmurings of the children of Israel, which they murmur against you.

6. And Moses spake unto the children of Israel, and all their princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

7. And Moses laid up the rods before the LORD in the tent of the testimony.

3. And thus that the quality of celestial love is manifested in celestial truth, and consequently the quality of spiritual love in spiritual truth, love itself having no power and no quality except by means of truths in every particular case.

4. It is to be acknowledged also that all truths in general and in particular are derived from Divine Good, which by truths forms and distinguishes the heavens, and thus in particular the inmost heaven through which is revelation from the Lord.

5. So that it is of the Divine Providence that truth conjoined with good is powerful to produce good works; and that he who is in this state is no longer in temptations, nor does he oppose Divine Truth from the love of power derived from selfish love.

6. And so by the influence of Divine Truth in general, the external man is moved to action, and, through the primary truths of faith acknowledges the supremacy of that truth, and that from it particular truths have power from the particular good to which they give a quality, and this in all completeness, the power of truth from celestial good being particularly distinguished.

7. And all truths are thus acknowledged to be from the Lord through the celestial heavens, where good is intimately conjoined with truth and is in the greatest power in consequence.

8. And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bare ripe almonds.

9. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10. And the LORD said unto Moses, Put back the rod of Aaron before the testimony, to be kept for a token against the children of rebellion; that thou mayest make an end of their murmurings against me, that they die not.

11. Thus did Moses: as the LORD commanded him, so did he.

12. And the children of Israel spake unto Moses, saying, Behold, we perish, we are undone, we are all undone.

8. And hence it happens continually that when man enters into interior states through the reception of good, his truths are conjoined with good, and particularly in celestial good conjoined with its truth, thereby producing the fructification of good and truth in successive degrees in all the heavens.

9. And thence it is made manifest by Divine Truth that every one has truths in their power according to his good from the Lord; and that every one, as from himself, understands and practises truths.

10. And revelation is therefore made from the Lord by Divine Truth that celestial truth from celestial good is inmost truth in which is all power to govern lower truths; that there is no power in truths profaned from selfish love; and thus that temptations must cease with the spiritual man, when he is fully governed by truths conjoined with good and made fruitful in good works. Nor can persons in such a state ever be overwhelmed with evil and error.

11. And all this is from Divine Truth, which is the governing power with man from the Lord.

12. And the spiritual man now confesses that from himself he is without good and without truth in every degree of his life.

13. Every one that cometh near, that cometh near unto the tabernacle of the LORD, dieth: shall we perish all of us?

13. And that he who, from himself, presumes to approach the Lord in worship, must inevitably suffer spiritual death.

REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

2. Speaking unto the children of Israel, denotes by influx with the man of the Spiritual Church, 2951; taking of them rods, one for each fathers' house, denotes that the power of truth is manifested according to the good from which it proceeds, or, in other words, according to the ruling love in societies and individuals, 4876, 7833, 3703; of all their princes, according to their fathers' houses twelve rods, denotes according to the primary truths derived from that love in all completeness, 1482, 7833, 575; and writing every man's name upon his rod denotes that the quality of the good of every one is known, and confirmed by his truths, 9386, 145, 4876.

3. Writing Aaron's name upon the rod of Levi, denotes that the quality of celestial love is manifested in celestial truth, and consequently the quality of spiritual love in spiritual truth, 4876, 9946, 3875, 145; and there being one rod for each of their fathers' houses denotes that love itself has no power except by means of truths in every particular case, 457, 551, 4876, 7833, 3858¹¹.

4. Laying up the rods in the tent of meeting, before the testimony "where I meet with you," denotes that it is to be acknowledged, also, that all truths in general and in particular are derived from Divine Good, which by Divine Truths forms and distinguishes the heavens, and thus, in particular, the inmost heaven through which is revelation from the Lord, 6725, 10,227, 3540³, 9503, 10,147.

5. "It shall come to pass," said by the Lord, evidently denotes what happens of the Divine Providence, 4979; the rod of the man whom the Lord should choose, budding, denotes that truth conjoined with good is powerful to produce good works, 158, 2001, 4876, 3900⁴, 9553, 1873; and the Lord making to cease the murmurings of the children of Israel, which they murmured against Moses, denotes that he who is in this state is no longer in temptations, nor does he oppose Divine Truth from the love of power derived from selfish love, 2001, 7597, 8351, 7010.

6. Moses speaking unto the children of Israel, denotes the influence of Divine Truth in general, 2951, 3654; all their princes giving him rods, for each prince one according to their fathers' houses, even twelve rods, denotes that the external man is moved to action, and

through the primary truths of faith acknowledges the supremacy of that truth, 1482, 10,227, 4876, 7833, 457, 551, 3858²; and Aaron's rod being among their rods denotes that from Divine Truth in general particular truths have power from the particular good to which they give a quality, and this in all completeness, the power of truth from celestial good being particularly distinguished, 9946, 3858², 3858¹.

7. Moses laying up the rods in the tent of the testimony, denotes that all truths are thus acknowledged to be from the Lord through the celestial heavens, where good is intimately conjoined with truth, and is in the greatest power in consequence, 7010, 6725, 10,227, 3540³, 9503, 4876, 223, 2001.

8. It coming to pass on the morrow, denotes that hence it happens continually, 4979, 3998; Moses going into the tent of testimony denotes man entering into interior states through the reception of good, 3335, 9503; and the rod of Aaron for the house of Levi, having budded and put forth buds, having bloomed blossoms, and having borne ripe almonds, denotes that his truths are conjoined with good; and particularly, that celestial good is conjoined with its truth, thereby producing the fructification of good and truth in successive degrees in all the heavens, 4876, 9946, 7833, 3875, 9553, 5622.

9. Moses bringing out all the rods from before the Lord unto all the children of Israel, denotes that it is made manifest by Divine Truth that every one has truths in their power, according to his good from the Lord, 7010, 1806, 4876, 2001, 3654; and their looking and taking every man his rod denotes that every one, as from himself, understands and practises truths, 2150, 6744, 4876.

10. The Lord saying unto Moses, denotes that revelation is therefore made from the Lord by Divine Truth, 2001, 7010; putting back the rod of Aaron before the testimony, denotes that celestial truth from celestial good is inmost truth, 4876, 9946, 9503; to be kept for a token against the children of rebellion, denotes that there is no power in truths profaned from selfish love, 3382, 2037, chap. xvi. 2; making an end of their murmuring against me, denotes that temptations must cease with the spiritual man, when he is fully governed by truths conjoined with good and made fruitful in good works, 7597, 8351, 2001, ver. 8; and "that they die not," denotes that persons in such a state can never be overwhelmed with evil and error, 6119.

11. Thus Moses doing; as the Lord commanded him so did he, denotes that all this is from Divine Truth, which is the governing power with man from the Lord, 7010, 5755, 5486, 5264. Thus, then, willing, thinking, and acting, with man, are here shown to be from the Lord by Divine Truth.

12. The children of Israel speaking to Moses, saying, "Behold, we perish, we are undone, we are all undone," denotes that the spiritual man now confesses that, from himself, he is without good and without truth in every degree of his life. This appears from the words themselves, which express humility as to the will, as to the understanding, and as to the actions, 2908. This is the result of victory in temptation with those who are in good from the Lord, 868.

13. "Every one that cometh near, that cometh near unto the

tabernacle of the Lord, dieth; and we perish all of us?" denotes that he who, from himself, presumes to approach the Lord in worship, must inevitably suffer spiritual death, 3572, 3210, 2908.

It is evident that the contents of this chapter, in the internal sense, are the conclusion of the subject of the last, and that they are intended to teach the universal truth that a state of good and truth conjoined is that in which the heavenly life consists, and in which all temptation ceases. We may therefore profitably study the particulars here set forth.

Good and truth, or, what is the same thing, charity, or love and faith, are the two universal principles in the life of man from the Lord, so that it may be very properly said, that there is not a single thing in human nature which does not partake of these two, and not a single thing in the whole of creation which is not an image or likeness of some form of love and intelligence in man, from the Divine Love and Wisdom of the Lord. And as Love and Wisdom, self-existent, evidently constitute the Lord, and man is created and regenerated into the image and likeness of the Lord, it follows that the Lord is the infinitely glorious and Divine man, while human beings are perfect men just in proportion as they become perfect heavenly forms of love and wisdom or of good and truth.

Now, it is just this conjunction of affection and intelligence in man in equal proportions, with all variety, in each individual, that is represented in our chapter by the twelve rods, namely, one for each of the tribes of Israel; and the thought, therefore, that comes first in the instruction here given is that the rod or staff is representative of the embodiment of good in truth, so that truth is nothing else but the form of good, just exactly as the Divine Wisdom is the form of the Divine Love, and as, therefore, the Only Begotten Son (John i. 18), is the form or outward appearance, or body, of the Divine Being. Thus, then, it is absolutely true that in Jesus Christ our Lord dwelleth all the fulness of the Godhead bodily (Col. ii. 9), and that He is the Father, the Son, and the Holy Spirit in one person. And, in the highest sense, indeed, this is the rod of Aaron for the tribe of Levi; while, in the lower sense, each of the other rods, as well as the rod of Aaron, is the symbol of the fully regenerated man, of whom, notwithstanding, no two can ever be alike to eternity, because the Infinite Lord, in creating, or in regenerating man, cannot repeat Himself. And now, in conclusion on this point, we also see that it is confirmed and established by the statement that every one's name was to be written on his rod. The genuine character, therefore, of a good man is to be known from the kind of truth with which he is delighted.

But it is next to be observed that all the rods were required to be laid up in the tent of meeting before the testimony, that is, before the ark, which contained the two tables of stone, upon which were written the ten commandments, that being the place where the Lord met the Israelites. And here we see that more than one great and practical truth is involved. For, first of all, every man is bound to acknowledge not only that all truth is from good, but that all good is from the Lord, as is denoted by the laying up of these rods. And, secondly, we here learn that Divine Good forms and distinguishes the heavens by Divine Truths; for the tent of meeting, as we have seen, is representative of all the heavens; in particular of the three heavens, the most holy place signifying the inmost heaven, the holy place denoting the middle heaven, and the courts standing for the ultimate heaven; while the tables of stone, with the writing upon them,

symbolize all the Divine Truths proceeding from the Divine Good, and distinguishing the heavens with their innumerable societies. And thus, then, every society in the heavens, and every individual there, is particularly in the acknowledgment of the Lord, and that revelation is continually from Him, since this is what is meant by the words, "where I meet with you."

And, thirdly, our first section also conveys the most impressive teaching, that whereas truth conjoined with good inmosty is really productive of all forms of usefulness in heaven and upon earth, which is denoted by the rod of the man whom the Lord should choose budding, therefore it is the duty and the privilege of every regenerated man to love usefulness, and to practise it continually for its own sake.

And in the second section, therefore, it is not surprising that the truths of the first are intensified; for this must happen when man enters, as here correspondentially described by Moses actually laying up the rods as directed, into interior states. For it is well known that regeneration is progressive from externals, and that when this takes place there must be an intensification of love and faith. But we have here properly to consider how man passes from an external state to a corresponding internal state; and this cannot be better illustrated than by referring to the manner in which the ascent from the lower side-chambers to those above was made in the temple of Solomon. It is said in 1 Kings vi. 8, that "the door of the middle chamber was in the right side of the house; and they went up by winding stairs into the middle chambers, and out of the middle into the third." And this, spiritually interpreted, is that "the entrance to a higher degree of life is by faith conjoined with charity, the ascent from the lower degree to the middle and from the middle to the highest being made by the truths of the Word expressed in the actions of the life and united with love." For the first step, so to speak, in spiritual progress is to become acquainted with the truths of the Word; the second is to properly understand them; the third is to practise them; the fourth is to have the life elevated by so doing from a natural to a spiritual state as to the understanding by its affection for truth; the fifth is to make this of the life by obedience from that affection; the sixth is in this way to ascend one step farther by being initiated into the affection for good; and the seventh is to confirm that affection by uniting truth with it by persistent and continual action, in the performance of uses without any selfish motive. And, of course, this progress is said to be by winding stairs, because it involves a continual turning from evil to good on the plane of life in which we are, and, at the same time, a continual elevation of state, from simple obedience in the natural life to begin with, through obedience from spiritual motives in a higher degree, to obedience from celestial love in the highest degree. But another mode of explaining this may be seen in *The Two Books of Kings Explained*, p. 82.

And now we may, further, very profitably take notice how the rest of this section, in the internal sense, illustrates what has just been said. For by what was done on the morrow is clearly represented what is successive or continuous in regeneration; and by the rod of Aaron budding, and blossoming, and bearing ripe almonds, is clearly denoted that truths are conjoined with good first in the understanding, and afterwards in the will, thence producing a mature state of obedience from pure love, a clear comprehension of what real spiritual and celestial life are, and a joyful acknowledgment that this is the work of the Lord operating in the inmost of man's life, and extending itself to every plane and in every direction, all this being denoted

by Moses bringing out the rods, by all the Israelites looking, and by each taking his rod.

But, proceeding to the last section, we have to reflect on what is meant spiritually by the rod of Aaron being put back before the testimony to be kept for a token against the children of rebellion. In what way can we personally fulfil this command? We can only do it by acknowledging with all our hearts that all power to worship the Lord by loving Him is from the Lord by means of the Word. For the Lord is the source of all power; and we continually receive power from Him through the celestial heavens, or, what is the same thing, through celestial love, by means of celestial truth, to do anything that is good. But, again, the power of this truth is to be for a token against the children of rebellion. That is, it is to testify that when the subordinate truths of the Word are used for selfish purposes there is no power in them. And this happens because all power is from good by truth as a means, or from love by faith as a means; and therefore it is clear that there is no power in faith alone to overcome our evil dispositions, any more than there is power in our hands to raise ourselves and to act without an effort of the will, guided by the understanding.

And we have further to reflect why this power is said especially to belong to celestial truth, and not also to spiritual truths and natural truths. It is because celestial truth, more than any other, is truth conjoined with good or love. For the most holy place, where the ark was which contained the testimony, and particularly the ark itself, represented the inmost heaven, where the angels never, on any account, separate truth from good, but perceive what is true from their good and do it. And it is also because spiritual and natural are derived from celestial good, as an effect from a cause, and therefore all the power of spiritual and natural truths resides in what is celestial; and, moreover, what is remarkable is that celestial truths are in their greatest power when they operate through spiritual and natural good.

And therefore it now follows that he who acts from the love of good in any degree or on any plane of his life, has power to overcome all temptations; or, rather, temptations cease with him then. But, passing on, we observe that there is another wonderful effect which follows the acknowledgment and love of the Lord in sincerity, which is here represented by the laying up of the rod of Aaron before the testimony. For then even the spiritual and the natural man become conscious, more than ever they have been, that, of themselves, they are nothing but evil, and that it is not possible to approach the Lord in worship from selfish love. And it is said, "more than ever," because most persons in the beginning of regeneration do admit, from doctrine, and also, as they advance, from the understanding, that man of himself is nothing but evil, and is thus spiritually dead; and also that to love good and truth, and thus to love and worship the Lord and the neighbour (*H. II.*, 16), is not possible when it is assumed to be done for the sake of some selfish advantage, as, for example, when a person thus acts merely from a desire to escape from the miseries of hell, or to gain the happiness of heaven.

Hence, then, the chapter we have now gone through should prove very useful to us in its spiritual sense by causing us diligently to examine ourselves, lest we should have a name to live, when yet we are spiritually dead (*Rev.* iii. 1).

CHAPTER XVIII

SUMMARY OF THE SPIRITUAL SENSE

1. On the power given to those inmostly in good to fight against evil; the conjunction of those in charity with those in celestial love; and the functions of the latter and the former; also that no one in selfish love inmostly can truly perform those functions, vers. 1-7.

2. The celestial man alone has perception, and through him is all illustration with the spiritual man; to the Lord through the celestial man is to be ascribed all that the spiritual man acknowledges to be from the Divine Love; and faith, which at first is separated, must be conjoined with charity, while impure natural affection must be purified, vers. 8-16.

3. The good of faith in its three degrees is holy and must be ascribed to the Lord through celestial love; and all illustration which the spiritual man receives from the Lord must be ascribed to Him through the celestial heavens; but the celestial man has perception; and the celestial and spiritual heavens are distinguished as love to the Lord is distinguished from love to the neighbour, vers. 17-20.

4. Concerning the distinction between the celestial-natural and the spiritual-natural, vers. 21-32.

THE CONTENTS OF EACH VERSE

1. And the LORD said unto Aaron, Thou and thy sons and thy fathers' house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2. And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou

1. There is perception from the Lord with those who are in celestial good, that is, with the Lord in His Human Nature, and with the celestial man, that he who is in good from the Lord in its three degrees of celestial, spiritual, and natural, shall have power to fight against all evil, which power is given from the Lord Himself, and is received by man externally as well as internally.

2. And this is therefore specifically true also of those who are in charity, which is

near with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall be before the tent of the testimony.

3. And they shall keep thy charge, and the charge of all the Tent: only they shall not come nigh unto the vessels of the sanctuary and unto the altar, that they die not, neither they, nor ye.

4. And they shall be joined unto thee, and keep the charge of the tent of meeting, for all the service of the Tent: and a stranger shall not come nigh unto you.

5. And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be wrath no more upon the children of Israel.

6. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are a gift, given unto the LORD, to do the service of the tent of meeting.

celestial love in an image, and from which is spiritual truth, for they have communication and conjunction with celestial good, and also minister thereto; but celestial good and truth thence derived alone enjoy the immediate perception of truth from good.

3. But those who are in charity and constitute the ultimate heaven, minister to celestial good, or to those who are in the inmost heaven, as well as to those who are in the middle and in the ultimate heaven; and yet they cannot participate in the functions of the superior heavens, or in their worship; for this would cause the destruction alike of the Natural, the Spiritual, and the Celestial.

4. For the Natural have conjunction with the superior heavens and minister to them, and also to those in the ultimate heaven internal and external; and one not of the church cannot perform the functions of the celestial and spiritual;

5. While the Celestial and Spiritual minister to inmost things from the Lord and to the pure worship of the Lord, in order that the inferior heavens may not be averted from the Lord.

6. And indeed, it is of Divine Good and Divine Truth, and thus of the Divine Providence, that charity should be properly distinguished from faith or truth, and that it must be acknowledged to be from

the Lord, giving conjunction with Him when it is expressed fully in the uses of worship and life.

7. And thou and thy sons with thee shall keep your priesthood for every thing of the altar, and for that within the veil; and ye shall serve: I give you the priesthood as a service of gift: and the stranger that cometh nigh shall be put to death.

7. And it is the function of the celestial and spiritual kingdoms conjoined to minister from good in all worship, and in everything celestial which is not perceived by the inferior heavens; for it is the delight of good to serve; this delight is wholly from the Lord; and it is perfectly free; but he who worships the Lord from selfish motives only has no spiritual life.

8. And the LORD spake unto Aaron, And I, behold, I have given thee the charge of mine heave offerings, even all the hallowed things of the children of Israel, unto thee have I given them by reason of the anointing, and to thy sons, as a due for ever.

8. Further, there is influx from the Lord with the celestial man, and he alone has perception; that through him from the Lord also is all illustration with the spiritual man and with the natural man: and in short all charity, because through celestial love in all its degrees there is conjunction with the Lord, and thus the influx of love perpetually.

9. This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, even every meal offering of theirs, and every sin offering of theirs, and every guilt offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons.

9. And therefore to the Lord through the celestial man as representing Him, is to be ascribed all that the spiritual man acknowledges to be from the Divine Love, namely, every celestial affection, every spiritual affection, every affection purified from sin, and every affection purified from error; for the spiritual man receives these freely from the Lord in this way, and therefore they are most holy.

10. As the most holy things shalt thou eat there-

10. For as the celestial man appropriates celestial good, so

of: every male shall eat thereof; it shall be holy unto thee.

11. And this is thine; the heave offering of their gift, even all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, as a due for ever: every one that is clean in thy house shall eat thereof.

12. All the best of the oil, and all the best of the vintage, and of the corn, the firstfruits of them which they give unto the LORD, to thee have I given them.

13. The firstripe fruits of all that is in their land, which they bring unto the LORD, shall be thine; every one that is clean in thy house shall eat thereof.

14. Every thing devoted in Israel shall be thine.

15. Every thing that openeth the womb, of all flesh which they offer unto the LORD, both of man and beast, shall be thine: never-

does he appropriate spiritual good expressing it in his truths, and by influx causing the holiness of both spiritual and natural love in the lower degrees of life.

11. And thus through the celestial man, the spiritual man has illustration and acknowledgment from the Lord; and these are from the Lord through the celestial man in every good thought and every good affection perpetually, being appropriated by every one who does the work of repentance, and thus purifies his life from evil.

12. And it must be acknowledged by the spiritual man that every celestial affection, every spiritual thought, and all the good of truth, are from the Lord in their earliest manifestation by the medium of celestial love.

13. For charity, as expressed in good works even in such a state of the church is from the Lord through celestial love, and is appropriated by the celestial man in the spiritual degree of his life, and also by the spiritual man, when purification from sin is complete.

14. Also every affection devoted to the Lord with the man of the Spiritual Church is to be acknowledged to be from the Lord through celestial love.

15. And every incipient principle, whether of good or truth, which the spiritual man receives from the Lord, whether it be internal or external, is to

theless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16. And those that are to be redeemed of them from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary (the same is twenty gerahs).

17. But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

18. And the flesh of them shall be thine, as the wave breast and as the right thigh, it shall be thine.

19. All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, as a due for ever: it is a covenant of salt for ever

be ascribed to Him; but faith which at first is separated, must be conjoined with charity, and impure natural affection must be purified.

16. And the purification of every natural affection commences from faith, the quality of that faith depending on its principle of good, accompanied by the acknowledgment of the Lord from remains accordingly, for these remains are holy from good, and truth is essentially from good.

17. But the good of faith in its three degrees, namely, natural, spiritual, or celestial, is from the Lord, and is not tainted with evil; it is holy; and it must be ascribed to Him. For such faith is conjoined with charity in all worship; and such charity must be acknowledged as proceeding from the Divine Love, as being consecrated by it, and therefore as being well pleasing and acceptable to the Lord.

18. Besides which, also the good of faith must be ascribed to the Lord through celestial love, even as are the good of charity and the good of celestial love.

19. In one word, all illustration in worship which the man of the Spiritual Church receives from the Lord must be ascribed to Him, even as to every perception of truth, and every delight in good, and this perpetually through the celestial heavens; for thereby is the

before the LORD unto thee and to thy seed with thee.

reciprocal conjunction of good with truth and of truth with good between the celestial and spiritual man to eternity.

20. And the LORD said unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them: I am thy portion and thine inheritance among the children of Israel.

20. But, on the contrary, there is perception from the Lord with the celestial man, that the celestial heavens are perfectly distinct from the spiritual heavens both as to truth and good; and that from the Lord is all celestial life, both as regards the Celestial and Spiritual, the distinction being that with the Celestial, love to the Lord is primary, and with the Spiritual love to the neighbour derived from love to the Lord.

21. And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting.

21. And as for the Natural, or those who are in faith from charity, they receive from the Lord good according to their remains; this good being also according to their love of use in ministering to the superior heavens, and to the ultimate heavens.

22. And henceforth the children of Israel shall not come nigh the tent of meeting, lest they bear sin, and die.

22. But the spiritual cannot enter into, and perform the functions of the celestial; and if any one should be persuaded that he can, he must learn that it is impossible, because, in this case, he would have to endure temptations in which he would fail, and be deprived of spiritual life.

23. But the Levites shall do the service of the tent of meeting, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, and among the chil-

23. But the Natural nevertheless are capable of uses by conjunction with the celestial and the spiritual man, and must endure temptations according to their quality; they are comparatively and perpetually in external worship in

dren of Israel they shall have no inheritance.

24. For the tithe of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites for an inheritance: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25. And the LORD spake unto Moses, saying,

26. Moreover thou shalt speak unto the Levites, and say unto them, When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, a tithe of the tithe.

27. And your heave offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fulness of the winepress.

28. Thus ye also shall offer an heave offering unto

the process of their regeneration; and yet the good of their charity is to be distinguished from the good of their faith, as being worship from love and not for the sake of reward, or as being the Lord's life in man which is not ascribed to self.

24. For all who are in charity enjoy the good of remains, and thus the appearance of good as from themselves, and of illustration as from themselves, with the perception at the same time, that their life of charity and their illustration are entirely from the Lord, and not from the external man.

25. And yet again, there is revelation from the Lord by Divine Truth giving the perception,

26. With those who are in charity both as to the will and understanding, that when the good of remains is attributed to them from the Lord, on account of the co-operation of the external man with the internal, they shall also receive illustration from the Lord, which is to be acknowledged as coming from Him through remains thus again, and continually stored up.

27. And this acknowledgment is attributed to the natural man who is in charity as good derived from truth and as truth derived from good in the course of regeneration.

28. And thus the spiritual must acknowledge that they

the LORD of all your tithes, which ye receive of the children of Israel; and thereof ye shall give the LORD's heave offering to Aaron the priest.

have all their illustration from the Lord through remains, when the external man co-operates with the internal; and that all their good and their truth are from the Lord through the celestial heavens.

29. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it.

29. And particularly it is to be acknowledged by the natural man, that in receiving illustration from the Lord, it is through the inmost good and the inmost truth with him.

30. Therefore thou shalt say unto them, When ye heave the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the winepress.

30. And hence again he derives the perception, and thence acknowledges that his inmost good and truth are from the Lord, and are to be ascribed to Him, just as he has ascribed to Him the good of truth and the truth of good, in the process of regeneration.

31. And ye shall eat it in every place, ye and your households: for it is your reward in return for your service in the tent of meeting.

31. And this good is to be appropriated in every state both internal and external; for this good is the only reward which the spiritual man seeks in the performance of uses.

32. And ye shall bear no sin by reason of it, when ye have heaved from it the best thereof: and ye shall not profane the holy things of the children of Israel, that ye die not.

32. And thus also there is no longer any temptation when the inmost life of the natural man is acknowledged to be from the Lord, together also with the life of the internal man; and neither then is there any external, nor any possibility of spiritual death.

REFERENCES AND NOTES

1. By the Lord saying unto Aaron, is denoted perception from the Lord with those who are in celestial good, that is, with the Lord in His Human Nature, and with the celestial man, 2001, 1882, 10,017;

Aaron and his sons, and his fathers' house with him bearing the iniquity of the sanctuary, denotes that he who is in good from the Lord, in its three degrees of celestial, spiritual, and natural, shall have power to fight against all evil internally, 10,017, 7833, 9937, 3210; and Aaron and his sons bearing the iniquity of their priesthood, denotes the same with regard to the celestial and spiritual man externally, 9946, 9937¹⁰, 1664³.

2. Aaron's brethren also, the tribe of Levi, the tribe of his father being brought near, denotes that this is also specifically true of those who are in charity, which is celestial love, in an image, and from which is spiritual truth, 1222, 3875, 10,017, 3572; being joined and ministering unto Aaron, denotes communication and conjunction with celestial good, 2021, 10,083; and Aaron and his sons being before the tent of the testimony, denotes that celestial good and truth, thence derived, alone enjoy immediate perception of truth from good, 9946, 3540³, 9503.

3. The Levites keeping Aaron's charge and the charge of all the Tent, denotes that those who are in charity and constitute the ultimate heaven, minister to celestial good, or to those who are in the inmost heaven, as well as to those who are in the middle and in the ultimate heaven, 10,017, 3382, 9946, 3540³; their not coming nigh unto the vessels of the sanctuary, and unto the altar, denotes that they cannot participate in the functions of those in the superior heavens, or in their worship, 3572, 3079, 3210, chap. iv. 12, 4541; and their dying denotes that this would be the destruction alike of natural, spiritual and celestial men, 2908.

4. By the Levites being joined unto Aaron, is denoted that the natural have conjunction with the superior heavens, 3875; by keeping the charge of the tent of meeting for all the service of the Tent, is denoted that they minister to them, and also to those in the ultimate heaven internally and externally, 3382, 3540³, 5947; and by a stranger not coming nigh unto them, is denoted that one out of the church cannot perform the functions of the Celestial and Spiritual, 10,287.

5. Aaron and his sons keeping the charge of the sanctuary and the charge of the altar, denotes that the Celestial and Spiritual minister to inmost things from the Lord, and to the pure worship of the Lord, 10,017, 3382, 3210, 4541; and there being wrath no more upon the children of Israel, denotes in order that the inferior heavens may not be averted from the Lord, 5798, 3654.

6. "I, behold, I have taken your brethren the Levites from among the children of Israel," denotes that indeed it is of the Divine Good and Divine Truth, and thus of the Divine Providence, that charity should be properly distinguished from faith or truth, 2001, 683, 1222, 3875, chap. iii. 12; and their being to Aaron for a gift, given unto the Lord to do the service of the tent of meeting, denotes that charity must be acknowledged to be from the Lord, giving conjunction with Him when it is expressed fully in the uses of worship and life, 9946, 5619, 3875, 5947, 3540³.

7. Aaron and his sons with him keeping their priesthood, denotes that it is the function of the celestial and spiritual kingdoms conjoined inmost to minister from good, 10,017, 3382; for everything of the altar, and for that within the veil, denotes in all worship, and

in everything celestial which is not perceived in the inferior heavens, 4541, 2576¹, 3210; their serving denotes that it is the delight of good to serve, 5947; the Lord giving them their priesthood as a service of gift, denotes that this delight is wholly from the Lord, and is perfectly free, 5619, 5947; and the stranger coming nigh being put to death, denotes that he who worships the Lord from selfish motives only, has no spiritual life, 10,287, 3572, 6767.

8. The Lord speaking unto Aaron denotes influx from Him with the celestial man, 2001, 2951, 10,017; giving Aaron the charge of the heave offerings, denotes that the celestial man alone has perception, 3382, 10,093; the hallowed things of the children of Israel being given to Aaron, denotes the acknowledgment that through the celestial man from the Lord is all illustration with the spiritual and natural man, 10,093, 5619; by reason of the anointing, denotes on account of their reception of charity, 9954⁷; the sons of Aaron denote the spiritual kingdom, and thus the reception of love and charity in all its degrees, 10,017; and a due for ever denotes perpetual acknowledgment of the reception of love from the Lord, 7931.

9. This being Aaron's of the most holy things reserved from the fire, denotes that, therefore, to the Lord, through the celestial man as representing Him, is to be ascribed all that the spiritual man acknowledges to be from the Divine Love, 9946, 10,091, 10,092, 10,055; every oblation of theirs, even every meal offering of theirs, and every sin offering of theirs, and every guilt offering of theirs, denotes every celestial affection, 10,129, every spiritual affection, 2177, every affection purified from sin, 3400, and every affection purified from error, 3400; and their being rendered unto the Lord, and therefore being most holy for Aaron and for his sons, denotes that the spiritual man receives these freely from the Lord in this way, and that therefore they are most holy, 5619.

10. "As the most holy things shalt thou eat thereof; every male shall eat thereof; it shall be holy unto thee," denotes that as the celestial man appropriates celestial good, so does he appropriate spiritual good, expressing it in his truths, and by influx causing the holiness of both spiritual and natural love in the lower degrees of life, 3210, 2187, 725, 10,129.

11. This being Aaron's, the heave offerings of their gift; even all the wave offerings of the children of Israel, denotes that thus, through the celestial man, the spiritual man has illustration and acknowledgment from the Lord, 10,017, 10,093; their being given unto Aaron and to his sons and daughters with him as a due for ever, denotes that these are from the Lord, through the celestial man in every good thought and in every good affection perpetually, 5619, 10,017, 489, 7931; and every one that is clean in Aaron's house eating thereof, denotes appropriation by every one who does the work of repentance, and thus purifies his life from evil, 10,017, 4545.

12. All the best of the oil, and all the best of the vintage, and of the corn, the firstfruits of them which they give unto the Lord being given unto Aaron, denotes that it must be acknowledged by the spiritual man that every celestial affection, every spiritual thought, and all the good of truth are from the Lord in their earliest manifestation by the medium of celestial love, 886, 1071, 5295, 9223, 10,017, 5619.

13. The firstripe fruits of all that is in their land, which they bring unto the Lord being Aaron's; and every one that is clean eating thereof, denotes that charity as expressed in good works, even in such a state of the church, is from the Lord through celestial love, and is appropriated by the celestial man in the spiritual degree of his life, and also by the spiritual man, when purification from sin is complete, 9223, 1873, 10,017, 2187, 5619, 4545.

14. Everything devoted in Israel being Aaron's, denotes that every affection devoted to the Lord with the man of the Spiritual Church is to be acknowledged to be from the Lord through celestial love, 8042, 5619, 10,017.

15. Everything that openeth the womb of all flesh which they offer unto the Lord both of man and beast being Aaron's, denotes that every incipient principle, whether of good or truth, which the spiritual man receives from the Lord, whether it be internal or external, is to be ascribed to Him, 8043, 780, 5619, 2001, 8045, 10,017; and the firstborn of man being redeemed, as well as the firstling of unclean beasts, denotes that faith, which at first is separated, must be conjoined with charity, and that impure natural affection must be purified, 8042, 6280, 10,130, 8045.

16. Those that are redeemed being redeemed from a month old, denotes that the purification of every natural affection commences from faith, 6280, 851, 859; according to Aaron's estimation, denotes that the quality of faith depends on its principle of good, 10,017, 2959, 2966; the money, or silver, of five shekels after the shekel of the sanctuary, denotes accompanied by the acknowledgment of the Lord from remains; for remains are holy from good, 425, 5291, 3210; and the same is twenty gerahs, denotes that truth is essentially from good, 2959⁷, 10,222.

17. Not redeeming the firstling of an ox, or of a sheep, or of a goat because they are holy, denotes that the good of faith in its three degrees of natural, spiritual and celestial is from the Lord, and is not tainted with evil; it is holy; and it must be ascribed to Him, 2180, 4169, 8042; sprinkling their blood upon the altar denotes that such faith is conjoined with charity in all worship, 10,047, 4541; and burning the fat for an offering made by fire for a sweet savour, or an odour of rest, unto the Lord, denotes that such charity must be acknowledged as proceeding from the Divine Love, as being consecrated by it, and therefore as being well pleasing and acceptable to the Lord, 10,033, 10,055, 10,054.

18. The flesh of them being Aaron's as the wave breast, and as the right thigh, denotes that also the good of faith must be ascribed to the Lord, through celestial love, even as are the good of charity, and the good of celestial love, ver. 17, 10,087, 10,092.

19. All the heave offerings of the holy things which the children of Israel offer unto the Lord, denotes here all illustration in worship, which the man of the Spiritual Church receives from the Lord, because with the spiritual man there is illustration and not the peculiar perception of the celestial man, 10,093; their being given to Aaron denotes that such illustration must be ascribed to the Lord, or must be acknowledged to be from Him through celestial love, 5619, 10,017; to thy sons and to thy daughters with thee as a

due for ever, denotes even as to every perception of truth, and as to every delight in good, and this perpetually through the celestial heavens, 489, 7931; and it being a covenant of salt for ever before the Lord unto Aaron and to his seed with him, denotes that thereby is the reciprocal conjunction of good with truth and of truth with good between the celestial and spiritual man to eternity, 665, 666, 9207.

20. By the Lord saying unto Aaron, is denoted that there is perception from the Lord with the celestial man, 1822, 10,017; by Aaron not having any inheritance in their land, nor any portion among the Israelites, is denoted that the celestial heavens are perfectly distinct from the spiritual heavens both as to truth and good, 10,017, 2658, 4097, 3654; and by the Lord being Aaron's portion and inheritance among the children of Israel, is denoted that from the Lord is all celestial life, both with regard to the Celestial and Spiritual, the distinction being that, with the Celestial, love to the Lord is primary, and, with the Spiritual, love to the neighbour derived from love to the Lord, 2001, 4097, 2658.

21. By the children of Levi, are denoted the Natural, 10,017; by the Lord giving them all the tithe in Israel, is denoted that they receive good according to their remains, 2001, 5619, 576, 2658; and by the service, which they serve, even the service of the tent of meeting, is denoted that this good is also according to their love of use in ministering to the superior heavens and also to the ultimate heavens, 7038, 3540³.

22. Henceforth the children of Israel not coming nigh to the tent of meeting, lest they bear sin and die, denotes that the Spiritual cannot enter into nor perform the functions of the Celestial; and that if any one should be persuaded that he can, he must learn that it is impossible, because, in this case, he would have to endure temptations in which he would fail, and would be deprived of spiritual life, 3654, 3572, 3540³, 9937, 6767.

23. The Levites doing the service of the tent of meeting, denotes that the Natural, nevertheless, are capable of uses by conjunction with the celestial and spiritual man, 10,017, 7038, 3540³, 3875; their bearing their iniquity denotes that they endure temptations according to their quality, 9937; a statute for ever throughout your generations, denotes that they are perpetually in external worship in the process of regeneration, 7884, 8357, 1041; and their not having any inheritance among the children of Israel, denotes that yet the good of their charity is to be distinguished from the good of their faith, as being worship from love and not for the sake of reward, or as being the Lord's life in man, which is not ascribed to self, 2658, 3654.

24. The tithe of the children of Israel, denotes the good of remains with the man of the Spiritual Church, 576, 3654; their being offered as a heave offering, denotes the acknowledgment that illustration is from the Lord by remains, 5619, 10,092-3; given to the Levites for an inheritance, denotes that all who are in the good of charity enjoy remains, and thus the appearance of good as from themselves, and of illustration as from themselves, 3875, 10,017, 2658; the Lord saying unto them, denotes perception at the same time, 2001, 1822; and their not having an inheritance among the children of Israel denotes that their life of charity and their illustration are entirely from the Lord, and not from the external man, 3564, 2658, 10,017.

25. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

26. Speaking unto the Levites and saying unto them, denotes perception with those who are in charity, both as to the will and the understanding, 10,017, 2951, 822; taking of the children of Israel the tithe which the Lord had given them from the Israelites, denotes that when the good of remains is attributed to them from the Lord, as if their own on account of their co-operation, 3938², 576, 2001, 8899, 3654, 2658; and offering up a heave offering of it for the Lord, the tithe of the tithe, denotes that they shall also receive illustration from the Lord, which is to be acknowledged as coming from Him through the remains thus again and continually stored up, 10,092-3, 576.

27. Their heave offering being reckoned unto the Levites as though it were the corn of the threshing-floor and as the fulness of the winepress, denotes that this acknowledgment is attributed to the natural man who is in charity as good derived from truth, and as truth derived from good in the course of regeneration, 10,092-3, 6377⁴.

28. The Levites also offering a heave offering unto the Lord of all their tithes received of the children of Israel, denotes that thus the Natural must acknowledge that they have all their illustration from the Lord through remains, when the external man co-operates with the internal, 10,017, 10,092-3, 576, 3654; and giving thereof the Lord's heave offering to Aaron the priest, denotes that they acknowledge that all their good and all their truth is from the Lord through the celestial heavens, 5619, 10,092-3, 9946, 10,017.

29. Out of all their gifts offering every heave offering of the Lord of the best thereof, even the hallowed part thereof out of it, denotes that particularly it is to be acknowledged by the natural man that, in receiving illustration from the Lord, it is through the inmost good, and the inmost truth with him, 5619, 10,092-3, 2001, 10,033, 3210.

30. Therefore Moses saying unto the Levites, denotes that hence again the natural man derives perception, 7010, 1822, 10,017; the best thereof being heaved from it denotes the acknowledgment that his inmost good and truth are from the Lord, 10,092-3; and it being counted unto the Levites as the increase of the threshing-floor and as the increase of the winepress, denotes that these are to be ascribed to the Lord, just as they have ascribed to Him the good of truth and the truth of good in the process of regeneration, 6377⁴.

31. The Levites eating it in every place they and their households, denotes that this good is to be appropriated in every state both internal and external, 2187, 4843⁴, 4843⁵; and it being their reward for their service in the tent of meeting, denotes that this good is the only reward which the natural man, who is in charity, seeks in the performance of heavenly uses, 2658, 3816, 7038, 3540³, 10,017.

32. The Levites bearing no sin because of their heave offering, when they heaved from it the best thereof; and their not profaning the holy things of the children of Israel, nor dying, denotes that

thus, also, there is no longer any temptation, when the inmost life of the natural man is acknowledged to be from the Lord together with the life of the internal man; and neither, then, is there any external worship separated from internal, nor any possibility of spiritual death, 10,017, 9937, 10,092-3, 10,033, 2658, 1326, 3654, 2908.

The first section of this chapter, in the internal sense, shows emphatically under the figure of Aaron and his sons bearing iniquity, the way in which the Lord, when on earth, delivered all mankind from the absolute power of evil, and still delivers every individual who is willing to be delivered from his own actual evils by fighting for him against the wicked spirits who excite them to activity, and enabling him, as from himself, to overcome by co-operation with the Lord. And as this subject is very important indeed, the following quotation respecting it is here made: "That bearing iniquity means removing falsities and evils, or sins, with those who are in good, is on the ground of this being said of the Lord, for the Lord was represented by Aaron, and the whole work of salvation by his office or priesthood. It is known in the church that it is said of the Lord that He bore the sins for the human race; but still it is not known what is meant by bearing iniquities and sins. Some believe that the meaning of it is that He took upon Himself the sins of the human race, and suffered Himself to be condemned even to the death on the cross; and because the condemnation of sins was cast upon Him, that the mortals were thus freed from damnation; also that the Lord by the fulfilment of the Law removed the damnation, since the Law would have condemned every one who did not fulfil it. But this is not meant by bearing iniquity, for every man's deeds remain with him after death; their quality comes from the love and the faith—for love and faith constitute the life of a deed; wherefore those deeds cannot be removed by transfer to another who would bear them. From this it is evident that something else is meant by bearing iniquities; but what is meant thereby may appear from the bearing itself by the Lord of iniquities or sins; they are borne by the Lord when He fights for a man against the hells, for of himself a man cannot fight against them, but the Lord alone does this, and indeed continually for every man, with a difference, however, according to the reception of the Divine Good and the Divine Truth. While the Lord was in the world, He fought against all the hells, and subdued them completely; hence, also, He became Justice; in this wise He redeemed from damnation those who received from Himself Divine Good and Truth. Unless this had been done by the Lord, no flesh could have been saved, for the hells are constantly with the man, and rule over him so far as the Lord does not remove them; and He removes them in the same proportion in which the man desists from evils. He who conquers the hells once, conquers them to eternity, and in order that the Lord might accomplish this, He made His Human Divine. Wherefore He who alone fights for man against the hells—or, what is the same thing, against evils and falsities, for they are from the hells—He is said to bear sins, for He alone upholds that burden. That by bearing sins is also signified the removal of evils and falsities from those who are in good, is on account of this being a consequence; for so far as the hells are removed from a man, so far evils and falsities are removed, because both of these, as said above, are from the hells; the evils and falsities, however, are sins and iniquities. How the case herein is may be seen in what was shown above, Nos. 9715 and 9809,

where the Lord's Merit and Justice, and also the subjugation of the hells by Him, are treated of," 9937.

But there are also two more points in this section that require a little notice. Charity, or love to the neighbour, generally considered, ministers to love to the Lord, this being signified by the functions of the Levites; while specifically, also, charity as manifested in the natural degree is denoted by them. And thus every degree of good is operative from the Lord in causing the removal of evil. But, on the other hand, so-called worship from selfish motives is of no use in this respect, as is signified by the stranger not coming nigh, and suffering spiritual death in consequence of doing so. Now, whoever considers all these points carefully, both in the light of human experience and in the light of the general teaching of the Word, cannot fail to see the truth of them, and how very necessary it is that every one who earnestly desires salvation should live according to them.

In the second section we notice, first of all, that all the heavenly offerings were given to Aaron and his sons, that is, to the priests of the Lord, as a due for ever. But a gift from the Lord to man, and also a gift from man to the Lord, denote that what is represented by the gift is acknowledged to be from Him; and remembering how Aaron and his sons represent, respectively, celestial and spiritual good, which are love to the Lord and love to the neighbour, we have to inquire what this particular offering called the heavenly offering signifies, in order to understand why it was assigned to the priesthood, and particularly to the high priest, as a due for ever. It was because it signified the acknowledgment that the celestial in particular, the spiritual in a secondary sense, and the natural man in a degree lower, are gifted from the Lord with the perception of truths, and the activity that comes from good. And it is said that the celestial in particular have this gift and acknowledge it, because, unlike the spiritual and natural man, they perceive at once that a thing is true without reasoning about it. Such were the people of the Most Ancient Church, and, in fact, all who lived before the period of that church. And they were called celestial because they were regenerated through their will or love of good, and not like the spiritual through their understanding and love of truth; and this was the reason why, from their state as to good, they could at once perceive what was true, and, consequently, what was not true. For it is said of them: "From the Lord they had perception continuously, which perception was such, that when they thought about those things which were treasured up in the memory, they instantly perceived whether it was true and good, insomuch that when anything false presented itself, they not only avoided it, but even regarded it with horror," 125. Thus we see how much superior were those who constituted the Most Ancient Church, while yet they had with them the remembrance of the falsities and, consequently, the evils which had troubled them in the course of their regeneration, and a perception of what was true and good far beyond that which is enjoyed by the Spiritual and the Natural Churches which succeeded.

Secondly, it is to be noticed that the perception of the spiritual and natural man is distinguished from that of the celestial, as illustration or enlightenment, and is specifically represented by the wave offering, *ver.* 11; and also that all the offerings of the children of Israel named were to be appropriated and eaten by the priests, to denote that what each of these represented is to be acknowledged, as received, from the Lord through celestial love. Or, in other words,

these gifts to the priesthood, while, literally, they were a provision for them, seeing that they had no inheritance like the rest of the tribes, denoted spiritually that every one in the church appropriates good from the Lord through love to Him; and, on reflection, it must be manifest that the spiritual and natural man cannot enjoy and be supported by the various kinds of good, which the Lord freely gives, unless there is a sincere acknowledgment that all good is from Him and is grounded in love to Him.

And, thirdly, this section teaches emphatically that, in order that man may truly appropriate good, so that it occupies not only his internal but also his external man, he must be free from the defilements of the merely natural man by being purified through the work of repentance. For this purification is particularly signified by its being said, "every one that is clean in thy house shall eat thereof." And, lastly, let it be well observed that by the redemption spoken of is denoted that every state of faith, which at first is not fully conjoined with charity, must, in the process of regeneration, be so conjoined with it, that the man of the church of every degree may enjoy the good that properly constitutes his life. And here, again, we see that it is good from the Lord of every kind that effects redemption, and not by any means truth separated from good, and, indeed, that this is why the redemption money was to be according to the shekel of the sanctuary, and why this is said to be twenty gerahs, namely, because twenty gerahs signifies all things of good, 10,222.

Having now just seen why and how faith not yet conjoined with good, and impure natural affections, can be redeemed by conjunction with good, we come next to the revelation, in the new section, that good of no degree is redeemed, because it is from the Lord, and that, in fact, instead of needing to be redeemed, it is that which redeems, and that, nevertheless, in the person who is being regenerated there must be the conjunction of truth thence proceeding with good; and also that then such good will be fully acknowledged to be from the Lord through celestial love, and may be appropriated and enjoyed as if it were man's own. And thence it follows that even the spiritual and natural man, each in his degree, have illustration and perception corresponding to that of the celestial man. But still the celestial man has his own peculiar perception, as vers. 19, 20 strongly indicate, both affirming the continuity of the perception, and that such is the character of celestial good that no one who is in it can participate in that of the spiritual or natural man, although, as particularly stated, the latter is derived from the former, and there is reciprocal conjunction between them, which is denoted by a covenant of salt, since a covenant signifies conjunction, and salt corresponds to the desire of good for truth, and also the desire of truth for good. For the Lord loves everybody, and would save everybody, and yet none can be saved but those who by regeneration reject all selfish love and its evils and falsities, and consecrate themselves to the Lord by love to Him. How highly practical, therefore, are the truths of the internal sense of the Word as conveyed to us in this whole chapter.

And the last section shows this in a remarkable way, because it refers to the operation of Divine principles in the natural man. Let us consider it. We have been instructed that the celestial and spiritual man has each his own peculiar good, and now also we learn that it is the same with the celestial-natural and the spiritual-natural man, the former being denoted by the Levites and the latter by the children of Israel as distinct from the Levites. For the

Levites represent those who are in charity in the natural degree, and the Israelites denote those who are in faith there. And the impressive teaching is that those in faith cannot endure those temptations which are signified by bearing iniquity, because if they were introduced into them they would fail. Why is this? It is because there is not any conjunction with the Lord by faith, but only by charity. And it is the Lord only through the principle of good or charity that fights for man against evil. No one, therefore, who contends against evil simply from the principle that obedience to the truth will save him can be successful against it; although it is to be remembered that *resistance* to evil on this principle is a good thing; for it may lead up to a better state, that is, to a state of the love of obeying the Lord, and then it will become the good of faith, if not the good of charity. So that we are to be careful here properly to distinguish, when thinking of the spiritual-natural, between such of them as are in the good of faith and such as are only in the truth of faith, and to remember that it is the latter who are meant in ver. 22. And since these cannot be let into spiritual temptations, much less can they who are in faith without charity. But the natural man who is in charity, and who is specifically denoted by the Levites, can, according to his degree, "bear iniquity," or, under the Lord's banner, and by His perpetual aid, contend against the foes of his own household, each contention being signified by the service, and also by the warfare, of the Levites in the tent of meeting (chap. iv. 3). But also the celestial-natural man is distinguished from the spiritual-natural man by having the life of charity or good which is the Lord's life in man, and not man's possession, as is represented by the Levites not having any inheritance with the children of Israel. On the other hand, however, he who is in charity in the natural man, and who is being prepared by regeneration for the ultimate heaven, is here distinguished by having his good from remains as is denoted by the Levites having for their support all the tithes of the children of Israel. This indicates, therefore, that the quality of the charity of the natural man is respectively inferior to that of the charity of the spiritual man of the second or middle heaven.

And now, lastly, there follows another interesting point in connection with the Levites. For they were required particularly to give to Aaron a tithe of the tithes, or tenths, that they received, as a heave offering, which denotes the acknowledgment on the part of the natural man who is in the good of charity that all his power to perceive truths, and all the activity of his life of good, denoted by the heaving, are from the Lord through the celestial and spiritual degrees of his life, or through the celestial and spiritual heavens. Or, from another point of view, these tithes of tithes may be regarded as an acknowledgment that his illustration and activity is from remains thus again and continually stored up. But these heave offerings of the tithes of tithes are also said to be as the increase of the threshing-floor, and as the increase of the winepress, to denote that the acknowledgment that remains are from the Lord continually, is similar to the acknowledgment that the good of truth and the truth of good are from Him in the course of regeneration, because the earlier acknowledgment, in a most orderly way, leads up to the later. For indeed the Lord must *always* be sincerely acknowledged as the source of life, and as the giver of every good and perfect gift. And, moreover, it is not surprising that, in this connection the appropriation of remains is spoken of; for this is similar to what is in some places described as the implantation of

remains in the natural man, thus causing the External to be in all respects a most perfect representation of the Internal. We see, therefore, from the brief review of this section here given how all the things said in the internal sense concerning those represented by the Levites cohere, and come exactly into their right places in the description. And these considerations ought on that account to stimulate the man of the church in so living during his earthly life that he may at last realize the state of eternal happiness of being a perfected image and likeness of the Lord his Creator, Redeemer, and Regenerator.

CHAPTER XIX

SUMMARY OF THE SPIRITUAL SENSE

1. There is revelation that the impure truth of the natural man is to be devoted to the Lord through truth proceeding from good; that it is to be prepared for purification; that it must be acknowledged to come from the Lord and must, therefore, be conjoined with good in the course of regeneration, vers. 1-4.

2. All falsity and evil are to be separated from the truth; and through the influence of truth from good, purification shall be effected by the truths of the Word; and further particulars are then given concerning this process, vers. 5-10.

3. Several cases are given in which this law of purification is to be applied; and in short, every one who does not apply this law by the confession that of himself he is nothing but evil, must remain in a state of impurity and be separated from the church, vers. 6, 11-22.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses and unto Aaron, saying,

2. This is the statute of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

3. And ye shall give her unto Eleazar the priest, and he shall bring her forth without the camp, and one shall slay her before his face:

1. There is revelation from the Lord by Divine Truth and Divine Good giving the perception,

2. In reference to external things derived from internal, according to Divine Order by illustration from influx with the man of the Spiritual Church, that the impure truth of the natural man which, from the Lord, is perfect, free from falsity, and not having any conjunction with evil,

3. Is to be devoted to the Lord through the truth proceeding from good, from which it is seen to form no part of heavenly order; and that therefore interior good

requires that it shall be prepared for purification,

4. And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times :

5. And one shall burn the heifer in his sight : her skin, and her flesh, and her blood, with her dung, shall he burn :

6. And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for

4. That it must be acknowledged to come from the Lord through the heavens, and must therefore be conjoined with heavenly good in the course of regeneration and thus become holy.

5. So that all falsity and evil are to be separated through the influence of truth from good, and this as to things most external, as to things interior, and as to inmost things, and thus as to everything infernal, by enduring temptations.

6. And through the influence of celestial good purification shall be effected by truths interior and exterior, and by good.

7. And thus truth from good shall be purified, and good itself shall be purified from falsity, so that both come into heavenly order when the state of purification is completed.

8. And thus also interior good in the natural man, which rejects evil and falsity must be cleansed until the state of purification is completed.

9. And by the operation of purified truth every remnant of what has served its use is removed, but yet remains in the memory, separated from the heavenly life, and is preserved as an aid to man's purification by truth, because

a water of separation : it is a sin offering.

10. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even : and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11. He that toucheth the dead body of any man shall be unclean seven days :

12. The same shall purify himself therewith on the third day, and on the seventh day he shall be clean : but if he purify not himself the third day, then the seventh day he shall not be clean.

13. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD ; and that soul shall be cut off from Israel : because the water of separation was not sprinkled upon him, he shall be unclean ; his uncleanness is yet upon him.

14. This is the law when a man dieth in a tent : every one that cometh into the

it involves the confession on his part that of himself he is nothing but evil.

10. For even he who is in purified truth internally is yet impure externally, and confesses this, being continually purified until the state ends. And indeed this confession is to be made alike by the man of the internal church as by the man of the external, and is perpetual with him.

11. And every action from falsity derived from evil which has been acknowledged, produces a state of impurity which can only be removed by regeneration and purification,

12. Because purification must be perfect and complete both as to truth and as to good, and thus must be continual during regeneration ; for if this is not so, then no state of perfect regeneration can be reached.

13. And therefore every one acting from the falsity of evil which is no longer with him a ruling motive, and not confessing his error that the Lord may purify him, renders his worship of the Lord impure and separates himself from the truth ; and he can only be restored by the application of the truth, which involves the confession that of himself he is nothing but evil, and hence that he is impure both as to understanding and will.

14. This is the law for purification from falsity grounded in evil : every one affected

tent, and every one that is in the tent, shall be unclean seven days.

15. And every open vessel, which hath no covering bound upon it, is unclean.

16. And whosoever in the open field toucheth one that is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17. And for the unclean they shall take of the ashes of the burning of the sin offering, and running water shall be put thereto in a vessel :

18. And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead, or the grave :

with it, although the evil of that falsity be not his own, is yet impure and must be purified according to the order of regeneration; and every one to whom that evil appertains is impure, and must be purified according to the order of regeneration.

15. Also every one who is in spiritual truths which are recipient of good; which, as yet, are not properly distinguished from merely natural things; and by which merely natural things are not regulated, is impure.

16. And every one who, being a man of the church, is contaminated with falsity which is destructive of truth; by falsity from evil; by falsity from selfishness; or by falsity from the hells, is impure until fully regenerated.

17. And such impurity can only be removed by the confession that man of himself is nothing but evil, and the application thereto of the living truths of the Word, which have been received into the memory.

18. And this must be effected by the operation of the truth of the Word as manifested in its literal sense, and by the sanctification of the natural affections, of the natural understanding, of the interiors, and also of the spiritual or internal man which has been contaminated by selfish feelings, by false persuasions, by falsities from evil, or by falsities from the hells.

19. And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day : and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at even.

20. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he hath defiled the sanctuary of the LORD : the water of separation hath not been sprinkled upon him; he is unclean.

21. And it shall be a perpetual statute unto them : and he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22. And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

19. And this purification must be effected successively during regeneration, until a state of good prevails, and this by the complete removal of interior evils, of exterior falsities and evils, and by a consequent state of purity even as to the comparative obscurity of the external or natural man.

20. But the man of the church who is conscious of his impurity, and yet deliberately remains in it must of necessity be separated from all interior truths and good affections, because he has profaned the holy principles of the church, and has not confessed that of himself he is nothing but evil without which his impurity must remain.

21. For this confession must be perpetual with the man of the church, and every one making it sincerely will be purified externally as well as internally; and indeed, the slightest contact with truth contaminated by the persuasion that it is self-derived, must inevitably be impure, until the obscurity arising from such contact is at its end.

22. And in short, every truth is rendered impure by contact with evil, and every contact with impure truth produces a state of impurity that can only be removed in the course of regeneration.

REFERENCES AND NOTES

1. This is evident, because by Jehovah, is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; by Aaron is represented Divine Good, 9946; and by saying is denoted perception, 1822.

2. By the statute of the law, which the Lord hath commanded, saying, is denoted the truth in reference to external things derived from internal, 7995; by "which the Lord hath commanded saying," is denoted according to Divine Order by illustration from influx, 2001, 5486; speak unto the children of Israel, denotes with the man of the Spiritual Church, 2951, 3654; their bringing a red heifer, denotes the impure truth of the natural man, 5198³; without spot denotes that, from the Lord, truth is perfect, 7837; wherein is no blemish, denotes free from falsity, 7837; and upon which never came yoke, denotes not having any conjunction with evil, 3603, 9262⁷.

3. Giving the heifer unto Eleazar the priest, denotes devotion to the Lord through truth proceeding from good, 5619, 9812; bringing her forth without the camp, denotes that then it is seen to form no part of heavenly order, 4236; and one slaying her before his face, denotes that, therefore, interior good requires that it shall be prepared for purification, 10,024.

4. Eleazar the priest taking of her blood with his finger, and sprinkling it toward the front of the tent of meeting seven times, denotes that truth must be acknowledged to come from the Lord through the heavens, 9812, 10,047, 3540³; and sprinkling seven times, denotes conjunction with heavenly good in the course of regeneration, and thus a state of holiness, 10,047, 84, 716.

5. One burning the heifer in the sight of Eleazar, denotes that falsity and evil are to be separated through the influence of truth from good, 10,053, 9812; and her skin, and her flesh and her blood, with her dung being burnt, denotes separation completely, as to things most external, as to things interior, and as to inmost things, and thus as to all things unclean or infernal by enduring temptations, 10,036, 1035, 5476, 10,037, 7861.

6. The priest taking cedar wood, hyssop, and scarlet, and casting them into the midst of the burning of the heifer, denotes that through the influence of celestial good, purification shall be effected by truths interior and exterior, and by good, 7918, 4922, 9946, 7861.

7. By the priest washing his clothes, and bathing himself in water, is denoted that thus truth and good shall be purified from falsity, 3147, 5006, 683; by coming into the camp is denoted coming into heavenly order, 4236; and by being unclean until the evening is denoted until the state of purification is completed, 10,130, 7844.

8. He that burneth her washing his clothes in water, bathing his flesh in water, and being unclean until the evening, denotes that thus also interior good in the natural man, which rejects evil and falsity, must be cleansed until the state of purification is completed, ver. 5, 3147, 5006, 683, 10,130, 7844. It is said here, "interior good

in the natural man," because Eleazar the priest, denotes the interior good of the spiritual man, and Aaron the interior good of the celestial man; and also because we may assume very fairly that the person who burned the heifer was a Levite, 10,017.

9. By a man that is clean is denoted the truth purified, 429, 4545; by gathering up the ashes of the heifer, is denoted the preservation of things that have served their use, 679, 9723; by laying them up without the camp in a clean place, is denoted the removal of such things, and their preservation in the memory separated from the heavenly life, the state of separation being pure, 4236, 2625, 4545; by being kept for the congregation, or rather assembly, of the children of Israel for a water of separation, is denoted what is preserved as an aid to man's purification by truth, 868; and by its being a sin offering, is denoted that it involves the confession on his part that, of himself, he is nothing but evil, 868, 3400.

10. He that gathereth the ashes of the heifer, washing his clothes, and being unclean until the evening, denotes that even he who is in purified truth internally, is yet impure externally, and confesses this, being impure until the state ends, 429, 4545, 3147, 5006, 10,130, 7844; and it being unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever, denotes that, indeed, this confession is to be made alike by the man of the internal church as by the man of the external, and is to be perpetual with him, 3654, 1463, 7884.

11. He that toucheth the dead body of any man being unclean seven days, denotes that every action from falsity derived from evil which has been acknowledged, produces a state of impurity, which can only be removed by regeneration and purification, 10,130, 3900¹⁰, 429, 84, 716.

12. The same purifying himself with the water of separation on the third day, and on the seventh day being clean, denotes that purification must be perfect and complete both as to truth and as to good, 4545, ver. 9, 901, 84, 716, 720, 683; and if he purify not himself on the third day, on the seventh day not being clean, denotes that purification must be continual during regeneration, for if this is not so, then no state of perfect regeneration can be reached, because the third day and the seventh both denote completeness and holiness, and thus involve all the states of regeneration signified by the days of creation in Genesis i.

13. Whosoever touching the dead body of any man, and not purifying himself defiling the tabernacle of the Lord, denotes that therefore every one acting from the falsity of evil, which is no longer, with him, a ruling motive, and not confessing his error that the Lord may purify him, renders his worship of the Lord impure, 10,130, 3900¹⁰, 3210; being cut off from Israel, denotes separation from the truth, 5302, 3654; and his being unclean because the water of separation was not sprinkled upon him, his uncleanness yet being upon him, denotes that he can only be restored by the application of the truth, which involves the confession that of himself he is nothing but evil, and hence that he is impure both as to the understanding and will, ver. 9, 10,130, 683.

14. This being the law when a man dieth in a tent: every one that cometh into the tent and every one that is in the tent being

unclean seven days, denotes the law for purification from falsity grounded in evil; namely, every one affected with it, although the evil of that falsity be not his own, is yet impure and must be purified according to the order of regeneration; and every one to whom that evil appertains is impure, and must be purified according to the order of regeneration, 5407, 1566, 6901, 1293, 10,130, 84, 716.

15. Every open vessel which hath no covering bound upon it being unclean, denotes that every one who is in spiritual truths, which are recipient of good; which, as yet, are not properly distinguished from natural things, and by which natural things are not regulated, is impure, 4875, 5145, 10,130.

16. Whosoever in the open field toucheth one that is slain with the sword, or a dead body, or a bone of a man, or a grave, being unclean seven days, denotes that every one, being a man of the church, who is contaminated with falsity, which is destruction of truth; by falsity from evil; by falsity from selfishness; or by falsity from the hells, is impure until fully regenerated, 6767⁵, 3900¹⁰, 3812⁹, 2916⁶, 10,130, 84, 716.

17. Taking, for the unclean, of the ashes of the burning of the sin offering, and running water being put thereto in a vessel, denotes that such impurity can only be removed by the confession that man of himself is nothing but evil, and by the application thereto of the living truths of the Word, which have been received into the memory, 10,130, ver. 9, 3424, 3079.

18. A clean person taking hyssop and dipping it into the water, denotes that this must be effected by the operation of the truth of the Word as manifested in its literal sense, 4545, 7918, 3424; sprinkling denotes the conjunction of truth with good, and thus sanctification, 10,047; the tent denotes the natural affections, 1566; the vessels denote the natural understanding, 3079; the persons that were there denote the interiors, 1293; and he who touched the bone, or the slain, or the dead, or the grave, denotes the spiritual or internal man which has been contaminated by selfish feelings, by false persuasions, by falsities from evil, or by falsities from the hells, ver. 16.

19. The clean person sprinkling upon the unclean on the third day and upon the seventh day, denotes that this purification must be effected successively during regeneration until a state of good prevails, ver. 12; on the seventh day purifying him, denotes the complete removal of interior evils, 84, 716; washing his clothes and bathing himself in water, denotes the removal of exterior falsities and evils, 3147, 5006, 683; and being clean at even, denotes a consequent state of purity even as to the comparative obscurity of the external or natural man, 4545, 7844.

20. The man that is unclean and who does not purify himself being cut off from the midst of the assembly, or rather congregation, denotes that the man of the church who is conscious of his impurity, and yet deliberately remains in it, must of necessity be separated from all interior truths and good affections, 10,130, vers. 7, 8, 5302, 7843; defiling the sanctuary of the Lord, denotes to profane the holy principles of the church, 10,130, 3210; and the water of separation not having been sprinkled upon him, and his being unclean, denotes that he has not confessed that, of himself, he is nothing but evil, and that without this, impurity must remain, ver. 9, 10,047, 10,130.

21. It being a perpetual statute unto them, denotes that this confession must be perpetual with the man of the church, 868, 7884; he that sprinkleth the water of separation washing his clothes, denotes that every one making it sincerely will be purified externally as well as internally, 10,047, ver. 9, 3147, 5006; and he that toucheth the water of separation being unclean until the evening, denotes that indeed the slightest contact with truth contaminated by the persuasion that it is self-derived, must inevitably be impure, until the obscurity arising from such contact is at its end, 10,130, ver. 9, 7844.

22. Whatsoever the unclean person toucheth being unclean; and the soul that toucheth it being unclean until even, denotes that every truth is rendered impure by contact with evil; and that every contact with impure truth, produces a state of impurity that can only be removed in the course of regeneration, 10,130, 1000, 1040, 7844.

Every one surely may see that all the ceremonials of this chapter were not enjoined to the Israelites by a direct revelation of the Lord Himself to Moses for the benefit of the Israelites, without containing in themselves interior spiritual instruction for the man of the church in all ages. We may therefore reverently study those ceremonials in the light of the doctrine of correspondences now made known to mankind in the *Arcana Cœlestia*. Why, then, it may be asked, was this red heifer to be taken and to be given to Eleazar the priest, to be slain before his face, and her blood to be sprinkled toward the tent of meeting exactly seven times? It was because the heifer signifies the impure truth of the natural man, which is to be purified during the course of regeneration. But what is impure truth? Can the truth which comes from the Lord through the Word be really impure? Certainly it cannot. And that is just why it was commanded that the heifer chosen should be without spot, perfect, and one not having borne the yoke. All these things the references show. And it is well for us that we should recognize this initial fact concerning the truth. It is holy and inviolable; and no effort of man can contaminate it. For if we always thought of truth in that light and remembered the Divine commandment, "Thou shalt not take the name of the Lord thy God in vain," we should live purer lives than we do live. But also there is another point. Why was the heifer to be red? It was because red denotes good, or affection, and especially natural affection; and natural affection also, as well as truth, as given to man by the Lord, is pure. But since this good is, before regeneration, corrupted by man's selfishness, therefore it becomes impure good, and defiles the truth which we learn from the Word, by misapplication. And thus we see what is meant by impure good and thence by impure truth, and also why the heifer was to be red. Now it is well known that we all act in the beginning of our lives from natural affection, without much thinking of whether our actions are right or wrong; and when we have learned some truths, we very often either ignore them, or contaminate them, so to speak, with our impure and selfish affections. And therefore we can easily see that we must be purified from our selfishness in order that the truth with us may be pure; and besides, it must be evident that we cannot be purified by anything else but the pure truth and good that are from the Lord.

And therefore, secondly, we can comprehend why the heifer was required to be especially one not having borne the yoke. It was to represent the necessity of not deliberately contaminating our truths.

We notice, however, the other points in the section, so as to have a clear conception of its scope, as a general introduction, in the spiritual sense to all that follows. The heifer was to be given to the priest to denote the acknowledgment that our natural life, as to affection and intelligence, is the continual gift of the Lord, and is to be devoted to Him. Here, then, is another fundamental and practical truth in religion. And yet how unwilling the natural man is, at first, to do this! But we take another step. Somebody was to slay the heifer before the eyes of the priest. And this means, generally, that there must be a preparation for purification. For the old selfish affection must be slain before the truth in us can be kept pure. Thus, then, the slaying truly signifies the work of repentance, or the continual rejection of evil as a sin against the Lord, which is signified by the slaying of the animal before the eyes of the priest, or in the light of truth proceeding from good, on account of the priest being Eleazar, which means *God my help, or the help of God*. But not only so; for there is one thing more. The priest was required to sprinkle the blood of the heifer seven times in front of the tent of meeting, to denote that regeneration consists in a progressive conjunction of truth with good according to the order of the three heavens, since every one is first natural, then spiritual, and then celestial according to his degree, and sprinkling denotes conjunction, while seven times denotes the holy process of regeneration from beginning to end, as the references show.

Having thus seen the general process, we are now to consider the particulars as set forth in the second section. And, first, there is the burning of the heifer in the presence of Eleazar. A burnt offering in the best sense signifies entire devotion to the Lord, but of course such an offering was burned upon the altar, and denoted consecration to the Lord by love to Him, because fire corresponds to love; while this heifer was not burned upon the altar, and hence the burning denotes purification by temptations, which are excitements of the lusts of the unregenerate man, on the one hand, and the influence of truth from good on the other, so that a conflict is produced, in which lusts and falsities are rejected, and thus the natural life is purified. And in fact, there is no other way of being purified from evil and falsity but this. It was by this means that the Lord Himself glorified or made Divine His Human Nature while He was in the world, expelling from it all the hereditary tendencies to evil derived from the virgin mother, and thus it was in this way that, by His own power acting in His Human life, He offered Himself up as a burnt offering. And herein we may see the proper connection between the enduring of temptations, which is signified by burning, in one sense, and the consecration of the Human of the Lord to the Divine, or its union with the Divine signified by a burnt offering in another sense; for the former were the means by which the latter was effected. And, indeed, the former were the means by which all mankind were delivered from the absolute dominion of evil, on the one hand, which constitutes the work of Redemption, while the latter was the full identification of the Human with the Divine, which is properly meant by the Atonement, so that every man who is willing may approach the Lord in worship, as the manifested God, continually reconciling mankind to Himself, and actually delivering each individual from evil, by enabling him to endure and overcome in temptations, to be conjoined for ever with Himself, and at the same time, so to make his external man a perfect image and likeness of his internal, that by regeneration completed, he becomes a perfect angel in heaven, and a form of beauty and usefulness for ever.

Hence we may see, therefore, how very much is involved in the internal sense by the burning of the heifer.

But passing over the remaining particulars of this description of the burning, the meaning of which sufficiently appears from what is said in giving the references, we have to consider those which immediately follow. Since the heifer represents the impure truth of the natural man, we first observe in general that the slightest contact with what is spiritually impure requires that man should be cleansed by the operation of the truth of the Word, which is denoted by washing in water; and this is a correspondence very well understood by almost every one, from its being so frequently named in the Word, and also from the general practice of baptism in the Christian Church from its commencement. But who could have conceived that in the church of the past, and even with some at the present time, the act of baptism itself should have come to be considered as producing regeneration, even in an infant. On the contrary, how much more reasonable is it, and how much more according to the teaching of the Word, to recognize that washing, or baptism, is but the representative of regeneration, and may, therefore, be properly applied to an infant!

Returning, however, from this slight digression, we have to notice that the priest, as well as he who burned the heifer, and he who gathered the ashes, required washing, this properly denoting spiritual purification by the truth in successive order from Internals to Externals; for this purification is from the Lord, and His procedure is thus, while, at the same time, it begins in the Externals and proceeds to the Internals according to the man's experience. And it is also to be observed, that, while the priest, and he who did the burning, were required to wash their clothes, and also their bodies, the "clean" man, who gathered the ashes, had only to wash his clothes, and yet remained unclean until the evening. That is, he was externally impure by only gathering the *ashes* of the heifer, but not internally impure, still requiring external purification on account of that act. Now the first two cases in vers. 7-8, denote the *complete* purification of man, as to the understanding and will, denoted by washing the clothes and also the body, and *complete* purification also as to the interior and exterior man signified respectively by the priest and by him who burned the heifer; and then it follows, that this clean man, now represented by one person, who had gathered up the ashes of the heifer, was also required to wash only his clothes. What, then, does this signify? It means spiritually that when man has been purified, yet still there must be the removal of what has served its use, denoted by the ashes of the heifer, by means of purified truth with him. For as the heifer represents the impure truth of the natural man, so its ashes denote the remnants of impure states, which, although they cannot be absolutely abolished, as was the Lord's hereditary maternal life by His glorification, 2159, 2265, may yet be so separated in the heavenly state, as to occasion no disturbance, and this process of removal is denoted by the ashes being taken and preserved without the camp in a clean place, this clean place denoting, not only the memory of man from which in reality nothing can ever be obliterated, but the pure state in which the discordant things therein become quiescent (868, 1581). Thus, then, the "ashes," that is what is signified by them, are outside the camp, so to speak, and are preserved.

But now follows the most interesting and particular part of this wonderful process. For the ashes were to be kept, it is said, for a water of separation. That is, they were to be mingled with the

water by which persons were representatively purified. In the internal sense, however, this keeping of the ashes for that purpose clearly denotes that the remembrance of past states of evil, error, and impurity, is useful to the man of the church, as an aid in his regeneration, because it teaches him that when left to himself, his tendency is to decline into evil, and that nothing can save him except good from the Lord received by means of truth, and that this truth, which is represented by water that purifies, necessarily involves the acknowledgment that of himself he is nothing but evil, since otherwise he would not need purification. And hence we learn that this acknowledgment is so important, that no one ever was, or ever can be, admitted into heaven, and remain there, without it. For "man, notwithstanding his being regenerated, is nothing but evil and falsity; and to souls after death, this fact is shown to the life." Also a man "has nothing of good and truth except from the Lord, and he has all evil and falsity from the proprium." And thus "every man, and every spirit, yea, and every angel, if left even in the least degree to himself, would rush spontaneously into hell. . . . This the angels acknowledge; and he who does not acknowledge it cannot be with the angels," 868. Hence, then, we now see what the ashes of the heifer, and the water of separation really signify, and thus that there is no one in heaven who has not been made conscious that of himself alone he is nothing but evil, and that he could not have become so conscious, but by having experienced regeneration, involving deliverance from evil by the Lord.

And now it follows, therefore, according to the series, that he who in the course of regeneration has been internally purified by the reception of good from the Lord, and also externally purified by overcoming the evils in his natural man, through victory in temptations, is yet liable, until his Judgment is accomplished, to a recurrence of evil thoughts, this fact being represented by the necessary washing of the clothes of him who only gathered up the ashes of the heifer, and of his being impure until the evening. This, then, is the interpretation of the last verse in the section, the actual washing denoting here the acknowledgment of the regenerated man that, of himself, he remains nothing but evil, and can only be withheld therefrom by the Lord through the state of heavenly good which he has realized.

But we come now to the last section, and notice, first, its contents from vers. 11 to 16. What, spiritually, is the dead body of a man? It is an evil state that has been acknowledged, repented of, and rejected. And how do we accidentally or otherwise touch that "dead body"? We do so when the thought of that evil recurs. And what is our duty in this case? We must again and again reject evil with abomination and horror, 125. But if our repentance has not been genuine, but only external, or from a selfish motive, then it does not constitute regeneration. We must mark well that teaching. Now look at ver. 13. We may become a tabernacle of the Lord, that is, we may be in genuine worship. But also we may at that time touch the body of a dead man, we may, that is, indulge in an evil thought. What shall we then do? We must purify ourselves with the water of separation, that is, we must strengthen the acknowledgment that, of ourselves, we are nothing but evil; or we may—for we are still as yet at liberty to choose—fall back into actual sin. Let us, then, pray to the Lord and choose the better part. Again: we may die in a tent only, without defiling the tabernacle of the Lord, that is, the state of evil or falsity that recurs, may be of the natural and not of the spiritual man with us. Or it may even be a

delusion from some evil spirit coming into our tent, or indeed our own evil that thus troubles us. Yet still we require regeneration, and, of course, the water of separation, spiritually, which is implied. But still again : the trouble caused by recurring evil, may only affect the external of the natural degree as to the will, denoted by an open vessel, or as to the understanding, signified by being in the field, and even then there is impurity and regeneration is required. And thus we see very clearly, that the internal sense is here in a series from internal states to external, and that evils and falsities of various kinds may endeavour to assert themselves with us even when our regeneration may be advanced.

And now, finally, we are to consider our duty in respect to these things, and also the evil consequences resulting from them. We must, in short, be in the perpetual acknowledgment that, of ourselves, we are only evil; that regeneration must continue until it is fully accomplished; and that persistent watchfulness is necessary lest we should violate the law of our Lord, all these being essential to our ultimate deliverance from evil, and on full establishment in good. But the contents of each verse, as given in the series, are sufficient for the purpose here required, without further illustration, since the various points named have already received attention. Since, however, touching signifies communication, translation, and reception, 10, 130, and, consequently, spiritual infection, we may learn an important lesson from this chapter, and in particular from the last two verses. Let us beware of this spiritual infection. Let us separate ourselves diligently from every slightest tendency to evil in ourselves; and let us rather, by a good life from the Lord, eagerly cultivate association with good men and angels, in order that we ourselves may become angels, and be eternally delighted in continually receiving good from the Lord, and in communicating good to others.

CHAPTER XX

SUMMARY OF THE SPIRITUAL SENSE

1. A change in the state of the church is described, ver. 1.
2. The opposition of the external to the internal man in a state of temptation, involving deficiency as to truths, and a state of discontent, contention and strife, vers. 2-6.
3. There is revelation, that man, as of himself, must exercise the power of interior truth in controlling the natural man, and searching the Word, that the natural man may be refreshed; and, in this case, even the internal man does this from a state of indignation; and yet there is an abundant supply of truths, vers. 7-11.
4. But Divine Good declares that such intelligence and affection cannot lead man to the heavenly state which is entirely from the Lord; and that even the truths of the Word in such circumstances appear to intensify the temptation, vers. 12-13.
5. Concerning the tendency with the man of the church, in temptation, to suppose that natural good which is selfish good, provided there be truths, is a genuine means of leading to the heavenly life, vers. 14-21.
6. Revelation is given that corrupted good, or merely representative worship, or external worship separated from internal, must be rejected, since it can form no part of the heavenly life, vers. 22-29.

THE CONTENTS OF EACH VERSE

1. And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

1. But the man of the church, both as to the will and the understanding now passes into another state, which is one of the obscurity of the natural man arising from a tendency to defend the truth from selfish impulses, and yet, as regards the interiors, one of faith under the influence of the affection of truth, which is a state of contention about truths, in which merely natural faith ceases and is extinguished.

2. And there was no water for the congregation: and they assembled themselves together against Moses and against Aaron.

3. And the people strove with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4. And why have ye brought the assembly of the LORD into this wilderness, that we should die there, we and our cattle?

5. And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6. And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces: and the glory of the LORD appeared unto them.

7. And the LORD spake unto Moses, saying,

2. And secondly, truths appear to fail, and the external man is elevated against the internal both as to truth and good.

3. And the External is arrayed against the Internal from the affection and the perception that it would have been better to have yielded to the delights of the merely natural man, in previous states of conflict, than to suffer this trial.

4. For why is this obscurity with those who have truths from the Lord? And why does it appear that good affections both interior and exterior must perish?

5. And why have we been led from the delights of the natural life into such conditions as this, in which we are deprived of truth, of good, and of knowledge as to spiritual good internal and external? A state in which, indeed, even general truths can neither be acquired nor appropriated!

6. But in this extremity interior principles are separated from the merely natural man; are brought into communication with essential truth leading to and derived from heavenly good, into a state of profound humility; and into the perception of heavenly good and truth from the Lord.

7. And hence there is revelation from the Lord by Divine Truth giving further perception,

8. Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their cattle drink.

9. And Moses took the rod from before the LORD, as he commanded him.

10. And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock?

11. And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle.

12. And the LORD said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.

8. That man, as of himself, must exercise the power of interior truth, in controlling and bringing into order the natural man, but really from inmost truth and good; that there must be influx of life from the Lord in searching the Word, so that comforting truth may appear, and thus that the natural man may be refreshed both inwardly and outwardly.

9. And the internal man receives from the Lord the power to resist evil, by influx and correspondence.

10. But the man of the church as to truth and good, in a state of temptation, controls and arranges the natural man, appealing to the Word; but, in this case, even the internal man is impelled to obey from a state of indignation and to search the Word from self-derived intelligence.

11. And thus it happens that such intelligence and such affection applied to the Word, seem to be the cause of an abundance of truths for the support of the natural man internal and external.

12. But Divine Good declares, concerning such natural intelligence and affection, that because they are contrary to true faith in the Lord, which ought to guide the man of the church, in devoting himself outwardly as well as inwardly to the service of the Lord, and this both as to good and truth, therefore they cannot lead man to the heavenly

state, which is entirely from the Lord.

13. These are the waters of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

13. For even the truths of the Word under such influence seem to intensify temptation, and not to remove it, by a state of continual contention and strife, while yet it is the evil of the natural man, which causes the temptation by opposing Divine Good; and it is the Lord Himself who really delivers man, and brings the Natural into harmony with the Spiritual.

14. And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us :

14. Nevertheless, he who is only in representative worship merely external, is still persuaded from the natural affection of truth, that natural good, which is selfish good, provided there be only truths, is a genuine means of leading to the heavenly life, in conjunction with spiritual good, because it is in the natural life that regeneration is effected.

15. How our fathers went down into Egypt, and we dwelt in Egypt a long time; and the Egyptians evil entreated us, and our fathers :

15. And the man of the church is instructed and apparently supported by this persuasion, while yet natural love merely, is opposed to and destructive of spiritual love both as to understanding and will.

16. And when we cried unto the LORD, he heard our voice, and sent an angel, and brought us forth out of Egypt : and, behold, we are in Kadesh, a city in the uttermost of thy border :

16. And only when the man of the church truly supplicates, the Lord, by His love and by His truth, delivers him from the bondage of merely natural love, and endows him with the affection of truth, which is intermediate between the natural and spiritual man.

17. Let us pass, I pray thee, through thy land: we will not pass through field or through vineyards, neither will we drink of the water of the wells: we will go along the king's *high* way, we will not turn aside to the right hand nor to the left, until we have passed thy border.

18. And Edom said unto him, Thou shalt not pass through me, lest I come out with the sword against thee.

19. And the children of Israel said unto him, We will go up by the high way: and if we drink of thy water, I and my cattle, then will I give the price thereof: let me only, without *doing* any thing *else*, pass through on my feet.

20. And he said, Thou shalt not pass through. And Edom came out against him with much people, and with a strong hand.

21. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

17. For in the temptation, the man of the church desires to enjoy the delights of the merely natural life, at the same time that he is willing to avoid its evils, its falsities, and even its appearances of truth from the Word by which it is supported; moreover he is willing to be guided by the leading principles of the Word, to continue in the path of rectitude without being diverted by evils or by errors, and thus to keep himself free from the evils of the world while passing through it.

18. But the truth is that the corrupted natural man is utterly opposed to the spiritual man, and desires his destruction by means of falsities derived from evil.

19. Yet in spite of this warning, the temptation of the spiritual man continues; and he thinks he will pursue the path of rectitude; that if he imbibes false doctrines internal and external his redemption is still secure; and thus he is still persuaded that he may gratify his natural man and yet suffer no injury.

20. But the truth dictates that this cannot be; that the corrupted natural man is utterly opposed to man's spiritual progress both in affection and thought.

21. And this leads the spiritual man to see the true quality of the corrupted natural; that he cannot make progress in the spiritual life by tampering with it; and that he must, therefore,

separate himself, and advance by means of uncontaminated truths.

22. And they journeyed from Kadesh: and the children of Israel, even the whole congregation, came unto mount Hor.

22. But there follows this temptation as to truth and as to good, a change of state from the affection, or from the good, of truth to a further state of desolation arising from the corrupted natural man.

23. And the LORD spake unto Moses and Aaron in mount Hor, by the border of the land of Edom, saying,

23. In which there is influx from the Lord as to truth and as to good giving the perception,

2. Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the waters of Meribah.

24. That corrupted good, or merely representative worship, or external worship separated from internal must be rejected, since it can form no part of the truly heavenly life which is from the Lord, because it is contrary to Divine Truth; causes a disregard or misunderstanding of internal promptings; and provokes contention and strife about truths.

25. Take Aaron and Eleazar his son, and bring them up unto mount Hor:

25. And thus corrupted worship, and the appearances of truth by which it is supported must be completely desolated;

26. And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

26. Those who are in such worship must be deprived of the truths by means of which they have been able to simulate true worship; a new arrangement of those truths with those who are in truth conjoined with good must follow; those in external worship without internal must be associated with their like in the life eternal; and such

worship must be entirely rejected.

27. And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

27. And this actually happens according to Divine Order; and corrupted worship is desolated, this being fully perceived by the regenerated man;

28. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

28. Those who are in mere external worship are deprived of truths; and those who are in genuine worship are fully supplied with them; corrupted worship is vastated even as to inmost things; and Divine Good and Divine Truth conjoined cease to be desolated.

29. And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

29. But when, with the man of the church, a prior state passes away, and a new state succeeds, there is mourning on account of lost truths, because good now triumphs, and the affection of truth as well as the affection of good is distressed.

REFERENCES AND NOTES

1. The children of Israel, even the whole congregation, or assembly, coming into the wilderness of Zin in the first month, denotes that the man of the church both as to the understanding and will, now passes into another state, which is one of the obscurity of the natural man arising from a tendency to defend the truth, 3654, 7843, 2708, 7828, 7831; Zin means *a buckler*, and *coldness*, and therefore denotes an attitude of defending the truth, from selfish impulses, 1788, 34, and a month also signifies what has relation to faith rather than love, 851; the people abiding in Kadesh denotes a state of faith from the general affection of truth, which is also a state of contention about truths, for people denote truths, 1259, abiding, or dwelling, denotes living, 2708, and Kadesh means *holy*, and denotes truths and contentions about truths, 1678; Miriam means, among other things, *the bitterness of the sea*, and therefore denotes merely natural faith, or truths which are undelightful because there is no affection for good, 8349, 8337; dying denotes the end of a state, 2908; and burial denotes rejection, 4564.

2. There being no water for the congregation, or rather assembly, denotes that truths appear to fail, 2702; and their assembling together against Moses and against Aaron, denotes that the external man is elevated against the internal, both as to truth and good, because the assembly in relation to their leaders clearly denotes what is external in relation to what is internal, 7843, 7010, 9946.

3. The people striving with Moses and speaking saying, denotes that the External is arrayed against the Internal from the affection and the perception, 1259, 1571, 5012; and "Would God that we had died when our brethren died before the Lord," denotes that it would have been better to have yielded to the delights of the merely natural man in previous states of conflict than to suffer this trial, 7507, chap. xvi. 33.

4. "Why have ye brought the assembly, or rather, congregation, of the Lord into this wilderness that we should die there, we and our cattle?" denotes why is this obscurity with those who have truths from the Lord? And why does it appear that good affections both interior and exterior must perish? 7843, 2001, 2708, 2908, 6049.

5. "Wherefore have ye made us to come up out of Egypt to bring us into this evil place?" denotes why had the spiritual man been led from the delights of the natural life into such conditions as this? 7843, 7010, 9946, 6183, 2625; and it being no place of seed, or of figs, or of vines, or of pomegranates; while there was no water to drink, denotes a state in which he is deprived of truth, of good, and of knowledge as to spiritual good internal and external, as well as into a state in which, indeed, even general truths can neither be acquired nor appropriated, 57, 5113¹³, 9552, 2702, 3168.

6. Moses and Aaron going from the presence of the assembly, or rather congregation, denotes that, in this extremity, interior principles are separated from the merely natural man, 7010, 9946, 3030, 7843; the door of the tent of meeting, denotes communication with essential truth leading to and derived from good, 2356, 3540³; falling upon their faces, denotes entering into a state of profound humility, 1999; and the glory of the Lord appearing to them, denotes the perception of heavenly good and truth from the Lord, 5922.

7. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

8. Taking the rod, denotes that man, as of himself, must exercise the power of interior truth, 4876; assembling the congregation, or gathering together the assembly, denotes controlling and bringing into order the natural man, 7843; thou and Aaron thy brother, denotes in reality from Divine Truth and Divine Good, 7010, 9946, 9806; speaking unto the rock before their eyes, that it give forth its water, denotes that there must be the influx of life from the Lord in searching the Word, so that comforting truth may appear, 2051, 8581⁷, 8582, 2403, 2702; bringing forth the water out of the rock, denotes that thus man may be refreshed inwardly, 2702, 8581⁷, 7010; and giving the congregation, and their cattle drink, denotes that the natural man may be refreshed inwardly and outwardly, 7843, 6049, 3168.

9. Moses taking the rod from before the Lord, as He commanded him, denotes that the internal man receives from the Lord the power to resist evil by influx and correspondence, because Moses denotes the internal man, 7010; receiving the rod denotes correspondence, ver. 8; and the Lord commanding denotes influx, 5486.

10. Moses and Aaron gathering the assembly, or congregation, together before the rock, denotes that the man of the church as to truth and good in a state of temptation, controls and arranges the natural man appealing to the Word, 7010, 9946, 7843, 8581⁷; and saying unto them, "Hear now, ye rebels; shall we bring you forth water out of this rock?" denotes that, in this case, even the internal man is impelled to obey from a state of indignation; and to search the Word from self-derived intelligence, 1822, 2542, 1668, 8582.

11. Moses lifting up his hand and smiting the rock with his rod twice, denotes such intelligence and such affection applied to the Word, because by lifting up the hand and the rod is denoted the exercise of power, 5327, 4876, and by Moses smiting the rock twice is denoted the operation of the understanding and the will in a state of indignation, while by the rock is denoted the Word, 8851⁷, 8852 683; the water coming forth abundantly denotes an appearance of abundance of truths, 2702; and the congregation, or assembly, and their cattle drinking, denotes the support of the natural man, internal and external, 7843, 6049, 3168.

12. The Lord saying unto Moses and Aaron, denotes perception given from Divine Good to the man of the corrupted, and merely representative church, or in other words, the dictate of Divine Good concerning such natural intelligence and affection, 2001, 1822, 8582; "Because ye believed not me to sanctify me in the eyes of the children of Israel," denotes because they are contrary to true faith in the Lord, which ought to guide the man of the church, in devoting himself outwardly as well as inwardly to the service of the Lord, and this both as to good and truth, 2001, 30, 8042, 2403, 3654; and "therefore ye shall not bring this assembly," or rather congregation, "into the land which I have given them," denotes that they cannot lead man to the heavenly state, which is entirely from the Lord, 7843, 8898, 8899.

13. These being the waters of Meribah; because the children of Israel strove with the Lord, and He was sanctified in them, denotes that even the truths of the Word, under such influence, seem to intensify temptation and not to remove it, by a state of continual contention and strife, while yet it is the evil of the natural man, which causes the temptation by opposing Divine Good; and it is the Lord Himself who really delivers man, and brings the Natural into harmony with the Spiritual, 2702, 1678, 3654, 2001, 1571, 2768, 8042.

14. Here Moses denotes those who are in representative worship merely external as the content of the internal sense shows, ver. 12; his sending messengers from Kadesh, denotes persuasion from the natural affection of truth. 1678, 2503, 4239; the king of Edom denotes natural good, which is selfish good, to which truths are adjoined, 3322; his saying "thy brother" Israel, denotes the assumption that natural good is a genuine means of leading to the heavenly life in conjunction with spiritual good, 3815, 3654; and "thou knowest all the travail that hath befallen us," denotes that it is in the natural life that regeneration is effected, 3322, 3318.

15. "How our fathers went down into Egypt, and we dwelt in Egypt a long time; and the Egyptians evil entreated us and our fathers," denotes that the man of the church is instructed, and apparently supported by this persuasion, while yet natural love merely is opposed to, and destructive of spiritual love, both as to understanding and evil, 1461, 6169, 2712, 6666, 3703².

16. Crying unto the Lord denotes supplication, 6801; the Lord hearing their voice denotes that by His love and truth He delivers man, 6802, 6803, 4085; an angel denotes what is from the Divine, and thus love and truth, 4085; bringing the Israelites out of Egypt denotes deliverance from the bondage of merely natural love, 8866; and being in Kadesh, a city in the border of Edom, denotes being endowed with the affection of truth which is intermediate between the natural and spiritual man, 1678, 402, 3322, 8063.

17. "Let us, I pray thee, pass through thy land," denotes that in the temptation the man of the church desires to enjoy the delights of the merely natural life, 3322, 3992; "we will not pass through field or vineyard, neither will we drink of the water of the wells," denotes that he is willing to avoid its evils and its falsities, and even its appearances of truth from the Word by which he is supported, 4440, 5117¹⁰, 3168, 2702; "we will go by the king's high way," denotes to be willing to be guided by the leading principles of the Word, 3335, 1672, 2234; "we will not turn aside to the right hand or to the left," denotes to continue in the path of rectitude, without being diverted by evils or errors, 4816, 9511; and "until we have passed thy border," denotes to keep free from the evils of the world while passing through it, 3322, 3992, 8063.

18. By Edom saying, "Thou shalt not pass through me, lest I come out with the sword against thee," is denoted that the corrupted natural man is utterly opposed to the spiritual man, and desires his destruction by means of falsities derived from evil, 3322, 1822, 3992, 8187, 2799¹⁵.

19. The children of Israel saying unto him, "We will go by the high way," denotes that in spite of this warning the temptation of the spiritual man continues, and he thinks he will pursue the path of rectitude, 3654, 1822, 3335, 1672, 2234; "if we drink of the water, I and my cattle," denotes that if he imbibes false doctrines internal and external, 3168, 2702, 3654, 6049; "then will I give the price thereof," denotes that his redemption is still secure, 2959, 2966; and "let me only, without doing any thing else, pass through on my feet," denotes that he is still persuaded that he may gratify his natural man, and yet suffer no injury, 4997, 3992, 2162.

20. His saying, "Thou shalt not pass through"; and Edom coming out against him with much people, and with a strong hand, denotes that the truth dictates that this cannot be; and that the natural man is utterly opposed to man's spiritual progress, both in affection and thought, 3322, 3992, 8187, 8279, 1259, 8050.

21. By Edom refusing to give Israel a passage through his border; and by Israel turning away from him, is denoted that the spiritual man is led to see the true character of the corrupted Natural; that he cannot make progress in the spiritual life by tampering with it; and that he must, therefore, separate himself, and advance by means of uncontaminated truths, 3322, 3993, 8063, 6226.

22. The children of Israel, even the whole congregation, or rather assembly, journeying from Kadesh, and coming to mount Hor, denotes that following this temptation, as to truth and as to good, is a change of state from the affection, or from the good, of truth, to a further state of desolation arising from the corrupted natural man, 3654, 7843, 1457, 1678, 1675⁴.

23. The Lord speaking unto Moses and unto Aaron, saying, denotes influx from the Lord as to truth and as to good giving perception, 2001, 2951, 7010, 9946, 1822; and in mount Hor, by the border of the land of Edom, denotes in a state of desolation arising from the corrupted natural man, 1675⁴, ver. 16.

24. "Aaron shall be gathered unto his people," denotes that corrupted or merely representative worship, or external worship separated from internal, must be rejected, 8588, 9928, 3255, 4619; "for he shall not enter into the land which I have given unto the children of Israel," denotes since it can form no part of the truly heavenly life which is from the Lord, 8898, 8899; and "because ye rebelled against my word at the waters of Meribah," denotes because it is contrary to Divine Truth; causes a disregard or misunderstanding of internal promptings; and provokes contention and strife about truths, 2001, 1288, vers. 8, 13.

25. "Take Aaron and Eleazar his son and bring them up to mount Hor," denotes that thus corrupted worship, and the appearances of truth by which it is supported, must be completely desolated, 8588, 9928, 9812, 9813, 1675⁴.

26. "Strip Aaron of his garments and put them upon Eleazar his son," denotes that those who are in such worship must be deprived of the truths by means of which they have been able to simulate true worship, a new arrangement of those truths with those who are in truth conjoined with good following, 8588, 9928, 4741, 9952, 9812, 9813; and "Aaron shall be gathered unto his people, and shall die there," denotes that those in external worship without internal must be associated with their like in the life eternal; and that such worship must be entirely rejected, 3255, 4619, 10,244.

27. Moses doing as the Lord commanded, and their going up into mount Hor in the sight of all the congregation, denotes that this actually happens according to Divine Order, and that corrupted worship is desolated, this being fully perceived by the regenerated man, 7010, 4258, 5486, 1728, 1675, 2403, 7843.

28. Moses stripping Aaron of his garments, and putting them upon Eleazar his son, denotes that those who are in merely external worship are deprived of truths; and that those who are in genuine worship are fully supplied with them, ver. 26; Aaron dying there in the top of the mount, denotes that corrupted worship is vastated even as to its inmost things, ver. 26, 8827; and Moses and Eleazar coming down from the mount, denotes that Divine Good and Divine Truth conjoined cease to be desolated, 7010, 9946, 5637, 1675.

29. The congregation, or rather, the assembly, seeing that Aaron was dead, and weeping for him thirty days even all the house of Israel, denotes that when, with the man of the church, a prior state passes away and a new state succeeds, there is mourning on account

of lost truth, because good now triumphs, and the affection of truth, as well as the affection of good, is distressed, 7843, ver. 28, 2910, 3608, 6539, 9082, 2233, 4286.

Wonderful are the changes of state through which the man of the church passes in the course of his regeneration; and such a change is described in the beginning of this chapter. Hence, then, from the correspondences we shall be able to realize whether we have been in anything like this state. To begin with, it was an obscure state signified by a wilderness; and it clearly appears that it was a state of faith and not so much a state of charity, because that is the signification of a month, which has relation to the moon, as a state of charity or love has to the sun. And just as the moon derives her light from the sun, so does faith take its quality from love and charity, and also from selfish and worldly love, when it is influenced by those loves. Many times in his life does a man use his faith for selfish purposes; and this is just the state here described. For Zin means *a buckler* and also *coldness*, a buckler, of course, corresponding to the faith which defends like a shield, as Paul says, and coldness to the absence of love, with, at the same time, the activity of selfishness.

But this is only the state of the external man, while what follows describes something more interior. For by the people abiding in Kadesh, which means what is holy, is denoted such a state, and by Miriam dying there is denoted the cessation of faith merely natural. But still this interior state was by no means a perfect one, since there was contention about truths, and this also is signified by Kadesh. Now all these things are shown in the places to which reference is given; and it is only necessary to add that all such fluctuating experiences as these, are, of course, the result of the continued activity of the selfish affections on the one hand, and of the love of truth on the other.

Proceeding, however, a step farther, we notice that the temptation continues and becomes intensified; for truths fail with the spiritual man, and this is aptly represented by a scarcity of water. In the literal sense the want of water under the circumstances described was a very great calamity, because of the two general uses it serves. For it is both a cleanser and also a nourisher. No wonder, therefore, that the people were discontented and complained. But, spiritually, water corresponds to the truth of the Word, and many illustrations of this are to be met with in various parts of Scripture; but perhaps none are more interesting than the account of the Lord's conversation with the woman of Samaria at Jacob's well. "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." That is, merely natural truth does not satisfy the soul of man; but spiritual truth does so, and its only source is the Lord God the Saviour. And as water signifies the truth of the Word, so the two uses of water correspond respectively to purification from sin, and the nourishment of the soul; for by the truth we overcome evil, and by it also our spiritual life is supported as we journey through the wilderness of this world to the celestial state of heavenly love. And really it is a very grand thing for the man of the church when he thirsts for the living waters of Divine Truth. And it is a good thing for him when he is very eager for it, even though there may be contention and strife in attaining to it on account of the waywardness and contrariety of his natural affections. We may

study with advantage, therefore, the internal sense of this section as given in the series, and particularly the interior state of the spiritual man under the circumstances.

Here, then, are four things. When the natural man is so active as just described, interior principles are drawn inwards, and these are represented by Moses and Aaron, for those principles are Divine Truth and Divine Good. Secondly, they approach the door of the tent of meeting, signifying that there is communication with essential truth derived from good, or, in other words, with the Lord, Who is the door. Thirdly, there is a state of humiliation before the Lord, denoted by falling upon the face. And, lastly, there is revelation, or the perception of heavenly good and truth, denoted by the glory of the Lord appearing. And this verse, therefore, while cohering with the series, at the same time exhibits what happens in the general course of regeneration. For, first, there must be with all who are regenerated, separation from evil; secondly, there must be the acknowledgment of the Lord; thirdly, a state of humiliation will follow involving the confession that man, of himself, is nothing but evil; and, lastly, there will be the reception of truth and goodness. And this is very often the case in the internal sense of the Word, one striking example of which is Matt. xxv., which, as a whole, is descriptive of the process of the Judgment, each of the three parts into which it is divided presenting an aspect of that process, while yet describing it fully; and yet the three parts taken together denoting Judgment as to the affections; as to the intellect, and as to the actions of the life.

The third section presents us with another picture, however, and is worthy of careful study. And, first, it is to be observed that the rod or staff, which was taken by Moses on this occasion, was the rod of Aaron, and, therefore, denoted truth from good in its power; and it is said, therefore, that man *as of himself* must exercise the power of interior truth, because it is afterwards said that Moses took the rod from before the Lord, the act of taking it according to the command of the Lord, denoting reciprocal action on the part of man and thus the *correspondence* of man with the Lord, and of the external man with the internal, when man willingly obeys the Lord, 4876³, for there can only be this correspondence, when man acts as of himself, and it is broken when man presumes to act of himself and is disobedient to the Lord. And indeed this is a most important distinction, as the story shows, since afterwards Moses disobeyed by striking the rock instead of speaking to it, and thus acted of himself and not as of himself, and consequently he and Aaron lost the privilege of entering into the promised land, for the latter evidently acted with the former, because Moses said, "Shall we bring you forth water out of this rock?" Hence, then, spiritually, when we act according to the Divine commandments, we act as of ourselves in the proper exercise of our freedom and reason; but when we disobey we act of ourselves through the abuse of our freedom and reason. And hence, also, we see that it is willing obedience that gives correspondence and conjunction with the Lord, and not an imperfect obedience such as is here illustrated by Moses striking the rock, and not speaking to it as he had on this occasion been told to do. Let us beware, therefore, of acting selfishly, either in regard to the worship of the Lord in the sanctuary, or in performing the various uses of life.

And again, we may also reflect on the fact that although Moses disobeyed, yet the water came forth abundantly from the rock. Why was this? It was because there was a partial obedience; and

because, in the best sense, striking the rock twice corresponded to obedience both as to the understanding and will, and from humility of heart, and not from a hard heart, 3582, and even representative obedience had its correspondential effect at that time. Also, spiritually, an outward act of obedience to the laws of Divine Order produces a good result, and hence a man may from selfish and worldly motives perform many uses for the benefit of others, study the Word, learn its truths, and even preach and teach truths, and thus be a means of much good to others, without himself loving the good and the true, and so practising them as to be regenerated thereby. And this is really the meaning of the words of Paul when he said, "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing" (1 Cor. xiii. 2-3).

But the next short section shows all these truths in a remarkable way, and also how the best of men may be betrayed, in states of temptation and trial, into actions, which in their hearts they yet despise and abominate. And also with regard to Moses and Aaron not being allowed to enter into the promised land, we are clearly to understand that this historical fact represented that merely natural truths and love cannot enter into the heavenly kingdom; but must be fully rejected by man in the course of his regeneration, while yet the spiritual or celestial natural man does enjoy all heavenly delights in the ultimate degree of his life, because the new natural degree in every regenerated man is from the internal or spiritual, and thus "the old natural, being formed of evils and falsities, must become as nothing, and when it becomes as nothing the man is gifted with a new natural, which is called the spiritual natural, spiritual from the circumstance that the spiritual is what acts by its means, and manifests itself by it, as the cause by the effects; and it is well known that the cause is the all of the effect; hence the new natural, as to thinking, willing, and producing effect, is merely a representative of the spiritual. When this is the case the man receives good from the Lord, and when he receives good, he is gifted with truths, and when he is gifted with truths, he is perfected in intelligence and wisdom, and when he is perfected in intelligence and wisdom, he is blessed with happiness to eternity," 5651⁴. And now it is proper to add that we are not to infer from the circumstance that Moses and Aaron did not enter Canaan, that neither did they enter heaven after death; for at any rate we know that Moses did so (Matt. xvii. 3). But with regard to the second part of the section, namely, that the truth appears to cause contention and strife, experience shows that this is the case so long as men are in the state of truth leading to good, because the man of the church, as he advances in regeneration, becomes more and more anxious about the attainment of genuine truths; and besides this, the states of men vary so much, and freedom requires that each should form his own conception of the truth, which presents itself under a different aspect to every one according to his prevailing state as to good; and the imperfection of the merely natural man intensifies these differences, until self is subdued, and charity begins to prevail.

But now we see in what follows, that the spiritual man is not only troubled in the course of his regeneration, by contentions about truths; for he is also persuaded that the merely natural affections will help him on the way to heaven. And all the particulars given,

therefore, in this fifth section are really very interesting. And to begin with, how striking is this message of Moses to the king of Edom, as a description of the way in which we all desire, on our spiritual journey, to temporize and tamper with the merely natural man. In fact, we are quite charmed with him, because we have truths through his means; for it does appear to be the case, because, surely, the spiritual and the natural man are brothers! In the best sense indeed it is so; but, all the same, this thought of the regenerating man, which appears to be spiritual, is in reality from the merely natural. And here we may note how very insidious are our spiritual enemies, as they operate by influx upon us through our merely natural feelings, which seem to be quite proper! Here, then, is an important lesson for us.

And now just mark what follows. This natural man has been well instructed. He knows all about us. And no wonder, indeed, because it has been under his influence that we have acquired our first experiences of the spiritual life. For the oppression of the Egyptians has been very great, and we cannot forget it. It arose from two sources. Our natural delights were then so strong that they compelled our obedience to them; and also the king of Egypt, or the truth as we then knew it, was exceedingly distasteful, so that our obedience to it also was a sore trial. How disagreeable was it for us even to learn truths against our inclinations, and much more so to comply outwardly and unwillingly with their requirements! Yes, we remember it all; and that, also, these first troubles were not the worst, but that others followed, for there was the brick making, and the building, or the activity of the merely natural understanding and will with their vain thoughts and their foolish imaginations. And, secondly, we cannot forget the time when our deliverer came in the form of Divine Truth, or the Word, signified by Moses, and the Spirit of the Lord operating through it and causing our spiritual enemies to let us go free, that we might worship the Lord, even though in the wilderness, or very obscurely.

And yet now here we are, tampering with the old enemy in a new guise. For he is no longer an Egyptian, but an Edomite, and our brother. And we think we can travel through his country either without imbibing his falsities, or if we do so, by paying a fair price and receiving no injury; for we persuade ourselves that we will go by the king's high way; and we will be very conscientious. Now how many of us, spiritual men although we have been, have deluded ourselves in this way, by supposing that the merely natural man so well instructed, can not only do us no harm, but help us greatly. But now, lastly, we learn how this experience may be good for us. For the temptation brings out the real character of merely natural love, which is essentially selfish; the spiritual man now sees this; and he turns another way by determining to make progress by means of uncontaminated principles of real truth and goodness. Let every man of the church, therefore, so determine.

Coming now to the last section, it is to be observed that an entirely different subject occurs in the literal sense. But in the internal sense there is a connection; for it is evident that after the regenerating man has passed through the temptations described by the deficiency of water and the desire to pass through Edom, which denote, respectively, contentions concerning truths, and the delusion that merely natural good is conducive to regeneration, it naturally follows in the series, that external worship separated from internal is rejected, which is represented by the death of Aaron on mount Hor. And, first, it is said that the children of Israel journeyed

from Kadesh to mount Hor, to denote a change of state from the affection of truth in which there has been contention, to another state of temptation, in which there is desolation as to truth and good, because Hor means, in the best sense, that which *conceives* or *shows*, and also *a mountain*, thus denoting an elevated state; but in the opposite sense a state of desolation, 1673⁴; and as, moreover, mount Hor was upon the border of Edom, it thus denotes the influence of the merely natural man, ver. 16. And we now see, therefore, why mount Hor was the place where Aaron died, and where Eleazar took his place.

But, of course, the main spiritual teaching in this section is the change of state as to worship, and the consequent transfer of truths from those who are in merely representative and external worship to those who are in genuine worship. Or, to express it with regard to the individual, it is a change in which truths are no longer used for selfish purposes, and in which they are used entirely for the glory of the Lord and the general good of mankind. For he only truly worships the Lord, who truly devotes his life to the service of man; and we say *truly* because the man who is without truths, although he may have the desire, is not properly supplied with the means of doing good. Hence, therefore, the great lesson to be learned from this section is, that if we wish to preserve our truths, we must diligently cultivate unselfishness, for it is one of the fundamental laws of human life that, in the perfect heavenly state, our truths must be in complete harmony with our state as to love and charity, and consequently in complete harmony with our eternal capacity for the performance of uses.

CHAPTER XXI

SUMMARY OF THE SPIRITUAL SENSE

1. A temptation from the merely natural man, through its rational faculty, is described, vers. 1-3.

3. Another temptation causing distress on account of falsities from evil, during which there is a tendency to return to merely natural states, and sensual lusts prevail; but there is application to the Word, and earnest prayer for deliverance, and then revelation that the Lord's Human is to be made Divine through temptations, and that, therefore, every one in the church has power from Him, by faith, to overcome the promptings of the sensual life, vers. 4-9.

3. Other changes of state in which the man of the church is protected, vers. 10-20.

4. And lastly, he is disposed, in another state of temptation, to temporize with evils in general; but discovering his error, resists his enemies, both generally and in particular, by the help of the Lord, and thus the external man is subdued, both as to selfish love and worldly love; vers. 21-35.

THE CONTENTS OF EACH VERSE

1. And the Canaanite, the king of Arad, which dwelt in the South, heard tell that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive.

2. And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

1. And now therefore it happens that the natural man as to the Rational which is in external worship separated from internal, and in natural intelligence, is affected by the state of the internal man, which is advancing towards the heavenly life; and conflict follows during which the freedom of the spiritual man is interrupted.

2. But still, in the new state, the spiritual man is willing that the Lord may provide, and is consequently favoured with the perception that by overcoming the evil tendency in himself, his

natural man will be consecrated to the Lord.

3. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and the name of the place was called Hormah.

4. And they journeyed from mount Hor by the way to the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread.

6. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7. And the people came to Moses, and said, We have sinned, because we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

3. And the Lord, in answer to earnest prayer, delivers the man of the church from merely external worship, which is utterly rejected both in life and doctrine, so that now a state of true devotion is initiated.

4. And thus progress is made from a state of desolation as to truths into another state of temptation from the hells, not arising from the corrupted natural man as to its false doctrines, so much as from interior distress on account of falsities from evil;

5. In which state Divine Truth, internal and external, is, as it were, despised; the tendency is to return to the state of the merely natural man and to reject regeneration because there are no remains of heavenly good and truth; and the good of truth, according to the needs of the state, is utterly disgusting.

6. The consequence of which is that sensual lusts begin to gain dominion, and much injury is done, both to the truth of the church and to its principles of good.

7. Wherefore there is earnest application to the Word; it is confessed that evil tendencies have prevailed, and that perception has been lost both as to good and as to truth; while earnest prayer and intercession follows for deliverance.

8. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live.

9. And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

10. And the children of Israel journeyed, and pitched in Oboth.

11. And they journeyed from Oboth, and pitched at Iye-abarim, in the wilderness which is before Moab, toward the sunrising.

12. From thence they journeyed, and pitched in the valley of Zered.

13. From thence they journeyed, and pitched on

8. And hence there is revelation from the Lord by the Word that the Human is to be made Divine even as to the sensual and corporeal degrees by combats against hereditary tendencies to evil, or against all the hells and by victories over them; and that therefore every one in the church who, in temptation, flees from and contends against the evils of the natural man, has power from the Lord by faith in Him to overcome also, and to enjoy eternal life.

9. And therefore it happens in the church, generally, that the Human of the Lord is acknowledged to be Divine by such combats and victories; and that when man, in temptations, suffers from evils arising from the abuse of his sensual nature, and by application to the Lord and faith in Him, conquers those evils, he comes into the enjoyment of eternal life.

10. But the man of the church is now let into states of the merely natural life;

11. And thence into states in which evils are predominant, inducing new temptations and a state of obscurity from the proximity of adulterated good springing from selfish love,

12. Which naturally leads to a state still more external, in which there is a consciousness of adulterated good,

13. And thence into free natural delight, by which

the other side of Arnon,
which is in the wilderness,
that cometh out of the border
of the Amorites: for
Arnon is the border of
Moab, between Moab and
the Amorites.

ultimate truth and good are
vitiated, and consequently into
the obscurity of evil and falsity
derived from it. For the truth
of the Word perverted by
adulterated good is the limit
between that good and actual
evil.

14. Wherefore it is said
in the book of the Wars of
the LORD,

Vaheb in Suphah,
And the valleys of
Arnon,

14. Wherefore in the Ancient
Word, which describes the
combats of the Lord with the
hells, and also the temptations
of the man of the church, it is
written: "He endured the ex-
treme temptation by receiving
influx from the hells, and from
natural delights thence by the
assumption of the Human in
ultimates;

15. And the slope of the
valleys

That inclineth toward
the dwelling of Ar,
And leaneth upon the
border of Moab.

15. And there is an inter-
mediate state. He conquered
the infernals, even as to their
inmost evils and falsities,
through which good is adulter-
ated.

16. And from thence *they*
journeyed to Beer: that is
the well whereof the LORD
said unto Moses, Gather the
people together, and I will
give them water.

16. Therefore the man of
the church from similar states
is delivered, and is comforted
from the Word; for Divine
Truth has ordained that thus,
after temptation, he should be
refreshed with abundance of
truths.

17. Then sang Israel this
song:

Spring up, O well;
sing ye unto it:

17. So that he rejoices in
the Lord with all his heart,
and delights in His Word with
all the power of his intellect.

18. The well, which the
princes digged,
Which the nobles of
the people delved,
With the sceptre, *and*
with their staves.

18. For, as from himself,
by primary truths, he is en-
abled to search the Word; and
as from himself, from good
affections to penetrate its mys-
teries; while the Lord Himself
operates inwardly, and man

And from the wilderness
they journeyed to Mattanah :

co-operates outwardly; and
thus for obscurity he receives
enlightenment from the Lord.

19. And from Mattanah
to Nahaliel: and from
Nahaliel to Bamoth :

19. But from this temporary
state there is a decline to falsi-
fications of truth; thence to a
state of corrupted worship;

20. And from Bamoth to
the valley that is in the field
of Moab, to the top of Pis-
gah, which looketh down
upon the desert.

20. And thence to a state
of adulterated good exterior
and interior, indicating the
proximity of another state of
desolation and temptation.

21. And Israel sent mes-
sengers unto Sihon king of
the Amorites, saying,

21. For the spiritual man is
disposed to temporize with
evils and thence thinks,

22. Let me pass through
thy land: we will not turn
aside into field, or into vine-
yard; we will not drink of
the water of the wells: we
will go by the king's *high*
way, until we have passed
thy border.

22. That he may contem-
plate such evils without being
drawn from the path of recti-
tude either into their voluntary
or intellectual delights; or
without imbibing their falsi-
ties, or being in the slightest
degree contaminated with
them.

23. And Sihon would not
suffer Israel to pass through
his border: but Sihon
gathered all his people to-
gether, and went out against
Israel into the wilderness,
and came to Jahaz: and he
fought against Israel.

23. He discovers, however,
that evil is of such a char-
acter that this cannot be; that
falsities from evil are com-
bined together against him
under their prevailing motive;
that a state of obscurity en-
sues; that this takes place in
the intermediate state; and
that a conflict follows.

24. And Israel smote him
with the edge of the sword,
and possessed his land from
Arnon unto Jabbok, even
unto the children of Am-
mon: for the border of the
children of Ammon was
strong.

24. But the spiritual man
overcomes evil by the power
of Divine Truth from the
Lord, thus gaining possession
of the natural man, even to
the rejection of its ultimate
evils and to the dispersion of
its falsified truths; for such
truths appear to be very

powerful against good and truth.

25. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the towns thereof.

25. Moreover, the spiritual man now gains entire control of the natural understanding with its powers, which evil had before; and especially of the rational faculty of the natural man, and the affections of truth thereto appertaining.

26. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

26. For this faculty which is fruitful in devices, is highly prized even by the wicked, who, by its means, engage in conflict with those who are in adulterated good, depriving them of those things by which they corrupt good and truth, even of the literal sense of the Word, which they pervert.

27. Wherefore they that speak in proverbs say,
Come ye to Heshbon,
Let the city of Sihon
be built and established:

27. Wherefore the Ancient Word, through the medium of its correspondences, teaches: "that the understanding of the merely natural man is predominant with the wicked, both as to thought and as to affection;

28. For a fire is gone out
of Heshbon,
A flame from the city
of Sihon:
It hath devoured Ar
of Moab,
The lords of the high
places of Arnon.

28. That the love of the world and the love of self act through it as a means; that it overwhelms the pretensions of those who are in the doctrines of corrupted good, even of those whose worship internally and externally is alike adulterated.

29. Woe to thee, Moab!
Thou art undone, O
people of Chemosh:
He hath given his
sons as fugitives,
And his daughters
into captivity,

29. For such worship is doomed to destruction, and its falsities, even as to their inmost principles, are worthless, for its corrupted truths are no longer conjoined with good affections, and its per-

Unto Sihon king of
the Amorites.

verted affections are no longer sustained by truths, and consequently become the slaves of falsity from evil.

30. We have shot at
them; Heshbon is
perished even unto
Dibon,
And we have laid
waste even unto
Nophah,
Which *reacheth* unto
Medeba.

30. And such falsities tend to the destruction of adulterated good, and also devastate its perverted rational faculty internally and externally, as well as its external affection for knowledge by which it supports itself from the literal sense of the Word."

31. Thus Israel dwelt in
the land of the Amorites.

31. And in this way the spiritual man is triumphant, and completely overcomes the natural man.

32. And Moses sent to
spy out Jazer, and they took
the towns thereof, and drove
out the Amorites that were
there.

32. And now, therefore, the doctrine of good works is truly investigated; it is become subservient to heavenly purposes; and every evil which had defiled it is expelled.

33. And they turned and
went up the way of Bashan :
and Og the king of Bashan
went out against them, he
and all his people, to battle
at Edrei.

33. And now, having overcome the false principle derived from evil; there is made a fresh advance towards the destruction of essential evil itself which, with all its falsities, enters into conflict with the man of the church, when good begins to be confirmed in him.

34. And the LORD said
unto Moses, Fear him not :
for I have delivered him into
thy hand, and all his people,
and his land; and thou shalt
do to him as thou didst unto
Sihon king of the Amorites,
which dwelt at Heshbon.

34. Hence, therefore, there is revelation from the Lord by Divine Truth, that this evil must not be feared, because Divine Good is all powerful against it both as to its internal and external, and that it must be subdued, even as the false principle from evil in general, which had possessed the human understanding.

35. So they smote him, and his sons, and all his people, until there was none left him remaining: and they possessed his land.

35. And thus it actually happens; the spiritual man by the power of the Lord completely conquers the evil of merely natural love with all its errors, internal and external; and thus the natural man becomes harmonious with the spiritual man.

REFERENCES AND NOTES

1. By the Canaanite, is denoted the natural man, which is in external worship separated from internal, 1063; by the king of Arad is denoted the Rational, because a king signifies governing truth, 1672, and Arad means *a wild ass*, 1949; by dwelling in the South, is denoted to be in natural intelligence, 1293, 1458; by hearing, is denoted to be affected, 4404; by Israel coming by the way of Atharim, or by the way of the spies, is denoted that the internal man is advancing towards the heavenly life, 3654, 3335, 2234, chap. xiii. 21, 22; and by the king fighting against Israel, and taking some of them captive, is denoted that conflict follows during which the freedom of the spiritual man is interrupted, 1664, 7990.

2. Israel vowing a vow unto the Lord, denotes that still, in the new state, the spiritual man is willing that the Lord may provide, 3732; and "If thou wilt indeed deliver this people into my hand, then I will utterly destroy, or devote, their cities," denotes the perception that, by overcoming the evil tendency in himself, his natural man will be consecrated to the Lord, 1822, 5544, 6091; while by destroying their cities which is here implied, is signified the rejection and condemnation of the falsities of evil, 402.

3. The Lord hearkening unto the voice of Israel and delivering up the Canaanites, denotes that the Lord, in answer to earnest prayer, delivers the man of the church from merely external worship, 2001, 2542, 1063; their utterly destroying them and their cities denotes to utterly reject, both in life and doctrine, such worship, ver. 2; and the name of the place being called Hormah, denotes that a new state of true devotion is initiated, 145, the word Hormah meaning, in a bad sense, *utter destruction*, and in a good sense, *consecrated to God*, 6091.

4. Journeying from mount Hor, by the way of the Red Sea, to compass the land of Edom, denotes that thus progress is made from a state of desolation as to truths into another state of temptation from the hells, 1457, 1675, 8099; compassing the land of Edom denoting temptations not arising from the corrupted natural man as to its false doctrines, 2973, 3322; and the soul of the people being much discouraged because of the way, denotes "as from interior distress on account of falsities from evil," 1000, 1259, 878² on Isaiah xxxvii. 27. 4861.

5. The people speaking against God and against Moses, denotes that Divine Truth internal and external is, as it were, despised, 1259, 2271, 2001, 7010; "Wherefore have ye brought us up out of Egypt to die in the wilderness?" denotes that the tendency is to return to the state of the merely natural man, 8866, 5013, 2908, 2708; there being no bread and no water, denotes the rejection of regeneration because there are no remains of heavenly good and truth, 4976; and their soul loathing the light or vile bread, that is, the manna, denotes that the good of truth, according to the needs of the state, is utterly disgusting, 1000, 7768, 8464, 8487.

6. The Lord sending fiery serpents among the people; their biting the people; and much people of Israel dying, denotes the consequence, namely, that sensual lusts begin to gain dominion, and that much injury is done both to the truth of the church and its principles of good, 276, 191, 251, 6409, 304.

7. The people coming to Moses and saying, "We have sinned, because we have spoken against the Lord and against thee," denotes that there is earnest application to the Word; it is confessed that evil tendencies have prevailed; and that perception has been lost both as to good and truth, 1259, 6117, 7010, 5076, ver. 5; "pray unto the Lord that He may take away the serpents from us," denotes earnest prayers, 2535, 251; and Moses praying for the people, denotes that intercession follows for deliverance, 7010, 8573.

8. The Lord saying to Moses, "Make thee a fiery serpent and set it upon a standard," denotes revelation from the Lord by the Word, that the Human is to be made Divine even as to the sensual and corporeal degrees, 2001, 1822, 7010, 3863⁵, 8624; by combats against hereditary tendencies to evil, or against all the hells, and by victories over them; and "it shall come to pass that every one that is bitten, when he seeth it, shall live," denotes that therefore every one in the church who, in temptation, flees from, and contends against, the evils of the natural man, has power from the Lord, by faith in Him, to overcome also, and to enjoy eternal life, 4979, 6400, 3863⁵, 290.

9. Moses making a serpent of brass and setting it upon a standard, denotes that therefore it happens in the church generally, that the Human of the Lord is acknowledged to be Divine by such combats and victories, 3863⁵, 8624; and it coming to pass that if a serpent had bitten any man, when he looked unto the serpent of brass he lived, denotes that when man, in temptations, suffers from evils arising from the abuse of his sensual nature, and by application to the Lord and by faith in Him, conquers those evils, he comes into the enjoyment of eternal life, 4979, 6400, 3863⁵, 290.

10. The children of Israel journeying and pitching in Oboth, denotes that the man of the church is let into states of the merely natural life, as appears from the signification of journeying as denoting progress and instruction, and thus a change of state, 3654, 1457; of pitching a tent as denoting, in this case, disjunction and not conjunction, 1598, 1616; and of Oboth, which is perhaps derived from the Hebrew word for *bottles* or *wineskins*, as denoting, therefore, what is merely natural, 2674, 3079. Also that what is merely natural is here denoted by Oboth appears from the consideration of the series of things which follows.

11. Journeying from Oboth, and pitching in Iye-Abarim in the

wilderness which is before Moab toward the sunrising, denotes and thence into states in which evils are predominant inducing new temptations, and a state of obscurity from the proximity of adulterated good springing from selfish love, because journeying denotes a change of state, 1457; from Oboth denotes merely natural love, ver. 10; pitching denotes further conjunction with evil or disjunction from good, 1598, 1616; Iye-Abarim means *the heaps of Abarim*, or *the heaps of the region beyond*, and therefore denotes the predominance of evils inducing new temptations, 4197, 7408, 6978 end, 7926²; a wilderness denotes a state of obscurity, 2708; Moab denotes a state of adulterated good, 2468; and the sunrising denotes a state of selfish love, 2441, 10,584.

12. Journeying from thence and pitching in the valley of Zered, denotes a state still more external in which there is a consciousness of adulterated good, 1457, 1598, 1616, 1723, 2468. It is said, "a consciousness of adulterated good," because Zered was a valley in the land of Moab, and therefore denotes adulterated good; and the word means "*luxuriant growth*," and thus indicates the activity of thought, or consciousness, 2646, 6749.

13. Journeying from thence and pitching on the other side of Arnon, denotes progress into free natural delight, because Arnon means *rejoicing*, or *leaping for joy*, 1457, 1598, 1616; in the wilderness denotes a state of obscurity, 2708; coming out of the border of the Amorites denotes that ultimate truth and good are vitiated by evil, 8063, 1857, 1853; and Arnon being the border of Moab, between Moab and the Amorites, denotes that the truth of the Word perverted by adulterated good is the limit between that good and actual evil, 2468, 1857, 8063.

14. It being said in the book of the Wars of the Lord, "Vaheb in Suphah, and the valleys of Arnon," denotes that in the Ancient Word, which describes the combats of the Lord with the hells, and also the temptations of the man of the church, it is written: "He endureth the extreme of temptation by receiving influx from the hells, and from natural delights thence, by the assumption of the Human in ultimates." This is shown by considering that "it is said" here means literally "it is written," and spiritually perception given to man, 1822; that the book of the Wars of the Lord is a part of the Ancient Word, 2897; that the wars of the Lord denote His temptations in the Human, and also the temptations of man for whom the Lord fights, 1664; that Jehovah and the Lord Jesus Christ are one and the same Person, 1664³; that Suph means *a termination or completion*, thus denoting the ultimate, the Suphah means *a storm*, or *a whirlwind*, thus denoting evil influences and temptation thence, causing disturbances in the mind or in the church, 10,044, 5078, 842; that the Red Sea, or Suph, denotes the hells from which temptations come, 8099, 8184; that hence Vaheb in Suphah denotes the extreme of temptations by influx from the hells, the meaning of the word Vaheb being uncertain; and that the valleys of Arnon denote natural delights, ver. 13, 1723.

15. The slope of the valleys that inclineth toward the dwellings of Ar, and leaneth upon the border of Moab, denotes that there, in an intermediate state, the Lord conquered the infernals, even as to their inmost evils and falsities, because the slope of the valleys is intermediate between the lowest ground and the highest, and therefore

clearly signifies an intermediate state, 1292, 5852; inclining toward the dwelling of Ar, signifies that the Lord conquered the infernals even as to their inmost evils and falsities, Ar being the chief city of the Moabites and therefore denoting such evils and falsities, 2451, 402; and leaning on the border of Moab denotes that, by those evils, good is adulterated in ultimates, 8063, 2468.

16. The Israelites journeying hence to Beer, denotes that therefore the man of the church from similar states of temptation is delivered, and is comforted from the Word, 3654, 1457, 3194, 2702; and this being the well whereof the Lord said to Moses, "Gather the people together and I will give them water," denotes that Divine Truth has ordained, from Divine Good, that thus, after temptation, he should be refreshed with abundance of truths, 2001, 7010, 6112, 1259, 2702.

17. Israel then singing this song: "Spring up O well; sing ye unto it," denotes that the man of the church rejoices in the Lord with all his heart, and delights in His Word with all the power of his intellect, 3654, 418, 2702, 683.

18. "The well which the princes digged," denotes that, as from himself, by primary truths, man is enabled to search the Word, 2702, 1482, 3424; "which the nobles of the people delved," denotes that, as from himself, from good affections, he penetrates into its mysteries, 683, 6372; "with the sceptre and with their staves," or "by the lawgiver, and with their staves," denotes that the Lord Himself operates inwardly, and man co-operates outwardly, because the "sceptre" or the "lawgiver," denotes truth from good internally, and thus the Lord's operation thereby, 4876¹⁰, 6372; and staves, denote the power of truth externally, and thus man's co-operation as from himself, 4876, 6372; and journeying from the wilderness to Mattanah denotes that for obscurity he receives enlightenment from the Lord, because Mattanah means *the gift of the Lord*, and thus enlightenment from good and truth, 5619, and a wilderness denotes obscurity, 2708.

19. From Mattanah to Nahaliel, denotes that, from this temporary state, the spiritual man passes into a state of the falsification of truths, because Nahaliel means *the valley of God*, and thus denotes a low state of spiritual life from which truth is falsified, 1723, 2001; and from Nahaliel to Bamoth denotes thence to a state of corrupted worship, because Bamoth means *high places*, and therefore denotes worship, and in this place imperfect, or corrupted worship, as the following verse shows, 2722.

20. From Bamoth to the valley that is in the field of Moab, to the top of Pisgah, which looketh down upon the desert, or upon Jeshimon, denotes thence to a state of adulterated good exterior and interior indicating the proximity of another state of desolation and temptation, because a valley denotes a low state, 1723; the field of Moab, denotes the falsity of adulterated good, 368, 2468; Pisgah means *hill eminence, fortress*, and thus denotes, in this case, the interior falsities by which the state of corrupted good is defended, 2722, 7297³; and looking down upon the desert, or upon Jeshimon, denotes another state of desolation and temptation impending, 2708, 3708⁵ on Ps. cvii. 4.

21. Israel sending messengers unto Sihon king of the Amorites,

saying, denotes that the spiritual man is disposed to temporize with evils, and thence thinks, 3654, 4239, 1857, 2506.

22. "Let me pass through thy land," denotes that he may contemplate such evils safely, 3992, 1857; "We will not turn aside into field or into vineyard," denotes without being drawn from the path of rectitude either into their voluntary or intellectual delights, 4816, 2971, 9139; "we will not drink of the water of the wells," denotes without imbibing their falsities, 2702; and "we will go by the king's high way, until we have passed thy border," denotes not being in the slightest degree contaminated with them, 3335, 1672, 2234, 8063.

23. Sihon not suffering Israel to pass through his border, denotes that evil is of such a character that this cannot be, because the king of the Amorites denotes the falsity of evil, 1682, 1857, and Sihon means *rooting out*, or *conclusion*, and thus signifies that falsity conjoined with evil utterly rejects good, and is the confirmation of the state of evil, 4317, 1857²; Sihon gathering all his people together denotes that falsities from evil are combined against the man of the church under their leading or prevailing motive, 6112, 1259; going out against Israel into the wilderness denotes that a state of obscurity ensues, 2708; coming to Jahaz denotes that this takes place in the intermediate state, because by Jahaz is meant *quarrel*, *dispute*, or the going out of the Lord, 6764, 5337; and fighting against Israel denotes a conflict following, 1664.

24. Israel smiting him with the edge of the sword, denotes that the spiritual man overcomes evil by the power of Divine Truth from the Lord, 3654, 4251, 2799; possessing his land from Arnon unto Jabbok, even unto the children of Ammon, denotes thus gaining possession of the natural man even to the rejection of its ultimate evils and to the dispersion of its ultimate falsities, and also of its falsified truths, because by the land of the Amorites is signified the natural man where evils had predominated, 1857, 2183, by the valleys of Arnon are signified free natural delight, vers. 13, 14, by Jabbok are signified, in the best sense, ultimate truths with their affection, but here ultimate falsities, and the word means *dispersion*, or *pouring out*, 4301, and by the children of Ammon are signified falsified truths, 2468; and the border of the children of Ammon being very strong denotes that such truths appear to be very powerful against genuine good and truth, 2468, 8063.

25. By Israel taking all these cities, is denoted that the spiritual man now gains entire control of the natural understanding with its powers, 3654, 402; and by dwelling in all the cities of the Amorites, in Heshbon and the towns, or daughters thereof, is denoted especially of the rational faculty of the natural man, and the affections of truth thereto appertaining, which evil had before, 1293, 489, 1857. For Heshbon means *invention*, *industry*, or *thought*; or *he that hastens to understand or to build*, and thus clearly denotes the rational faculty; and it is said, "the rational faculty of the natural man," because it had belonged to both the Moabites and the Amorites, and was situated on the eastern side of the Jordan, 10,332, 6263, 590, 5284, 657, 658, 4390, 1304, 1585.

26. Heshbon being the city of Sihon king of the Amorites, denotes that the rational faculty, which is fruitful in devices, is highly prized even by the wicked, ver. 25, 402, 1857; Sihon fighting against the

former king of Moab denotes "who by its means engage in conflict with those who are in adulterated good," 1664, 2468; and taking all his land out of his hand, even unto Arnon, denotes depriving them of those things by which they corrupt good and truth, even of the literal sense of the Word which they pervert, 567, 878, ver. 13, 1723. But it is said "even of the literal sense of the Word, which they pervert," because Arnon, as a river and a boundary, plainly denotes this, ver. 13, 9340.

27. Wherefore they that speak in proverbs saying, "Come ye to Heshbon, let the city of Sihon be built and established," denotes that the Ancient Word, through the medium of its correspondences, teaches: "that the understanding of the merely natural man is predominant with the wicked, both as to thought, and as to affection," 2897, vers. 25, 26, 4390, 3388.

28. "For a fire is gone out of Heshbon, a flame from the city of Sihon; he hath devoured Ar of Moab, the lords of the high places of Arnon," denotes that the love of the world and the love of self act through it as a means, 934; that it overwhelms the pretensions of those who are in the doctrines of corrupted good, 5149, 402, ver. 15, 2468; even of those whose worship internally and externally is alike adulterated, 10,642, 2722, vers. 13, 14.

29. "Wo to thee, Moab! Thou art undone, O people of Chemosh," denotes that such worship is doomed to destruction, and its falsities even as to their inmost principles are worthless, Chemosh meaning "*as handling or as taking away*," and thus denoting the tendency of falsity from evil to deprive the man of the church of good and truth, 2468, 1259, 878, 2468⁷, 2468¹⁶; and "he hath given his sons as fugitives and his daughters into captivity unto Sihon king of the Amorites," denotes that its corrupted truths are no longer conjoined with good affections, and its perverted affections are no longer sustained by truths, consequently becoming the slaves of falsity from evil, 489, 382, 7990, vers. 21-23.

30. "We have shot at them; Heshbon is perished even unto Dibon, and we have laid waste even unto Nophah, which reacheth unto Medeba," denotes that such falsities tend to the destruction of adulterated good, and also devastate its perverted rational faculty internally and externally, as well as its external affection for knowledge by which it supports itself from the literal sense of the Word, because by the Amorites shooting at the Moabites is denoted that evil tends to the destruction of adulterated good, 1857, 2686, 2468; by Heshbon perishing is denoted the devastation of the perverted rational faculty internally, ver. 25; by even to Dibon is denoted the same externally, Dibon meaning *understanding, abundance of knowledge, or of building*, and thus signifying the same as Heshbon, ver. 25; by laying waste even unto Nophah, is denoted devastation as to the external affection for knowledge, this word meaning *the blowing of a fire*, and thus signifying natural desires excited by evil influences, 934, 5212, and laying waste signifying devastation, 407; and by "which is unto Medeba," is denoted the literal sense of the Word, Medeba meaning the *water of rest*, and thus signifying the Word in the literal sense, where Divine Truth is in its fulness and power in ultimates, or in a fixed basis consisting of human language, which is correspondential as to every expression, 2702, 9349.

But it is proper to add here that the whole of this verse, in the

literal sense, "is obscure and has been variously interpreted by critics," so that no less than five different meanings have been given to the phrase here rendered "which reacheth unto Medeba," namely (1) "which *extendeth* to Medeba," (2) "*and* to Medeba," (3) "which *belongeth* to Medeba," (4) "which is *at* Medeba," and (5) "fire (*hath raged*) unto Medeba." In any case, however, the meaning of the terms "Nophah" and "Medeba," and consequently the correspondence of each term, clearly shows that the former has relation to affection or love, and the latter to intelligence or truth, and, moreover, there can be no doubt concerning the spiritual meaning of the whole verse, which is the complete vastation of those who are in adulterated good.

31. Thus Israel dwelling in the land of the Amorites, denotes that, on the other hand, the spiritual man is triumphant and completely overcomes the natural man, 3654, 1857.

32. Moses sending to spy out Jazer; their taking the towns thereof; and their driving out the Amorites that were there, denotes that now, therefore, the doctrine of good works is truly investigated; that it becomes subservient to heavenly purposes; and that every evil which had defiled it is expelled, because by Moses sending to spy out, is denoted investigation, 2397, 2714⁵; by Jazer is meant *he that helps*, and therefore by this place, considered as a city, is denoted doctrine which aids in the interpretation of the Word; and it is said the doctrine of good works, because this territory belonged to the tribe of Gad, 402, 3934; by taking the towns of Jazer, is denoted that doctrine becomes subservient to heavenly purposes, through the affection of truth, 1664, 489, ver. 25; and by driving out the Amorites that were there is denoted that every evil which had defiled it is expelled, 1664, 1857.

33. Turning and going up by the way of Bashan, denotes that a fresh advance is made towards the destruction of essential evil, because going up signifies advance, 1543, a way signifies doctrine, 2234, and Bashan means *in the tooth, in the ivory, in the change, or in the sleep*, thus denoting a state of essential falsity and evil, 4424³, 6188³, 4136², 150, A.E. 163⁸; Og the king of Bashan going out against Israel, he and all his people, denotes that essential evil with all its falsities enters into a conflict with the man of the church, because Og means a cake, and thus, in a good sense, charity, and in the opposite sense the love of the world, 7978, as a king, he denotes falsity, 1682, going out here, denotes evil influx, 5337, and with all his people, denotes with falsities, 1259; and going out to battle at Edrei, denotes conflict when good begins to be confirmed, because Edrei means *a very great mass or cloud, and the death of the wicked*, 1047, 6119, and war, denotes spiritual conflict, or temptation, 1664.

34. By the Lord saying unto Moses, is denoted revelation from the Lord by Divine Truth, 2001, 7010, 1822; by not fearing him, is denoted that this evil must not be feared, 2826; "I have delivered him into thy hand, and all his people and all his land," denotes that Divine Good is all-powerful against essential evil both as to its internal and external opposition, ver. 33, 1259, 913, 2001, 8-8; and by doing to him as was done unto Sihon king of the Amorites which dwelt in Heshbon, is denoted that essential evil must be subdued even as was the false principle from evil in general, which had possessed the human understanding, vers. 23-25.

35. Smiting him and his sons, and all his people until there was none left him remaining; and possessing his land, denotes that the spiritual man, by the power of the Lord, completely conquers the evil of merely natural love, with all its errors internal and external, and that thus the natural man becomes harmonious with the spiritual man, 4251, 489, 1259, 5897, 2658, 913.

Remembering that evil has its origin in the natural degree of man's life, and that regeneration consists in putting off what is merely natural, and in being born again into the life of the new natural man, we cannot be surprised that the internal sense of the Word has very largely to describe the states of the natural man under its various aspects, as we see in the last chapter and now in this. And the Canaanites especially are symbolic of the natural or external man as to his false and selfish worship. Even of the Lord also, as to His early state in His Human life, it is said, "the Canaanite was then in the land," and afterwards, as He advanced, "The Canaanite and the Perizzite were then in the land," to denote the presence of hereditary evil and falsity with Him. For in taking upon Him our fallen human nature, it was unavoidable that He should receive from the virgin mother tendencies to evil through which He was tempted, and was thus able by His own power, as a man like other men, to contend with, and overcome the infernal hosts, and thus preserve to eternity the free-will of man, and redeem him from the absolute dominion of evil. This, therefore, was the essence, so to speak, of the work of Redemption in general, and through it the Lord is now for ever able to redeem each individual, from his actual evils, by preserving in him the power to follow the Lord, in his regeneration, and also overcome like Him. This, then, is the subject of our first section. It is a temptation through the merely natural man, and particularly through the rational faculty of that man. For Arad means, as we have seen, a *wild ass*, and this denotes our natural reason in its opposition to spiritual truth. And it is a fact that we do all, in the course of our lives, get taken prisoners by this king Arad and have need of personal deliverance by the Lord.

But the Lord does not save us from the delusions of natural reason without our own co-operation with Him; and this is what is described in the rest of the section. We must, like the Israelites, go by the way of the spies; we must vow a vow to the Lord, which practically means giving up our natural wills, and submitting to the Divine Will; and we must entirely destroy, or devote all merely natural powers to destruction. For we cannot have the merely natural life, and at the same time enjoy the new natural life, and, moreover, if we wish to reason truly concerning Divine things as taught in the Word, we must not reason only according to the appearances of truth there, nor must we confuse appearances with realities and thus form to ourselves false doctrine; but we must judge not according to the appearance, but according to righteous judgment. For if we reason according to appearances, we may come to believe that our God is an angry God and takes vengeance upon His enemies; or we may conceive of Him as three persons each by himself God and Lord, and thus we may actually think of three gods, while yet we delude ourselves by saying that there is only one without having formed a distinct and clear idea of that one. How much better, therefore, to judge righteously, and acknowledge the One God in Whom is the Divine Trinity of three Essentials, which together constitute the one Divine Person of our Lord and Saviour Jesus Christ in Whom

dwellethe all the fulness of the Godhead bodily (John xiv. 8-18; compared with Matt. xxviii. 18-20, and Colos. ii. 9; and also John viii. 17-18, compared with John viii. 58). Let us beware, then, of Arad the king of the Canaanites, and not permit ourselves to be deluded by him.

In the second section, the first point that requires our attention is the distinction that is to be carefully made between a state of desolation as to truths, or as to genuine doctrine, and a state arising from the falsities of evil, or from evils themselves represented by the way to the Red Sea. For now there is not only a deficiency of water, but there is a deficiency of bread, that is, a distaste for good, which is the result of the influx of falsities from evil. And then the consequences are the prevalence of sensual lusts which are denoted by fiery serpents. And experience proves that the falsities derived from sensual lusts are far more dangerous to the life of the spiritual man than are falsities of doctrine. Also, that is the reason why the serpent is not only representative of what is merely sensual and corporeal, but in addition, of selfish love, and of all the evils thence originating, two striking examples of which are to be found in Gen. iii. 15 and in Rev. xii. 9. But the example in our section is especially interesting, as it shows that the Lord, in His glorification, made even the sensual and corporeal principles in Himself Divine, thus rising from the dead with His whole body complete; and that, as the Lord conquered all the powers of evil on man's behalf, so every member of the church by faith in Him, which involves love to Him and obedience to His commandments, has power to overcome all evil, and thus spiritually to sit down with Him on His throne, even as He sat down with His Father on His throne; from which remarkable passage we are evidently not to understand that the Lord, in heaven, actually sits beside His Father, or that the fully regenerated man actually sits beside his Lord; for this would clearly be to entertain a merely sensual idea of the Lord's great work of Redemption, and of the effect of man's regeneration, and also produce in the minds of men an idea of more than one Lord, which is contrary to the very principle of all true religion, namely, that the Divine Being is ONE, both in essence and in person (Zech. xiv. 9). May we therefore overcome all evil by power from Him continually, even as He overcame, and thus united in Himself the Human with the Divine to eternity. And lastly, in this connection we may also remember that in heaven, which spiritually is the Lord's throne, the regenerated natural degree of man's life will be in perfect harmony with the higher degrees, and will have its appropriate satisfactions, as is so finely represented by the words, "The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isaiah lxxv. 25; 3994^a); where by dust being the serpent's meat is plainly meant the satisfactions of the sensual life in outwardly expressing the joys and delights of the heavenly life of usefulness. For then even the spiritual body, with all its senses, will be obedient to the mind and heart, and fully express their thoughts and affections.

And now, in the third section, we are to note other changes of state with the man of the church denoted by the journeying of the Israelites to Oboth, to Iye-Abarim, to Zered, and to the other side of Arnon, all which, according to the meaning and thence to the correspondence of the names, combined with the signification of the wilderness, of the sunrising, of the valley, and of the border, clearly denotes a generally declining state, a state of obscurity, the activity of selfish love and consequently of adulterated good, and a state of free natural delight,

which is the limit between that good and actual evil. And when we reflect that the Israelites actually made these journeys, that the meaning of each term must describe spiritually the quality of the state, and also how naturally disposed we all are thus to decline and contaminate the good we receive from the Lord with our own actual states of error and selfishness, we may see how exactly the Word has been given by Divine inspiration to describe the states of the church in general, of the individual in particular, and in the supreme sense of the glorification of the Lord, and of His victories over the hells, for our redemption and salvation. The lesson, therefore, that we all have to learn from these things is, first of all, one of trust and confidence in the Lord our Saviour, Who has provided us with so wonderful a revelation of Divine and Spiritual truths adapted to our requirements, and secondly one of continual watchfulness, as we pass through life, lest we should allow ourselves to be beguiled through the delights of the merely natural man into states of adulterated good, and even into states of evil in general, while yet our hearts and our understandings inwardly are determined from the Lord to overcome all obstacles, and at last to make our natural life exactly conformed to our spiritual life, which is indeed the object we must continually strive to attain amid all our fluctuations and weaknesses. For we remember that the Lord said to His disciples, "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. xxvi. 41).

But here we are arrived at a point in which we have a quotation from the Ancient Word, and therefore the following remarks concerning it may here be of use: "In the Word wheresoever wars are treated of, and mentioned, no other wars are signified in the internal sense than such as are spiritual. There were also books in the Ancient Church which were entitled the Wars of Jehovah, as appears from Moses, Num. xxi. 14-16, which being written in the prophetic style, had an internal sense, and treated of the Lord's combats and temptations, and also of the combats and temptations of the church, and of those who are of the church; this is evident from the circumstance that some things were taken from thence by Moses. The same is also evident from other books of that church which were called the books of the Prophetic Enunciators, concerning which see Num. xxi. 27-30, in which nearly the same words occur as in Jeremiah, compare Num. xxi. 28 and Jeremiah xlviii. 45, whence also it may be concluded that the Ancient Church had writings, both historical and prophetical, which were Divine and inspired, and which in the internal sense treated of the Lord and His kingdom, and that these writings were the Word to that church, as the historical and prophetical books of our Word are to us, which in the literal sense treat of the Jews and Israelites, but in the internal sense, of the Lord, and of those things which are His," 2686; and see also 2897. But coming back to the quotation from this Ancient Word, we shall see for ourselves that its language is not only poetical, but also highly correspondential.

For it is evident that the book of the wars of the Lord can signify nothing but the temptations of the Lord, for He engages in no other wars; and that this book also describes the conflicts of the spiritual man in which the Lord fights for him, and delivers him, is because the glorification of the Lord is the pattern of the regeneration of man, and there can be no regeneration apart from conflicts against evil. And as the word *Suph* means a *termination* or *completion*, therefore it signifies the ultimate, while *Suphah* also means a *storm*, and thus temptation; and further, as *Suph*, or the Red Sea, denotes

the hells, therefore it is said "He endured the extreme of temptation by receiving influx from the hells." Also as the valleys of Arnon denote natural delights, we see that influx from the hells is into man's natural delights; and indeed it is not possible that any one can be tempted by the infernals unless there be some delight with him into which the influx can take place. But it is to be carefully remembered here that in the Lord's case there was no actual evil, but only hereditary tendencies thereto, while in man's case he is not tempted through hereditary tendencies, but through his actual evils; and it is very important indeed that this distinction should be properly understood; because from this we can also understand how it was that the Lord by His victories entirely expelled from His Human every vestige of the maternal hereditary life, rising from the dead in His Human body, now Divine, while man, on the other hand, although victorious by the Lord's help, retains with him to eternity the heredity into which he was born, and also his own evils, which by regeneration are not abolished, but are removed and become quiescent, or as if they did not exist. See therefore again 1444, 1667², 868.

And from these remarks it will be evident that all that follows in the section continues to speak of the Lord's glorification, in the supreme sense, and man's regeneration in the internal sense, and shows especially how consolation comes after temptation, and is succeeded by further conflicts; and we must now therefore consider these as set before us in the last section. And first it is to be well observed that the spiritual man in the course of his regeneration is just as much disposed to temporize with evil in general as he has been to do so with regard to evil as manifested in the natural affections; but he learns by experience that this cannot be. For manifestly if we reflect upon the matter we shall find that it is impossible to serve two masters in this way, and that every one must finally become either altogether a form of good to which truth is conjoined, or a form of evil to which falsity is conjoined. This, then, is the first great lesson of our section; and we must imitate the conduct of the Israelites who entirely overcame the Amorites, by ourselves entirely overcoming not only evil in general, but even the essential principle of evil which is the love of self, or selfishness, and is represented by Og the king of Bashan.

But, of course, this general and positive teaching involves the several particulars which follow. And one of them is that conflict must take place in an intermediate state, which is represented by Jahaz. For this word means *quarrel* or *dispute*; and so long as evil still has some influence over us, so long we must continue in this intermediate state; but when we have conquered the whole natural man, represented by the kingdoms of Sihon and Og, comes into subjection, subordination, and harmony with the spiritual man. But next we have to consider another side of the subject. For what will happen if, instead of overcoming evil, we live in a state of adulterated good, and persist in doing so? Certainly that, of course, evil will overcome us just as the Amorites had overcome the Moabites, who in the Word always signify this adulterated good in its various degrees and aspects. And this is what is representatively described in the following part of the section, and also in the second quotation from the Ancient Word, the particulars of which, as given in the series, and as explained in connection with the references, are most interesting, because they show the wonderful character of the Word in its internal sense; prove that the church has passed through similar experiences in all ages; and demonstrate that the corrupted man, as well as the regenerated man, cannot remain in the intermediate state,

but must become entirely subject to evil, even as the Moabites became subject to the Amorites. That is to say, spiritually, the confirmed Moabite is bound to become in his Judgment a confirmed Amorite. Hence, then, we now see the importance of the quotation from the Ancient Word just in this place, and especially of the contents of its latter part as descriptive of the complete vastation of the corrupted man. And this therefore is the third great lesson in studying this part of our subject, namely, that the true spiritual man must determine not to be overcome by evil, but on the contrary, to overcome evil with good as described in ver. 31 in its spiritual sense.

And consequently it is not enough to conquer evil only in its general form, but it is necessary also to conquer essential evil, that is, the very principle of evil which is selfishness, even as the Israelites not only overcame the Amorite king, but Og the king of Bashan also. And here again a particular study of each term used in the description shows how very exactly every one is used in its true correspondential sense, and has its appropriate place in the series. For truly "The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes" (Ps. xix. 7-8).

CHAPTER XXII

SUMMARY OF THE SPIRITUAL SENSE

1. The man of the church comes into a state of the adulteration of good externally, ver. 1.

2. But those who are internally in such a state fear genuine spiritual truths, vers. 2-4.

3. And hence they consult falsity derived from evil, which interprets the Word from selfish love, vers. 5-7.

4. The false teacher, however, is forbidden to cause aversion from the Lord in the truly spiritual man, and, outwardly, he is constrained to submit, vers. 8-14.

5. But he is now more strongly tempted by evil, inwardly desiring to comply with its promptings, notwithstanding his knowledge of the truth; and hence he is permitted to go forward in the path of error, vers. 15-21.

6. And yet Divine Truth is really opposed to him, while, by means of his rational powers he endeavours to carry out his purposes, ver. 22.

7. But even natural reason recognizes Divine Truth, and is afraid of it, being thereby diverted from error and urgent for the cultivation of good, while evil is persistent, and therefore injures the Rational, ver. 23.

8. Again, the progress of error is impeded by the opposition of the truth in an accommodated form, yet still the false teacher persists, the natural affections are injured, and the Rational is further perverted, vers. 24-25.

9. And, thirdly, Divine Truth opposes error in the state where falsity is confirmed, and the Rational is therefore prostrated, but still has power to speak from the Lord, convincing truths; and reproof from Divine Truth Itself follows, producing repentance, but only outwardly, vers. 26-35.

10. And therefore the false teacher is permitted to continue his career and to come into communication with adulterated good, vers. 36-41.

THE CONTENTS OF EACH VERSE

1. And the children of Israel journeyed, and pitched in the plains of Moab beyond the Jordan at Jericho.	1. But the man of the Spiritual Church, in advancing towards the heavenly life, is in a state of the adulteration of good, as to the external man who is in the knowledges of goodness and truth.
--	---

2. And Balak the son of Zippor saw all that Israel had done to the Amorites.

2. And the evil derived from the falsity of such good, is disturbed by the predominance of the spiritual man over the evil of the natural man in general.

3. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.

3. For those who are confirmed in the evil of corrupted good, greatly fear genuine truth, because it prevails against them; and are brought into distress by the powerful influence of the man of the church.

4. And Moab said unto the elders of Midian, Now shall this multitude lick up all that is round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of Moab at that time.

4. And therefore they have the perception through the falsities that are confirmed in them, that spiritual truths will take away all their delights, even as corrupted natural affection takes away all spiritual truth. And such evil natural affections derived from falsity, are the governing principles with those who adulterate good.

5. And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

5. Wherefore these consult falsity derived from evil, which interprets the truth from selfish love, and from knowledges most external, desiring communication, and inspiring the perception, that the man of the Spiritual Church, having been delivered from the tyranny of the merely natural life, and having been instructed in Divine Truths in all fulness, is opposed to adulterated good;

6. Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we

6. That therefore his destruction is desired, because falsity cannot withstand truths, but yet that it may possibly prevail, and in fact do injury, in order that truths may be

may smite them, and that I may drive them out of the land: for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.

7. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9. And God came unto Balaam, and said, What men are these with thee?

10. And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11. Behold, the people that is come out of Egypt,

separated; being possessed by the delusion that falsity of this kind is all-powerful, and is either able to effect conjunction with heaven through selfish love, or to cause aversion from it.

7. Wherefore also those who are confirmed in the evil of adulterated good and in its falsities, in such a state of the church or of the individual, seek to gain communication with those who teach truth from selfish principles, by exerting and stimulating in them the love of reward, and having done so, to scatter the fears of adulterated good, and aid those who desire to throw off the influence of the spiritual man.

8. And hence the false prophet from his selfishness, temporizes with the insinuations of evil and falsity, suggesting delay in the state of obscurity, and that an answer shall be given according to the Word of the Lord; for corrupted good and its falsities abides with those who would teach truth for selfish purposes.

9. But Divine Truth also has influence with them externally, and suggests inquiry as to the quality of evil influences.

10. And confession is made that evil from the falsity of corrupted good insinuates,

11. That the man of the Spiritual Church is delivered

it covereth the face of the earth: now, come curse me them; peradventure I shall be able to fight against them, and shall drive them out.

12. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

13. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15. And Balak sent yet again princes, more, and more honourable than they.

16. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

from the bondage of the natural man, has been instructed, and is predominant in the external man; and that therefore corrupted good desires the suppression of him, or, if possible, to fight against him and to destroy him.

12. But the false prophet, or teacher, perceives from the Word in his understanding, that he ought not to be associated with corrupted good and its falsities; and also that the man of the church is not averted from the Lord but has conjunction with Him.

13. And therefore, in a state of illustration, superstition, and fear, he desires to separate himself from corrupted good and its falsities, leaving them in their own delights, because the power of Divine Truth prevails with him in that state.

14. And consequently evil and its falsity are apparently separated from communication with the Word falsified; and it is perceived by the corrupted man that he cannot avail himself of its influence.

15. But still, corrupted good is persistent, and again communicates with the false teacher by exciting in him the love of reward more intensely.

16. And thence the false teacher perceives, from the evil derived from the falsity of adulterated good, that he ought by all means to be conjoined with the evil of corrupted good.

17. For I will promote thee unto very great honour, and whatsoever thou sayest unto me I will do: come therefore, I pray thee, curse me this people.

18. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will speak unto me more.

20. And God came unto Balaam at night, and said unto him, If the men be come to call thee, rise up, go with them; but only the word which I speak unto thee, that shalt thou do.

21. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22. And God's anger was kindled because he went: and the angel of the LORD

17. For the love of honour, and glory, and reward, and evil, is willing, for the sake of its own ends, to be submissive to the power of the Word falsified, desiring eagerly the destruction of genuine truths.

18. But the false teacher thinks, from the evident force of the truth, that although corrupted good should be able externally to enrich him with all abundance of truths and good affections together, yet it is impossible to exceed the limits of Divine Truth, which outwardly controls the wicked, and compels their obedience.

19. And yet under the influence of selfish love which causes obscurity, he still temporizes, in the hope that even the Lord Himself may change.

20. And therefore, according to his state of obscurity, he perceives from Divine Truth, when selfish impulses and thoughts are strong, that he must be drawn on by them, while still he is aware that he cannot exceed the force of Divine Truth from the Lord.

21. And therefore, in another state of illustration, he is roused to activity, adapting the rational faculty of the natural man to his selfish aspirations, and then proceeds to communicate with adulterated good.

22. But by so doing he is averted from Divine Truth, which cannot but be actually

placed himself in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

opposed to his fallacies and infatuation. He is led forward, however, by delusive arguments supported by external appearances of good and truth.

23. And the ass saw the angel of the LORD standing in the way, with his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

23. But the Rational, in spite of its condition, perceives Divine Truth from Divine Good as its opponent, and also its power to destroy falsity; and therefore it is diverted from the path of error, and naturally tends to conjunction with good; but the affection of falsity perverts the Rational, and forces it to bend to its requirements.

24. Then the angel of the LORD stood in a hollow way between the vineyards, a fence being on this side, and a fence on that side.

24. Again the progress of error is opposed by Divine Truth from Divine Good as manifested in the obscure perception of spiritual truths limited by the appearances of good and truth in the external or natural man.

25. And the ass saw the angel of the LORD, and she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

25. And still the Rational perceives that Divine Truth, as before, is opposed to it; and although deluded by appearances, is strongly drawn to them, the natural affections thus being injured; and again the affection of falsity perverts the Rational to cause it to err.

26. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

26. And yet again the progress of error is impeded by Divine Truth from Divine Good in the state where falsity is confirmed, and where, therefore, no divergence from the path of error is possible.

27. And the ass saw the angel of the LORD, and she

27. But still the Rational perceives the opposition of

lay down under Balaam : and Balaam's anger was kindled, and he smote the ass with his staff.

28. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times ?

29. And Balaam said unto the ass, Because thou hast mocked me : I would there were a sword in mine hand, for now I had killed thee.

30. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden all thy life long unto this day ? was I ever wont to do so unto thee ? And he said, Nay.

31. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, with his sword drawn in his hand : and he bowed his head, and fell on his face.

32. And the angel of the LORD said unto him, Wherefore hast thou smitten thine

Divine Truth from Divine Good, and at the same time is prostrated by the force of truth on the one hand, and falsity on the other ; and the false teacher being confirmed in error is averted from the truth and the Rational is still more injured by ultimate falsified truths.

28. And yet, even then, it has power from the Lord to utter truths, and to charge the depraved will with injustice, as to the rejection of good, the rejection of truth, and confirmation in errors.

29. And thence the Rational perceives that it is naturally opposed to evil and error, and that evil desires its destruction by means of falsity, through which all sense of right or wrong is obliterated.

30. And yet, in spite of all, Divine Good speaks through the Rational, and insinuates that it is the servant of the will, and has been obedient to it through the course of life, nor is it ever uninfluenced by the will ; and this the corrupted man is compelled to acknowledge.

31. And now, therefore, even the false teacher is caused to perceive that Divine Truth from Divine Good is totally opposed to him, and that truth is destructive of falsity, and therefore, externally, he is submissive both as to the understanding and will.

32. And from the Lord he perceives that he has abused the Rational, has rejected

ass these three times? behold, I am come forth for an adversary, because thy way is perverse before me :

good and truth, and has confirmed himself in falsity; and also that Divine Truth must necessarily oppose him, because of his perverted state ;

33. And the ass saw me, and turned aside before me these three times : unless she had turned aside from me, surely now I had even slain thee, and saved her alive.

33. That the Rational in every case had perceived the truth, and had been disposed to avoid error ; and that unless this had been so, liberty of choice would not have been left to the corrupted will, even when the Rational was free.

34. And Balaam said unto the angel of the LORD, I have sinned ; for I knew not that thou stoodest in the way against me : now therefore, if it displease thee, I will get me back again.

34. Whence the corrupted will now perceives that it has opposed Divine Truth, and has been blinded by selfish desires ; and therefore, from selfish fear, it is willing to be outwardly obedient.

35. And the angel of the LORD said unto Balaam, Go with the men : but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

35. But now Divine Truth teaches that every man must be left to act according to reason and liberty ; and yet that the Divine Providence secretly controls all things for the best ; and thus the corrupted man decides in favour of his own selfish desires.

36. And when Balak heard that Balaam was come, he went out to meet him unto the City of Moab, which is on the border of Arnon, which is in the utmost part of the border.

36. And therefore the state of adulterated good is intensified by communication with the corrupted understanding ; for the will flows into the understanding and conjoins itself therewith in accommodated doctrine, which, in this case, is the conjunction of evil with falsity on the ultimate plane of life.

37. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee ? wherefore camest thou not unto me ? am I not able

37. And the corrupted understanding perceives from the impulses of the depraved will that it desires to confirm its state by falsities. Why then

indeed to promote thee to honour?

has there been hesitation?
And is not selfish love able to promote and exalt its votaries?

38. And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to speak any thing? the word that God putteth in my mouth, that shall I speak.

38. But the corrupted will now perceives from the light of truth itself, present in the corrupted understanding, that indeed it desires to gratify selfish love, but that it cannot overcome the power of genuine truth, and must, even from selfish considerations, comply with its requirements.

39. And Balaam went with Balak, and they came unto Kiriath-huzoth.

39. And therefore the conjunction of the corrupted understanding and the depraved will is, as yet, most external.

40. And Balak sacrificed oxen and sheep, and sent to Balaam, and to the princes that were with him.

40. But the depraved will now influences the understanding by the force of its affections both external and internal, and thus makes that conjunction a little stronger.

41. And it came to pass in the morning, that Balak took Balaam and brought him up into the high places of Baal, and he saw from thence the utmost part of the people.

41. And then in a state of illustration from the falsities of corrupted worship from selfish love, the corrupted understanding is gifted, for the time being, with the perception of the opposing truths of the church remotely.

REFERENCES AND NOTES

1. The children of Israel journeying, denotes that the man of the Spiritual Church advances towards the heavenly life, 3654, 1457; pitching in the plains of Moab, denotes coming into a state of the adulteration of good, 1616, 2468; and beyond Jordan by Jericho, denotes as to the external man who is in the knowledges of goodness and truth, 1585, 10,300 end.

2. By Balak the son of Zippor seeing what Israel had done to the Amorites is denoted that the evil derived from the falsity of

such good is disturbed by the predominance of the spiritual man, over the evil of the natural man in general, because Balak means *one that wastes and destroys*, and thus he denotes evil, a son denotes derivative truth or falsity, and Zippor means *a bird or sparrow*, and therefore also denotes truth or falsity, 411, 10,510, 5912, 489, 778; to see denotes to perceive, and in this case disturbance as the effect of seeing, 2150; Israel denotes the spiritual man, 3654; and the Amorites denote evil in general, 1857.

3. By Moab are denoted those who are confirmed in the evil of adulterated good, 2468; by being sore afraid of the people is denoted greatly fearing those who are in truths, 390, 1259; by "because they were many" is evidently denoted that truths are abundant and prevail, 6172; and by Moab being distressed because of the children of Israel, or by their abhorring the children of Israel, is denoted that they are brought into distress by the powerful influence of the man of the church, 59, 3654.

4. Moab saying unto the elders of Midian, denotes the perception of adulterated good through the falsities confirmed, 2468, 1822, 3242, 2348; "Now shall this multitude lick up all that is round about us," denotes that spiritual truths will take away all their delights, 7843; "as the ox licketh up the grass of the field," denotes even as corrupted natural affection takes away all spiritual truth, 2180, 5149, 5101; and Balak the son of Zippor being the king of Moab at that time, denotes that such evil natural affections derived from falsity are the governing principles with those who adulterate good, ver. 2, 1682, 2468, 2212.

5. Balak sending messengers to Balaam the son of Beor, denotes that evil consults falsity derived from evil, because Balak denotes evil, ver. 2, sending messengers denotes consultation, 4239; Balaam means *old age, or ancient of the people, or the destruction of the people*, and therefore denotes falsity confirmed, 2348, 1259, 10,510, and Beor means *burning foolish, mad*, and therefore denotes evil, 9955, 4217³, 5145⁶; to Pethor which is by the River, to the land of the children of his people, denotes which interprets the truths from selfish love, and from knowledges most external, because Pethor means *uttering, interpreting, explaining*, and therefore denotes these things, spiritually, 5168, 6620; the River, or the Euphrates, denotes knowledges most external, 1585, 1866, 120, and the land of the children of his people, denotes, in this case, a state of selfish love, 1733, 1992, 4112; a people come up from Egypt, denotes the man of the Spiritual Church delivered from the tyranny of the merely natural life, 8866; covering the face of the earth, denotes having been instructed in Divine Truths in all fulness, 2576; and abiding over against Balak, denotes opposition to adulterated good, 1293, 6907.

6. "Come now therefore, I pray thee, curse me this people," denotes that the destruction of the spiritual man is desired, 245; "for they are too mighty for me," denotes that falsity cannot withstand truths, 8315; "peradventure I shall prevail that we may smite them," denotes that it may possibly prevail, and do injury, 3927, 6758; "that I may drive them out of the land," denotes in order that truths may be separated, 386; and "for I know that he whom thou blestest is blessed, and he whom thou curstest is cursed," denotes being possessed by the delusion that falsity of this kind is all

powerful, and is either able to effect conjunction with heaven or to cause aversion from it, ver. 5, 3530, 245.

7. The elders of Moab, and the elders of Midian, denote those who are in adulterated good and in its falsities, ver. 4; departing with the rewards of divination in their hand, denotes seeking to gain communication with them who teach truths from selfish principles, 9927, 3956, 3698, 878; and their coming unto Balaam and speaking the words of Balak, denotes exciting and stimulating in them the love of reward, and having done so to scatter the fears of adulterated good, and aid those who desire to throw off the influence of the spiritual man, 1853, vers. 5, 6.

8. Balaam saying, "Lodge here this night," denotes that the false prophet, from his selfishness, temporizes with the insinuations of evil and falsity, suggesting delay in the state of obscurity, 8002, 1712; "and I will bring you word again as the Lord shall speak unto me," denotes, evidently, that an answer shall be given according to the Word of the Lord, 1288, 2951, 2001; and the princes of Moab abiding with Balaam, denotes that corrupted good and its falsities abides with those who would teach the truth for selfish purposes, 1482, 2468, ver. 5.

9. God coming unto Balaam, denotes that Divine Truth also has influence with them externally, 2001, 1853, ver. 5; and saying, "What men are these with thee?" denotes the suggestion of inquiry as to the quality of evil influences, 1822, 2693, ver. 4.

10. Balaam saying unto God, "Balak the son of Zippor, king of Moab, hath sent unto me saying," denotes that confession is made that evil from the falsity of corrupted good insinuates, ver. 5, 1822, 2001, ver. 2.

11. "Behold, the people is come out of Egypt," denotes that the man of the Spiritual Church is delivered, 8866; "it covereth the face of the earth," denotes that he has been instructed fully, 2576; "now, come curse me them," denotes that corrupted good desires the suppression of him, 245; his coming out from Egypt also, evidently, denotes predominance in the external man, 1851; and "peradventure I shall be able to fight against them, and shall drive them out," denotes if possible to fight against him, and to destroy him, 1664, 386.

12. God saying unto Balaam, denotes that the false prophet or teacher perceives from the Word in his understanding, 2001, 1822, ver. 5; "Thou shalt not go with them," denotes that he ought not to be associated with corrupted good and its falsities, 3335, ver. 4; "Thou shalt not curse the people," denotes that the man of the church is not averted from the Lord, 245; and "for they are blessed," denotes that he has conjunction with Him, 3530.

13. Balaam rising up in the morning, denotes a state of illustration, superstition and fear, 7306; it is said superstition and fear, because these are the states, as to the understanding and will, of the false prophet, 2826³; his saying to the princes of Balak, "Get you to your land," denotes that he desires to separate himself from corrupted good and its falsities, 1822, 1842, ver. 2, 2468; and "for the Lord refuseth to give me leave to go with you," denotes that the power of Divine Truth prevails with him in that state, because although Jehovah denotes Divine Good, this is not realized by the false

prophet except in externals; and to refuse in this case signifies the operation of Divine Truth, as it were, separate from Divine Good, 2001, 4990.

14. The princes of Moab rising up and going unto Balak, and saying, "Balaam refuseth to come with us," denotes that, consequently, evil and its falsity are apparently separated from communication with the Word falsified; and it is perceived by the corrupted man that he cannot avail himself of its influence, 1842, 2465, 3335, ver. 5, 4990.

15. Balak sending yet again princes more honourable than they, denotes that still corrupted good is persistent, and again communicates with the false teacher by exciting in him the love of reward more intensely, ver. 2, 4239, 1842, 8897.

16. Their coming to Balaam and saying unto him, "Thus saith Balak the son of Zippor, 'Let nothing, I pray thee, hinder thee from coming unto me,'" denotes that thence the false teacher perceives from the evil derived from the falsity of adulterated good that he ought by all means to be conjoined with the evil of corrupted good, ver. 5, 1822, ver. 2, 5934. It is said here, "conjoined," and not merely "to communicate," or "to be present," on account of the words "let nothing hinder thee," which clearly denote strong desire, 3173 on Gen. xxiv. 56, taking the term "hinder," or "delay," or "keep back," in the opposite sense here implied.

17. "For I will promote thee unto very great honour, and whatsoever thou sayest unto me I will do," denotes that the love of honour and glory and reward and evil is willing, for the sake of its own ends, to be submissive to the power of the Word falsified, ver. 5, ver. 2, 8897; and "Come therefore, I pray thee, curse me this people," denotes that evil eagerly desires the destruction of genuine truths, ver. 2, 245, 1295.

18. Balaam answering and saying unto the servants of Balak, denotes that the false teacher thinks from the evident force of the truth, ver. 5, 6943, ver. 2; and "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more," denotes that although corrupted good should be able, externally, to enrich him with all abundance of truths and good affections, yet it is impossible to exceed the limits of Divine Truth, which outwardly controls the wicked and compels their obedience, ver. 2, 5619, 1488, 425, 3335, 1288, 2001, 5264.

19. "Now therefore, I pray you, tarry ye here this night that I may know what the Lord will speak unto me more," denotes that yet under the influence of selfish love, which causes obscurity, he still temporizes, in the hope that even the Lord Himself may change, ver. 5, 3613, 1712, 2230, 2001, 2951.

20. God coming to Balaam at night and saying unto him, denotes that therefore, according to his state of obscurity, he perceives from Divine Truth when selfish impulses and thoughts are strong, 2001, ver. 5, 1712, 1822; it is said "when selfish impulses and thoughts are strong," because the messengers of Balak and their message involve this, vers. 15, 16, the men representing Balak, ver. 2, and their coming and calling Balaam, denote presence and influx, 7955;

Balaam rising up and going with the messengers, denotes that the false teacher is drawn on by evil and falsity, 2401, 3335; and "but only the word that I speak unto thee, that shalt thou do," denotes that still he is aware that he cannot exceed the force of Divine Truth from the Lord, ver. 18.

21. Balaam rising up in the morning, saddling his ass, and going with the princes of Moab, denotes that therefore, in another state of illustration, he is roused to activity, adapting the rational faculty of the natural man to his selfish aspirations, and proceeding to communication with adulterous good, ver. 5, 2401, 7306, 2781, 3335, vers. 15, 16.

22. God's anger being kindled because he went, denotes that by so doing he is averted from Divine Truth, 2001, 5798; the angel of the Lord placing himself in the way for an adversary against him, denotes that it cannot but be opposed actually to his fallacies and infatuation, 6280, 2799²⁰, 9314; and Balaam riding upon his ass, and his two servants with him, denotes that he is led forward by delusive arguments supported by external appearances of good and truth, 2761⁶, 2781, 9034, 5194.

23. The ass seeing the angel of the Lord standing in the way, with his sword drawn in his hand, denotes that the Rational, in spite of its condition, perceives Divine Truth, from Divine Good as its opponent, and also its power to destroy falsity, 2781, 2150, 6280, 2799²⁰, 3136, 4861; the ass turning aside out of the way and going into the field, denotes diversion from the path of error, and tendency to conjunction with good, 2781, 2330, 2971; and Balaam smiting the ass to turn her into the way, denotes that the affection of falsity perverts the Rational, and forces it to bend to its requirements, ver. 5, 6758, 4861.

24. The angel of the Lord standing in a hollow way between the vineyards, denotes that the progress of error is opposed by Divine Truth from Divine Good, as manifested in the obscure perception of spiritual truths, 6280, 2799²⁰, 3136, 4715, 4861, 1071; and a fence being on this side and a fence on that side, denotes limitation by the appearances of good and truth in the external or natural man, 6419, 4410. In this verse, the "hollow way" is taken to mean the same as a *valley*, and reference is made accordingly, because the Hebrew expression is formed from a word which means the palm or hollow of the hand; and as it is here applied in connection with the fences, plainly signifies a state of the obscure perception of truth peculiar to those in the condition represented by Balaam.

25. The ass seeing the angel of the Lord, denotes that still the Rational perceives that Divine Truth, as before, is opposed to it. 2781, 2150, 6280, 2799²⁰; thrusting herself against the wall denotes being deluded by appearances, and strongly drawn to them, 6419; crushing Balaam's foot against the wall, denotes that the natural affections are injured, 2162; and smiting the ass again, denotes that again the affection of falsity perverts the Rational to cause it to err, ver. 22.

26. The angel of the Lord going farther, and standing in a narrow place where was no way to turn either to the right hand or to the left, denotes that yet again the progress of error is impeded by

Divine Truth from Divine Good in the state where falsity is confirmed, and where, therefore, no divergence from the path of error is possible, 6280, 3335, 3136, 3716, 2851¹⁵, 4861, 4410, 10,702.

27. The ass seeing the angel of the Lord, denotes that still the Rational perceives the opposition of Divine Truth from Divine Good, 6280, 2150, 2799²⁰; lying down under Balaam, denotes prostration at the same time by the force of truth on the one hand and falsity on the other, 6390, 9257, 6280, ver. 5; Balaam's anger being kindled, denotes the confirmation of the false principle and aversion from the truth, 5798; and smiting the ass with his staff, denotes that the Rational is still more injured by ultimate falsified truths, 6758, 4876.

28. The Lord opening the mouth of the ass, denotes that yet even then the Rational has power, from the Lord, to utter truths, 6987, 2781; saying unto Balaam, denotes perception, 1822; Balaam, as the rider of the ass, denotes the depraved will, 8265; and "What have I done unto thee that thou hast smitten me these three times?" denotes a charge of injustice as to the rejection of good, ver. 23, the rejection of truth, ver. 25, and confirmation in errors, ver. 27.

29. Balaam saying unto the ass, denotes that the Rational perceives, or, in other words, that the wicked man is compelled to acknowledge, 1822; "Because thou hast mocked me," denotes that the Rational is naturally opposed to evil and error, 2781, 2403; and "I would there were a sword in my hand, for now I had killed thee," denotes that evil desires the destruction of the Rational by means of falsity, through which all sense of right and wrong is obliterated, 2799, 878, 4727.

30. The ass saying unto Balaam, "Am not I thine ass upon which thou hast ridden all thy life long unto this day?" denotes that yet, in spite of all, Divine Good speaks through the Rational, and insinuates that it is the servant of the will, and has been obedient to it through the course of life, 2781, 1822, 8265, 4366, 2838; "Was I ever wont to do so unto thee?" denotes that the Rational is never uninfluenced by the will, 2781, 5755, 8265; and Balaam saying, "Nay," denotes that this the corrupted man is compelled to acknowledge, 1822, 8265.

31. The Lord opening the eyes of Balaam, denotes that now, therefore, even the false teacher is caused to perceive, 2001, 212, ver. 5; his seeing the angel of the Lord standing in the way, with his sword drawn in his hand, denotes that Divine Truth from Divine Good is totally opposed to him, and that truth is destructive of falsity, 2150, 6280, 3136, 4861, 2799²⁰; and his bowing his head and falling on his face, denotes that, externally, he is submissive both as to the understanding and will, 2153, 5145, 1999.

32. The angel of the Lord saying unto him, "Wherefore hast thou smitten thine ass these three times?" denotes that, from the Lord, the false teacher perceives that he has abused the Rational, has rejected good and truth, and has confirmed himself in falsity, 6280, ver. 28; and "behold, I am come forth for an adversary because thy way is perverse," or headlong, or ruined "before me," denotes that Divine Truth must necessarily oppose him, because of his perverted state, 6280, 9314, 4861, 9252, 9265.

33. "And the ass saw me, and turned aside before me these three times," denotes that the Rational in every case had perceived the truth, and had been disposed to avoid error, 2781, 2150, 6280, 6226, 222; and "unless she had turned aside from me, surely now I had even slain thee and saved her alive," denotes that unless this had been so, liberty of choice could not have been left to the corrupted will, even when the Rational was free, 6226, 4727, 726.

34. Balaam saying unto the angel of the Lord, "I have sinned," denotes that the corrupted will now perceives that it has opposed Divine Truth, 4839; "for I knew not that thou stoodest in the way against me," denotes that it has been blinded by selfish desires, 2230, 3136, 4861, ver. 5; and "now therefore, if it displease thee, I will get me back again," denotes that, from selfish fear, it is willing to be outwardly obedient, 4839, 4069. It is said here "by selfish desires," and "from selfish fear," because such is the state of those confirmed in evil by falsity, as the context shows.

35. The angel of the Lord saying unto Balaam, "Go with the men," denotes that Divine Truth teaches that every man must be left to act according to reason and liberty, 6280, 1822, ver. 5, 3335, vers. 15, 16, 10,612; "only the word that I shall speak unto thee, that shalt thou speak," denotes that yet the Divine Providence secretly controls all things for the best, 1288, 2951, 10,774, 10,779; and Balaam going with the princes of Balak, denotes that thus the corrupted man decides in favour of his own selfish desires, ver. 5, 3335, vers. 15, 16.

36. Balak hearing that Balaam was come, denotes that therefore the state of adulterated good is intensified by communication with the corrupted understanding, ver. 2, 3869, ver. 5, 1853; his going out to meet him unto the City of Moab, denotes that the will flows into the understanding and conjoins itself therewith in accommodated doctrine, 4247, 402, 2468; and the city being on the border of Arnon, in the utmost part of the border, denotes that, in this case, it is the conjunction of evil with falsity on the ultimate plane of life, 8063, chap. xxi. 13, 26.

37. Balak saying unto Balaam, "Did I not earnestly send unto thee to call thee?" denotes that the corrupted understanding perceives from the impulses of the depraved will that it desires to confirm its state by falsities, ver. 2, 1822, ver. 5, 6047; "Wherefore camest thou not unto me?" denotes plainly, "Why, then, has there been hesitation?" vers. 12, 13; and "Am I not able indeed to promote thee to honour?" denotes that selfish love is able to promote and exalt its votaries, ver. 2.

38. Balaam saying unto Balak, "Lo, I am come unto thee; have I now any power at all to speak unto thee? The word that God putteth in my mouth, that shall I speak," denotes that the corrupted will now perceives from the light of truth itself, present in the corrupted understanding, that indeed it desires to gratify selfish love, but that it cannot overcome the power of genuine truth, and must, even from selfish considerations, comply with its requirements, ver. 5, 1822, ver. 2, 5934, ver. 35.

39. Balaam going with Balak, and their coming to Kiriath-huzorh, denotes that therefore the conjunction of the corrupted understanding and the depraved will is, as yet, most external, because by

Kiriath-huzoth is meant the city of streets, of courts, of out-fields, of suburbs, and thus it denotes an external state, or a state most external, 2336, 3271, 7407, Lev. xxv. 34, 6078.

40. Balak sacrificing oxen and sheep, and sending to Balaam and the princes that were with him, denotes that the depraved will now influences the understanding by the force of its affections external and internal, and thus makes that conjunction a little stronger, ver. 2, 923, 2180, 4239, ver. 5, 1482.

41. It coming to pass in the morning denotes the occurrence of a state of illustration, 4979, 7306; Balak taking Balaam, and bringing him up into the high places of Baal, denotes the falsities from selfish love from which is corrupted worship, 2722, 10,642; and his seeing from thence the utmost part of the people denotes that the corrupted understanding is gifted, for the time being, with the perception of the opposing truths of the church remotely, 2150, 3695, 1259.

In commenting upon this most interesting chapter, even in its literal sense, let us, to begin with, consider all together the first three sections. The picture in general is the state of the church, when so far depraved as to be confirmed in its state of adulterated good. And this is evident from the whole contents of this chapter in its internal sense, and also from the contents of the two chapters following; as well as from what is said in ver. 1, namely, that the children of Israel pitched in the plains of Moab, beyond Jordan, at Jericho. For by pitching a tent is here denoted the conjunction of falsity with evil; beyond the Jordan manifestly signifying as to the external man, and by Jericho some knowledge of good and truth in that state. But it must not be forgotten that the children of Israel, specifically, denote the true church as to its internal state in this narrative.

But next we have to consider the signification of Balak the son of Zippor the king of the Moabites, and his fear of the Israelites; and as Balak means *what wastes and destroys*, it is clear that he denotes the inmost principle of evil which corrupts good, this being derived from the falsity signified by Zippor, which means *a bird* or *sparrow*, and some suppose this was only a particular name of Balak, while others think it may have been the name of the former king of Moab (chap. xxi. 26), whom Sihon the king of the Amorites had conquered; but in any case it is clear that Zippor, from correspondence, denotes the falsity productive of the evil denoted by Balak; that is, the falsity derived from the evil of selfish love, for evidently this is that by which good from the Lord is adulterated. For in Ps. lxxxiv. 3, the sparrow denotes spiritual truth (*A.E.* 391¹¹), but here in the opposite sense, falsity; and if we take the Hebrew word to mean a sparrow in particular, and not a bird in general, then, as being one of the smaller birds, it will correspond to the falsity from selfish love acting through the sensual love, namely, that sensual love into which man is first born, and which first adulterates good from the Lord. Our lesson, therefore, in this connection is that we must be particularly careful in not allowing our good to be contaminated with such falsity. But we now learn also another lesson, namely, that they who are confirmed in evil, like those here represented by Balak and the Moabites, are inspired with fears, by the proximity of spiritual good and truth, not, however, because these are the cause of any fear, but on account of the opposition and aversion of the wicked themselves to what is good and true, and because this fear is

intensified by the falsities in which they are confirmed, as is shown by the spiritual sense of ver. 4. For the Midianites denote such falsities, as we have already seen. And here, too, we may be reminded that "in general all who in the hells are ruled by fears (*H.H.* 543), and also that "there is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love" (1 John iv. 18). Hence, therefore, we may now understand well the spiritual meaning of Balak and the Moabites, and also of the Midianites, who play so important a part in this history.

But now Balak sends messengers to the false prophet Balaam. And it is particularly interesting to observe, again, how the meaning of the proper names gives their correspondence, and also how the sense derived from the combination of these correspondences coheres with the subject and with the series of the internal sense of vers. 5-7. And consider here two points. First of all corrupted good, in its confirmed state, values the truth of the Word, and seeks by its means, as falsified by the corrupted understanding, to secure its ends, which, of course, are selfish ends. And this thing, as, indeed, we know from history, has actually taken place in former perverted churches; and also there is a strong tendency in the unregenerated and yet imperfect man of the church thus to act. And, secondly, the corrupted understanding is excited and stimulated by the love of reward, and for the sake of such reward is willing, if it only be permitted, to curse instead of to bless, good and true spiritual principles, or the church which is the embodiment of such principles. Let every person, therefore, search in his own heart and mind, and beware of these two things, in his own case, in order that his progress in regeneration may not be hindered thereby. For evils in ourselves cannot be overcome if we do not know that they are evils; we cannot know this unless we see them to be so by means of the truth; and they cannot be seen unless they appear. And this accounts for the fact that people begin to be tempted when they have established in themselves some principles of truth.

And now the fourth section provides us with more food for reflection. It is plain from the signification of Balak and Balaam that the one represents evil and the other falsity, and therefore, also, that by Balak sending messengers to Balaam is denoted the influx of evil into falsity, or influx from the hells with those who are disposed to confirm falsities from their selfish love of reward. And therefore, also, by Balaam saying to Balak's messengers, "Lodge here this night," is denoted the encouragement all of us are disposed to give to evil influences; and it will be seen in the sequel of this history, both literally and spiritually, what the final result of giving such encouragement is, when it is persisted in. Hence, then, let the man of the church determine early in his life to steadily oppose the impulses of evil in himself by the adoption of truth from the Lord through the Word in sincerity, and not for selfish and hypocritical purposes, as in the case of Balaam and those whom he represents. For it is certain that he who deliberately makes use of what he knows to be the truth simply to gain his own ends is in a very dangerous position. But now see, in the next place, what the natural effect of the reception of the truth into our minds really is. For by God coming to Balaam in the night is signified that, even when we are inclined to entertain and temporize with the evil delights intensified in us by wicked spirits, conscience speaks to us and urges us to examine ourselves as to the quality of our merely natural appetites and passions. And thus what in the literal sense

of the Word applies to only one person, in the spiritual sense is applicable to all men. And besides this, observe here that the term "God," has especial reference to the truth, while the term Lord, or Jehovah, has reference to good. And thirdly, note the confession of Balaam. In the light of the Truth, the corrupted man knows the quality of the evil that besets him, and he also knows the quality of the true church; and yet, internally, he hates the good and the true and cherishes the evil. For what Balak wishes in this case, is the wish of Balaam also. This account therefore, looked at internally, really shows how the corrupted understanding at last becomes one with the corrupted will, and rejects the truth, even as the will has rejected the love of it. And yet, while the state of probation lasts he is not without the capacity to see the truth, nor without the capacity to adopt it in sincerity. And moreover, from his fear of the consequences, he is able outwardly to conform to it, as the last verses of the section show.

But before concluding we have, again, two considerations to impress upon ourselves. For first of all, the truth teaches that man is forbidden to associate himself with what is false and evil, but on the contrary, to reject them. And therefore it is the primary work of every man in his regeneration, to avoid evil as a sin, and not merely to do so because it is dangerous or hurtful. Balaam sent back the messengers, but only through selfish fear; the sincere man, on the contrary, rejects evil, and also falsity, because they are opposed to what is good, and on that account are equally opposed to what is true. And secondly, the truth cannot, from its very nature, cause harm to any one, nor can it cause the aversion from good which is involved in cursing; but on the other hand, it leads inevitably to a state of good, and therefore it is the means of conjunction with the Lord, by love. And so it is well for us just at this point also, to emphasize the fact, that it is evil itself that constitutes hell, and goodness itself that constitutes heaven, and consequently that where evil is, truth cannot abide, while where good is, what is false cannot abide permanently.

But, coming to the fifth section, we have particularly to notice that it describes the decision of the will to act contrary to the teaching of the truth, and this is evident in the beginning, from the fact that Balak now sends to the false prophet princes more and more honourable than the former. That is, while the number of the messengers were increased, their dignity was also greater, thus indicating, spiritually, an appeal to the selfish affections, as well as to the intellect proud of its acquirements and its powers. And that is the reason why, in the first appeal, the messengers say, "For I know that he whom thou blessest is blessed, and he whom thou cursest is cursed," whereas in the second the insinuation is, "I will promote thee unto very great honour, and whatsoever thou sayest unto me *I will do*." Hence, therefore, we may here remember with advantage that every man, having the opportunity of being regenerated, is required to make the decision whether he will or not, both from his understanding and his will, and, indeed, principally from the will, because this is the real man, and the understanding only so far as it agrees with the will. And, again, another important point now before us is that, whatever may be the state of him who is confirmed in wickedness, as to the understanding or the will, signified by silver and gold, or whatever may be his attitude towards truth and goodness, yet still the Lord governs him by Divine Truth, and compels his obedience to the laws of Divine Order in his own sphere and on his own plane; not, indeed, that either Divine Good or Divine Truth compel, but that the fear of suffering, or punishment

with the wicked man and also with infernals does this. For it must be manifest from the character of selfish love that finally, through this fear, it will prefer a life of constrained obedience (Matt. xxv. 46; *H.H.* 480, 543), to a life of perpetual punishment; and therefore it is said of the infernals, who are permitted for the wisest of reasons (*H.H.* 696) to inflict punishment on others, that these governors dare not pass beyond the limits prescribed for them (*H.H.* 543). Hence, now we see the exact spiritual value of the words uttered by Balaam: "I cannot go beyond the word of the Lord my God, to do less or more." And that this actually refers to the infernals is evident from the representation of Balak and Balaam.

One point more, however, remains to be noticed, and that is that the Lord gives His consent for Balaam to go with the messengers. Why is this? It is in order to teach the eternal truth that neither the Divine Being Himself, nor any angel of heaven, ever compels an infernal to act contrary to his own will. And hence we see that in the next section, which must now be considered, it is said that God's anger was kindled because he went, and that the angel of the Lord placed himself in the way for an adversary against him. And this requires particular attention. For God, or the Lord as to His Divine Truth, 2001, is never angry, nor does the Lord, or the Divine Good, ever act as an adversary. But it is the wicked man himself who is opposed to Divine Truth, and thus causes the appearance of anger and opposition in the Lord. For if the Lord were really the changeable Being that the states of man cause Him to appear to be, the universe could neither have been created, nor could it be preserved. Let man therefore be as careful in distinguishing between appearances and realities in the Word of the Lord as the scientist is in doing so with regard to the Works of the Lord in creation. And, proceeding to the other section, we see further the need of this caution. The appearance was that the ass saw the angel of the Lord by means of its ordinary sight, but the reality was that it saw by spiritual sight; and also the appearance was that the ass spoke, while yet it was not the ass but the angel. For it is not possible for material eyes to see anything in the spiritual world, nor had the ass the power to speak and think rationally, 1880, 1637, 1638, *A.E.*, 140⁴. Before, however, considering the internal sense, it may be observed, by way of illustration, that although animals do not live for ever, because they have not the higher degrees of life, yet still their life is from the spiritual world, for "the wonderful knowledge which is, as it were, implanted in every animal is generally known" (*H.H.* 108); they have also a "spiritual part" (*H.H.* 435); and "he who believes that natural heat produces their loves is much deceived, for there is an influx of the spiritual world into the natural, and not of the natural world into the spiritual; and all love is spiritual because it is of the life itself" (*H.H.* 567); from all which it may be comprehended, in some measure, how the ass of Balaam was able to see the angel of the Lord.

And now, in taking a general review of the spiritual sense of the rest of the chapter, it will be best to consider the three states in which the corrupted man is, as he advances in the path of evil and error, the first being a state of enlightenment, and freedom, nevertheless, to act according to his evil will; the second being a state of obscurity limited by the appearance of good and truth in the external or natural man; and the third being a state in which falsity is confirmed, and there is no divergence from the path of error, as appears from vers. 21, 24, and 26 respectively. And can we not see that these are all brought about by every wicked man himself in his

determination to act contrary to the truth which he knows, indeed, but does not love? There is no wonder, therefore, that it appears to him through his rational mind as the angel of the Lord with a sword drawn in his hand, as an angel because it is in reality truth, conjoined with good, and with a sword because of the opposition between truth and falsity. And here we come to a thing that is very remarkable. Balaam expresses no surprise when the Lord opened the mouth of the ass, but replies to him as if it was quite a natural event. Herein, therefore, is set forth a common spiritual experience. For those represented by Balaam know very well indeed that the Lord speaks to them through their rational faculty, and condemns their wickedness, even as the ass reproved the false prophet. But yet this fact does not make them value the power of reason as they should by ascribing it to the Lord, and following its teaching. On the contrary, it excites their rage, and enkindles in them a strong desire to destroy in themselves the power of seeing the truth. And this, moreover, is what actually comes to pass with him who is confirmed in wickedness. And so it follows that the corrupted man is compelled to acknowledge that the Rational is always the faithful servant of the will, and, from the Lord, would never lead man astray.

But, again, we have a most interesting point. The Lord opened the eyes of Balaam. That is, literally, He opened his spiritual sight so that he might see the angel with the drawn sword; but spiritually, He elevates the understanding of the corrupted man, so that he perceives his own opposition to Divine Truth; that he has perverted his rational faculty by the abuse of his liberty; that now he can only be externally obedient from fear, and that, in spite of his wish to the contrary, he will yet be compelled to speak and act according to the truth. This, therefore, really is a summary of the spiritual teaching, from vers. 31-35 inclusive, and involves most weighty truths concerning the final state of a bad man. And we proceed now to consider the remainder of the chapter. For careful thought, in connection with the correspondences of the Word, will show that it describes the conjunction of the corrupted will and understanding in the ultimate plane of life; and at the same time that the understanding is still capable of being elevated so as to perceive truths, under certain circumstances, that is, when separated, for the time being, from the depraved will. And concerning this, as a conclusion, we here transcribe the following: "Evil spirits are sometimes seen turned towards the quarters of heaven, and then they have the intelligence and perception of truth, but no affection for good; and therefore as soon as they turn themselves backwards to their own quarters, they cease to be in the intelligence and in the perception of truth, and say that the truths which they had before heard and perceived are not truths, but falsities; they also wish falsities to be truths. I am informed with regard to this turning, that with the evil the understanding can be so turned, but not the will; and that this is provided of the Lord to the intent that every one may be able to see and acknowledge truths, but no one receives them unless he is in good, because it is good which receives truths, and never evil. The case is similar with man, in order that he may be amended by truths; but still he is not amended any further than he is in good. On this account man can, in like manner, be turned to the Lord, but if he is in evil as to life, he soon turns himself back again, and confirms in himself the falsities of his evil in opposition to the truths which he had understood and seen; and this takes place when he thinks within himself from his own interior state" (*H.H.* 153).

CHAPTER XXIII

SUMMARY OF THE SPIRITUAL SENSE

1. On the false worship of those who are in adulterated good, from selfish love most external, in order that there may be, with the man of the true church, aversion from the Lord, vers. 1-6.

2. But the corrupted understanding which is internally in agreement with the depraved will, is compelled, nevertheless, externally, and yet truly, to show that the good man has conjunction with the Lord, vers. 7-12.

3. Secondly, the same false worship is continued with the same object; the will and understanding of the corrupted man are more closely conjoined in another state; and they receive revelation again contrary to their wish, vers. 13-26.

4. And, thirdly, they still desire to make a final effort to shake off the influence of the good and the true, in a state of the interior will, from which they discern that they are about to be quite desolated as to both, vers. 27-30.

THE CONTENTS OF EACH VERSE

1. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

2. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

3. And Balaam said unto Balak, Stand by thy burnt offering, and I will go; peradventure the LORD will come to meet me: and what-

1. And now there is perception from falsified truths with him who is in adulterated good, that the Lord must be worshipped superstitiously from natural and spiritual affections apparently in all completeness and in all holiness.

2. And this is actually effected; for natural affection and spiritual affection, seem to be in true worship as to will and understanding.

3. And it seems to corrupted good that such worship must be genuine and constant; also that there is aspiration under the influence of falsified

soever he sheweth me I will tell thee. And he went to a bare height.

4. And God met Balaam : and he said unto him, I have prepared the seven altars, and I have offered up a bullock and a ram on every altar.

5. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6. And he returned unto him, and, lo, he stood by his burnt offering, he, and all the princes of Moab.

7. And he took up his parable, and said,
 From Aram hath
 Balak brought me,
 The king of Moab
 from the mountains
 of the East :
 Come, curse me Jacob,
 And come, defy
 Israel.

8. How shall I curse,
 whom God hath not
 cursed ?

truths, after interior communication with the Lord, and the desire that selfish worship may be accepted ; also that thus the corrupted man is to be enlightened. But in this worship there is no genuine good or truth.

4. Although there is external communication. And therefore the corrupted man is fully persuaded that he is in genuine worship both as to the natural and spiritual minds.

5. Moreover, there is influx from the Divine Good by Divine Truth into the intellect of the corrupted man giving the perception that although, interiorly, he is in adulterated good, yet, exteriorly, he must utter genuine truths.

6. And therefore now, the corrupted man receives revelation according to his state which is that of earnest external worship without internal both as to will and understanding.

7. And hence there is perception from the Word through its genuine literal sense in which is the spiritual sense, that adulterated good surely desires the knowledges of good and truth ; also that falsified truth thence is given externally, for conjunction by love with the Lord, while yet it is inwardly in aversion therefrom both as to natural and spiritual realities ;

8. And is compelled to acknowledge, nevertheless, that what is manifestly true cannot be false ; and that what is

And how shall I defy,
whom the LORD
hath not defied?

manifestly good cannot be
evil.

9. For from the top of
the rocks I see him,
And from the hills I
behold him :
Lo, it is a people that
dwell alone,
And shall not be reck-
oned among the
nations.

9. For all natural truths are
seen from natural good, and
all spiritual truths are seen
from spiritual good, and both
are manifestations of the
Lord; while the man of the
Spiritual Church is in faith
conjoined with charity, nor can
he be in the prevailing love of
evils.

10. Who can count the
dust of Jacob,
Or number the fourth
part of Israel?
Let me die the death
of the righteous,
And let my last end be
like his!

10. Nor is the quality of the
regenerated natural man as to
the abundance of truth, or of
the will of the regenerated
spiritual man as to conjunction
with the Lord, known to any
but the Lord Himself. And
even the corrupted man ap-
pears to be desirous of regen-
eration, and this too, both as
to the will and understanding.

11. And Balak said unto
Balaam, What hast thou
done unto me? I took thee
to curse mine enemies, and,
behold, thou hast blessed
them altogether.

11. And it is perceived by
the corrupted man in spite of
his evil state, not only that he
is essentially in evil and de-
sires the destruction of good
and truth, but also that these
are utterly opposed to him, be-
cause they are from the Lord
and give conjunction with
Him.

12. And he answered and
said, Must I not take heed
to speak that which the
LORD putteth in my mouth?

12. But still, in externals,
he acknowledges the Lord and
His Word, and is compelled
to put on the appearance of
reverence for it, and even to
utter its precepts, as if they
proceeded from genuine faith
and charity on his part.

13. And Balak said unto
him, Come, I pray thee,
with me unto another place,

13. But now a change of
state takes place, in which the
corrupted will and the per-

from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

verted understanding are more closely conjoined; and then there is another perception of opposing goods and truths somewhat more internal, the desire to cause aversion continuing.

14. And he took him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered up a bullock and a ram on every altar.

14. For, under the influence of selfish love the understanding contemplates the truths of the church, and investigates their quality preparing again to simulate genuine worship both as to the natural and spiritual affections.

15. And he said unto Balak, Stand here by thy burnt offering, while I meet *the Lord* yonder.

15. And again such worship is continued and communication with the Lord is sought for,

16. And the LORD met Balaam, and put a word in his mouth, and said, Return unto Balak, and thus shalt thou speak.

16. Such communication being granted according to the state, while still the corrupted understanding is interiorly conjoined with adulterated good,

17. And he came to him, and, lo, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

17. And this conjunction actually takes place while there is yet more earnest devotion as to both affection and thought, revelation from the Lord being eagerly desired.

18. And he took up his parable, and said,
Rise up, Balak, and hear;
Hearken unto me,
thou son of Zippor:

18. And hence this is given from the genuine truth of the Word in which is the spiritual sense, namely, that adulterated good must be elevated as to the understanding, that it may perceive the good and truth of the Word,

19. God is not a man, that he should lie;
Neither the son of

19. And must learn indeed, that Divine Truth is not like human thought, changeable

man, that he should
repent :

Hath he said, and
shall he not do it?

Or hath he spoken,
and shall he not
make it good?

and liable to err; and that
Divine Good is not like human
affection, variable and need-
ing repentance; for what is
essentially true, *that* the
Divine Being always does;
and what is essentially good,
that He always promotes.

20. Behold, I have re-
ceived *command-*
ment to bless :

And he hath blessed,
and I cannot reverse
it.

20. Nor it is possible for
even the perverted understand-
ing, when brought into the
light of truth, to avoid seeing
that the good have conjunction
with the Lord, nor can evil
prevent this conjunction with
those who are in good.

21. He hath not beheld
iniquity in Jacob,
Neither hath he seen
perverseness in Is-
rael :

The LORD his God is
with him,
And the shout of a
king is among them.

21. For with them the
natural man is obedient to
natural truths, and the spirit-
ual man is obedient to spiritual
truths; and with them good is
conjoined to truth internally
and externally;

22. God bringeth them
forth out of Egypt;
He hath as it were the
strength of the wild-
ox.

22. They are delivered from
all the evils of the natural man
corrupted; and are endowed
with the full power of natural
good from the Lord.

23. Surely there is no
enchantment with
Jacob,
Neither is there any
divination with Is-
rael :

Now shall it be said of
Jacob and of Israel,
What hath God
wrought !

23. Nor can they be over-
come by those who pervert
and prostitute Divine Truths,
when they are made to appear
as falsities in the natural or
spiritual degree of their minds.
For both the natural and
spiritual man regenerated are
under the protection of the
Lord, and to Him all their
salvation is due.

24. Behold, the people
riseth up as a
lioness,

24. And the regenerated
natural, acting from regener-
ated spiritual affection, is all

And as a lion doth he
lift himself up :
He shall not lie down
until he eat of the
prey,
And drink the blood
of the slain.

powerful; and so also is natural truth conjoined with that affection; nor does the good man at all rest until good and truth are fully appropriated by him, and until the evil and falsity of adulterated good are entirely removed.

25. And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

25. But the corrupted man who is confirmed in his wickedness desires entire separation from both natural and spiritual good.

26. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do ?

26. And at the same time, in that state, he clearly perceives from the light of truth in his understanding, that he is compelled externally to be obedient to the laws of Divine Order.

27. And Balak said unto Balaam, Come now, I will take thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

27. And yet he is so infatuated from selfish love, that he still desires to make a final effort to shake off the influence of the good and the true by further delusions.

28. And Balak took Balaam unto the top of Peor, that looketh down upon the desert.

28. And therefore he is now led into the state of the interior will, from which he discerns that he is about to be quite desolated as to all good and truth.

29. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

29. While still from the corrupted understanding he is disposed again to simulate true worship, and this both as to the natural and spiritual affections as before.

30. And Balak did as Balaam had said, and offered up a bullock and a ram on every altar.

30. And he proceeds to do so, in reality devoting to selfish worship every natural affection and every spiritual affection.

REFERENCES AND NOTES

1. Balaam saying unto Balak, "Build me here seven altars, and prepare me here seven bullocks, and seven rams," denotes that now there is perception from falsified truths, with him who is in adulterated good, that the Lord must be worshipped, superstitiously, from natural and spiritual affections, apparently in all completeness and in all holiness, chap. xxii. 5, 2, 1822, 153, 4541, 7346, 716, 10,021, 10,042
2. Balak doing as Balaam had spoken, denotes that this is actually effected, 4258; and offering on every altar a bullock and a ram, denotes that natural affection and spiritual affection seem to be in true worship as to will and understanding, 10,021, 10,042. It is said, "as to will and understanding," because Balak and Balaam signify the will and understanding respectively, chap. xxii. 5, 2.
3. Balak being told by Balaam to stand by his burnt offering, denotes that it seems to corrupted good that such worship must be genuine and constant, 7436, 1822, 923; Balaam going, that the Lord perhaps might come to meet him, denotes aspiration, through falsified truths, after interior communication with the Lord, and the desire that selfish worship may be accepted, 3335, 2001, 4247; "Whatsoever he sheweth me I will tell thee," denotes that thus the corrupted man is to be enlightened, 2001, 2807, 3209; and Balaam going to a bare height, denotes that in this worship there is no genuine good or truth, 3335, 2722.
4. By God meeting Balaam is denoted external communication, 2001, 4247; and by Balaam saying, "I have prepared the seven altars, and I have offered a bullock and a ram on every altar," is denoted that the corrupted man is fully persuaded that he is in genuine worship, both as to the natural and spiritual minds, ver. 1.
5. The Lord putting a word in Balaam's mouth and saying, "Return unto Balak, and thus shalt thou speak," denotes that there is influx from Divine Good by Divine Truth into the intellect of the corrupted man, giving the perception that although interiorly he is in adulterated good, yet exteriorly he must utter genuine truths, 2001, 1288, 8068, 4217, 2619.
6. Balaam returning unto Balak, his standing by his burnt offering, and all the princes of Moab with him, denotes that, therefore, the corrupted man receives revelation according to his state, which is that of earnest external worship without internal, both as to the will and understanding, 4217, 7436, 923, 1482, 2468..
7. Balaam taking up his parable and saying, denotes perception from the Word through its genuine literal sense in which is the spiritual sense, 4637, 1822; "From Aram hath Balak brought me," denotes that adulterated good surely desires the knowledges of good and truth, 1234; "the king of Moab from the mountains of the East," denotes that falsified truth thence is given externally for conjunction by love with the Lord, 1672, 2468, chap. xxii. 5, 795, 1451; and "Come, curse me Jacob, come, defy Israel," denotes that yet it is inwardly in aversion therefrom both as to natural and spiritual realities, 5934, 245, 5973.

8. "How shall I curse, whom God hath not cursed? And how shall I defy, whom the Lord hath not defied?" denotes compulsion to acknowledge, nevertheless, that what is manifestly true cannot be false; and that what is manifestly good cannot be evil, 245, 2001.

9. "From the top of the rocks I see him, and from the hills I behold him," denotes that all natural truths are seen from natural good, and all spiritual truths from spiritual good, 8827, 10,438, 2150, 5973; and "Lo, it is a people that dwell alone, and shall not be reckoned among the nations," denotes that the man of the Spiritual Church is in faith conjoined with charity, nor can he be in the prevailing love of evils, 1259, 10,160, 471.

10. "Who can count the dust of Jacob, or number the fourth part of Israel?" denotes that neither is the quality of the regenerated natural man, as to the abundance of truth, or of the will of the regenerated spiritual man as to conjunction with the Lord, known to any but the Lord Himself, 10,217, 1610, 10,136, 5973; and "Let me die the death of the righteous, and let my last end be like his!" denotes that even the corrupted man appears to be desirous of regeneration, and this, too, both as to the will and understanding, chap. xxii. 5, 6221, 712, 683.

11. Balak saying unto Balaam, "What hast thou done to me?" denotes that it is perceived by the corrupted man in spite of his evil state, chap. xxii. 2, 1822; and "I took thee to curse mine enemies, and, behold, thou hast blessed them altogether," denotes not only that he is essentially in evil, and desires the destruction of good and truth, but also that these are utterly opposed to him, because they are from the Lord, and give conjunction with Him, 245, 2851, 3514.

12. Balaam answering and saying, "Must I not take heed to speak that which the Lord putteth in my mouth?" denotes that still, in externals, he acknowledges the Lord and His Word, and is compelled to put on the appearance of reverence for it, and even to utter its precepts as if they proceeded from genuine faith and charity on his part, 6943, 4292^d, 2001, 2951, 3313.

13. Balak saying unto Balaam, "Come, I pray thee, with me unto another place from whence thou mayest see them," denotes that now a change of state takes place, in which the corrupted will and perverted understanding are more closely conjoined, 1853, 2625, 2150; "thou shalt see but the utmost part of them, and shalt not see them all," denotes that then there is another perception of the man of the church or of opposing goods and truths somewhat more internal, 2150, 3695, 5973; and "curse me them from hence," denotes that the desire to cause aversion still continues, 245.

14. Balak taking Balaam into the field of Zophim, to the top of Pisgah, and building seven altars and offering a bullock and a ram on every altar, denotes that under the influence of selfish love the understanding contemplates the truths of the church, and investigates their quality, preparing again to simulate genuine worship both as to the natural and spiritual affections, because the field of Zophim, being in Moab, denotes a religious corruption, 4440, 2468; the top or head of the mountain here signifies, in the opposite sense, selfish love, Pisgah meaning *a hill*, 8827; Zophim means *watchmen*, or *observers*, and thus those who investigate, 10,134; and building altars

and offering the animals, denotes the simulation of genuine worship both as to natural and spiritual affections, ver. 1.

15. Balaam saying to Balak, "Stand here by the burnt offering, while I meet the Lord yonder," denotes that again such worship is continued, and communication with the Lord is sought for, ver. 3.

16. The Lord meeting Balaam; putting a word in his mouth; and saying, "Return unto Balak, and thus shalt thou speak," denotes that such communication is granted according to the state, while still the corrupted understanding is interiorly conjoined with adulterated good, ver. 5.

17. Balaam coming to Balak, who stood by his burnt offering, and the princes of Moab with him; and the latter saying, "What hath the Lord spoken?" denotes that this conjunction actually takes place, while there is yet more earnest devotion as to both affection and thought, revelation from the Lord being eagerly desired, ver. 6.

18. Balaam taking up his parable and saying, denotes that revelation from the Lord is given by means of the genuine truth of the Word in which is the spiritual sense, 4637, 1822; and "Rise up, Balak, and hear, hearken unto me, thou son of Zippor," denotes that adulterated good must be elevated as to the understanding that it may perceive the good and truth of the Word, 2401, 8361, chap. xxii. 2, 683.

19. "God is not a man that he should lie; neither the son of man, that he should repent," denotes that Divine Truth is not like human thought, changeable and liable to err; and that Divine Good is not like human affection, variable and needing repentance, 2001, 429, 7120, 8908, 587; and "Hath he said and shall he not do it? Or hath he spoken and shall he not make it good?" denotes that the Divine Being always does what is essentially true; and that He always promotes what is essentially good, 629, 2951, 683.

20. "Behold, I have received commandment to bless: and he hath blessed, and I cannot reverse it," denotes that it is not possible for even the perverted understanding, when brought into the light of truth to avoid seeing that the good have conjunction with the Lord, nor can evil prevent this conjunction with those who are in good, chap. xxii. 5, 3514, 5973, 2001, 4816.

21. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel," denotes that with them the natural man is obedient to natural truths; and the spiritual man is obedient to spiritual truths, 2150, 9937, 9252, 5973; and "The Lord his God is with him, and the shout of a king is among them," denotes that with them good is conjoined with truth internally and externally, 2001, 8815, 1672, 5973.

22. "God bringeth them forth out of Egypt; he hath as it were the strength of the wild-ox," denotes that the good are delivered from all the evils of the natural man corrupted; and are endowed with the full power of natural good from the Lord, 2001, 8806, 6343, 2180, 5973.

23. "Surely there is no enchantment with Jacob; neither is there any divination with Israel," denotes that the good cannot be over-

come by those who pervert and prostitute Divine Truth, when they are made to appear as falsities in the natural or spiritual degree of their minds, 3698, 7297, 5973; and "Now shall it be said of Jacob and of Israel, What hath God wrought!" denotes that both the natural and spiritual man regenerated are under the protection of the Lord, and to Him all their salvation is due, 5973, 2001, 8329.

24. "Behold the people riseth up as a lioness, and as a lion doth he lift himself up," denotes that the regenerated Natural acting from regenerated spiritual affection is all powerful; and so also is natural truth conjoined with that affection, 1259, 6367, 725, 1543; and "He shall not lie down until he eat the prey, and drink the blood of the slain," denotes that the good man does not at all rest, until good and truth are fully appropriated by him, and until the evil and falsity of adulterated good are entirely removed, 5973, 3696, 2187, 3108, 576³, 1851, 4735, 4503.

25. Balak saying unto Balaam, "Neither curse them at all, nor bless them at all," denotes that the corrupted man who is confirmed in his wickedness, desires entire separation from both natural good and spiritual good, chap. xxii. 2, 5, 1822, 245, 3514, 5973. It is the affection involved in these words that involves the desire for entire separation; and they describe the actual internal state of those represented by Balak and Balaam.

26. Balaam answering and saying unto Balak, "Told not I thee saying, All that the Lord speaketh that I must do?" denotes that, at the same time, in that state, he clearly perceives from the light of truth in his understanding, that he is compelled, externally, to be obedient to the laws of Divine Order, 6943, 3209, 1822, 2001, 2951, 4258.

27. Balak saying unto Balaam, "Come now, I will take thee unto another place; peradventure it will please God that thou mayest curse me then from thence," denotes that yet he is so infatuated from selfish love that he still desires to make a final effort to shake off the influence of the good and the true by further delusions, 1822, 1853, 2625, 2001, 8361, 245.

28. Balak taking Balaam to the top of Peor that looketh down upon the desert, or upon Jeshimon, denotes that therefore he is now led into the state of the interior will from which he discerns that he is about to be quite desolated as to all good and truth, because by Peor is meant a *hole* or *opening*, and Baal-peor was an idol of Moab; and hence by the top or head of mount Peor is denoted the interior will of those who are in adulterated good, 8827, 2468, 5145; by looking down is denoted discernment, in this case, as to evil and falsity, 248, 5895; and by the desert or Jeshimon is denoted a state of desolation, 2708.

29. Balaam saying unto Balak, "Build me here seven altars, and prepare me here seven bullocks, and seven rams," denotes that still from the corrupted understanding, he is disposed again to simulate true worship, and this both as to the natural and spiritual affections as before, ver. 1.

30. Balak doing as Balaam had said unto him, and offering a bullock and a ram on every altar, denotes that he proceeds to do

so, in reality devoting to selfish worship every natural affection and every spiritual affection, ver. 2.

It is necessary, in commencing our review of this chapter, to explain what is meant generally by the statement of the first section that the false worship of those who are in adulterated good, arises from a desire to produce aversion from the Lord in the man of the true church. It is clear that Balak and Balaam together denote those who are in adulterated good as to the will and understanding; it is also evident that the Israelites represent those who are of the true Spiritual Church; and therefore it follows that the desire of Balak that Balaam should curse the Israelites, denotes that a state of confirmed adulterated good ends in aversion from the Lord, because cursing denotes aversion, 245, and the evil desired for another returns upon him who cherishes it, besides which while the Israelites were in the plains of Moab, they represent the man of the church under the influence of adulterated good, and to be in such a state tends to produce aversion from the Lord. It may seem, however, to some, to be a very strange thing that the man of the true church should be in such a state, just before his admission into the promised land, or into the true heavenly state; but it must be remembered that there are several degrees of adulterated good, and that, indeed, the good of every one is more or less contaminated by selfish motives until he is fully regenerated; also that, in the case of a corrupted church with man, the new state of the church cannot be fully established until the falsities and evils of the old state are removed.

And, secondly, in regard to this section, we are to notice that the external worship of those in corrupted good, resembles, in outward appearance the worship of the true spiritual man, and that this is represented by the altars built by Balak, and by a bullock and a ram being offered on every altar. For bullocks signify the devotion of the natural affections to the Lord, and rams denote the devotion of the spiritual affections to Him, so that the corrupted worship here represented seems altogether as if it were true worship from natural and spiritual affection, or from external and internal good at the same time. But since it was not so, therefore it next follows that Balaam went to seek for revelation to a bare height, to denote that, in this worship, there is really no genuine good or truth. And yet we shall see as we proceed all through the account, that the corrupted man, or the corrupted church is obliged to teach Divine Truths from the Word, and thus that there is a remnant with whom there is true religion in every state of mankind. For Balak standing by his burnt offering with all the princes of Moab, evidently denotes the confirmed state of corrupted good, and thus the most degraded state of a corrupted church. But we now have to consider the contents of the second section.

And what is remarkable here is, that the understanding of the corrupted man is capable of perceiving not only the truths of the literal sense of the Word, but also its interior truths; for by taking up a parable is plainly meant that the literal sense of the Word is symbolic, and hence that every part of it contains a spiritual or internal sense. But as we have but recently commented on this capacity of the wicked to understand truths under certain circumstances, we proceed to notice what the interior truths are which are revealed in this place. And, first, there is the general truth that the Word is so composed as to abound in continual double expressions respectively, referring to the understanding and the will of man; and that this is particularly the case in these prophecies of Balaam.

Then comes the desire of the bad man to cause aversion from the Lord in the good man, and to do this both externally and internally, because Jacob denotes the man of the church as to the natural, and Israel the same as to the spiritual degree, as the references show; and when we think of this, we become sensible of the absolute necessity that, in regeneration, the good and the evil must be entirely separated; for were this not the case both generally and as to every particular in individuals, heaven could not be an eternal abode for the good, nor could the hells be kept in subjection, and brought into that exact arrangement according to the laws of order there, which renders the eternal condition of the wicked tolerable upon their own plane of life through the continued operation of the Divine Mercy. And then we see in what immediately follows, that the wicked in their final state have yet no power whatever to do injury to the good, because those who love truth in sincerity cannot be averted from Divine Truth, nor can those who love good sincerely be averted from Divine Good, on account of the entire opposition between truth and falsity and between good and evil. Hence, therefore, let the man of the church, as he proceeds on his way heavenward, be more than ever determined to be separated from everything false and evil, and hence, too, we see why, just as man is nearing his eternal home, every form of adulterated good, and of falsified truth, is to be rejected. For in the words of this prophecy is described the complete self-condemnation of the evil, and consequently also the complete justification of the good.

But now follows a description of the positive state of the good; and it is worth a careful study. For by Israel being seen from the top of the rocks and from the hills is denoted that the capacity of the man of the true church to perceive truths, is from his state as to good; by the people dwelling alone, is signified that, in the perfect state of man truth is fully conjoined with good; and by their not being reckoned among the nations, is represented the entire deliverance of those who are in the love of truths, from all the evils of the selfish life. These surely are three things greatly to be desired, and earnestly to be striven after; but the fourth, as described in ver. 10, shows that, in consequence of these, the man of the true church now enjoys an unlimited supply of truths and good affections, so unlimited indeed, that only the Lord Himself knows the quality of his ever increasing angelic perfection. And further, all this is just because he has been willing, from the Lord, to endure the death of the righteous, by giving up the life of sin and selfishness, and thus establishing himself in a permanent final state of heavenly good and felicity.

Passing over now the next two verses, which are sufficiently explained in giving the references, we have to consider the third section. And first of all the change of state here described under the figure of going to another place, requires to be reflected upon. We know very well that as far as the natural world is concerned, we may travel from one place to another, and thus that our outward circumstances may change, and yet that internally we may remain in the same state. But it is not so in the spiritual world, because the appearances of space which are there, vary according to the state of the mind. And this is the reason why, in the spiritual sense of the Word, all the changes of place named in the literal sense, denote changes of state; and it is very remarkable also, that the meaning of the very names of the places mentioned, in every case corresponds to the spiritual state described. It is so, therefore, in the narrative before us, and consequently the correspondences show the quality of the

new state here represented. And thus, as we have seen, the field of Zophim, and the top of Pisgah, denotes a state of watchfulness derived from a state of confirmed selfish love; and as, on the former occasion, the false prophet was only brought to the high places of Baal, which denote the falsities from selfish love, we see that the second state is a more internal state of confirmed evil than the first, and that the top of Pisgah signifies such a state. But, nevertheless, it is to be here also observed, that the second state of the perception concerning the good, granted to the prophet, was also an interior perception, as plainly appears from the particulars that follow, which we have now to consider. But before doing so, it ought to be explained that so far as the real state of the corrupted man himself is concerned, there was less perception of the truth than in the former case, which indeed is also signified by Balaam not seeing all the people but only the utmost part of them, as described in ver. 13. For it is a fact that the wicked, in proportion as they become more determined in their wickedness, are separated from the truth and reject it (Matt. xxv. 29).

And now, therefore, the prophet again takes up his parable, as it is said, that is, utters Divine Truths in the correspondential language of the Word, causing the corrupted man, in spite of himself, to recognize, first, the unchangeableness of the Lord, and then the real character of the regenerated man on account of his conjunction with the Lord. And hence it is declared concerning him that he is free from all falsity and evil, and on the contrary, is made perfect both internally and externally in all that is good and true; that the natural man no longer has any power over him, and yet that it is all powerful by virtue of good; that, to him, no longer can falsity appear as truth, nor evil as good, because he is protected by the Lord; and, finally, that such is the power of natural good and truth with him, from the Lord, that he will not rest satisfied until all the evil and falsity of adulterated good are entirely overcome in the state of transition in which he is. And thus we see, from the remaining part of the section, namely, from the internal sense of vers. 25-26, that the corrupted man has accomplished the second stage in his separation, as to the will and understanding, from spiritual truth and good, while yet he is compelled by the necessities of his case to outwardly acknowledge the truth and obey it. Let us now, therefore, observe in the next section the preparation that is made for his final separation in order that the spiritual man may be completely delivered from his influence. For it is impossible that the latter, when fully regenerated, can remain in the intermediate state.

And, of course, there is another change of state which is denoted by Balak saying to Balaam, "Come, and I will take thee to another place." And here it is to be observed that all through the description internally, it is the *will* of the wicked man that decides as to his eternal condition; for Balak represents the will, and it is this that draws the understanding with it, just exactly as Balak in every case conducted Balaam to different localities, the truth being that every man, good and bad alike, finally becomes such as he is as to the will, and not such as he is as to the understanding without the will (*H.H.* 474, 508 end). We have now to see, therefore, the quality of the will which is here represented by Balak, and which is described in ver. 28 as a place called "the top of Peor that looketh down upon the desert, or upon Jeshimon." And turning to the explanation, we find that this is the interior state of the corrupted will, which discerns that it is about to be quite desolated as to all good and truth, because by Peor is meant a hole or opening, and Baal-peor was an

idol of Moab; and hence that by the top or head of mount Peor is denoted the interior will of those who are in adulterated good; that by looking down is denoted discernment; in this case as to evil and falsity; and that by the desert, or Jeshimon, is denoted a state of desolation, because that is the meaning of the word *Jeshimon*. May we not, therefore, at this point, desire most earnestly and pray to the Lord that we may never be brought into such a state as this, in which we shall be determined to reject all good and truth, while yet as the remainder of the section shows we are intent upon pretending, hypocritically, to worship the Lord in order that, like Balaam, we may perhaps gain a merely selfish advantage? But we shall see, however, in the next chapter, the result of this hypocritical worship.

CHAPTER XXIV

SUMMARY OF THE SPIRITUAL SENSE

1. And now the corrupted man, therefore, ceases to pervert the truth, and begins to contemplate the rejection of all truth; but he is able also to behold the state of the spiritual man as in heavenly order, and can discern truths in a state of apparent humility, vers. 1-4.

2. The happy state of the truly spiritual man is described, as to good and truth, as to deliverance from evil, and as to his power, from the Lord, against evil, vers. 5-9.

3. But the corrupted man conjoins in himself evil and falsity; he more clearly feels and perceives the opposition between himself and the spiritual man; and he recognizes that the truth cannot be changed to promote evil and error, and that he must be entirely separated from it, vers. 10-14.

4. A prophetic description of the coming of the Lord; of the process of Judgment, by which the external man in the case of the good, is made one with the internal; and of the same process in the case of the wicked, by which they are totally vastated as to all good and truth, vers. 15-25.

THE CONTENTS OF EACH VERSE

1. And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at the other times, to meet with enchantments, but he set his face toward the wilderness.

2. And Balaam lifted up his eyes, and he saw Israel dwelling according to their tribes; and the spirit of God came upon him.

1. But now the corrupted understanding, perceiving that, from Divine Good, the spiritual man has conjunction with the Lord, ceases to pervert the truth by making it appear as falsity, and is led interiorly to contemplate the rejection of all truth.

2. But also, the understanding being elevated, he is enabled to contemplate the state of the spiritual man as in heavenly order according to general truths, and, for the time being, is influenced by Divine Truth.

3. And he took up his
parable, and said,

Balaam the son of Beor
saith,

And the man whose eye
was closed saith :

3. And thus perceives from
the genuine literal sense of
the Word, in which is revealed
the internal sense, that the
corrupted understanding de-
rived from the corrupted will,
from itself, is unable to see
truths.

4. He saith, which hear-
eth the words of God,
Which seeth the vision
of the Almighty,
Falling down, and hav-
ing his eyes open :

4. But that still, when influ-
enced externally both as to
affection and thought, he can
discern truths in a state of
apparent humility, and of
spiritual enlightenment.

5. How goodly are thy
tents, O Jacob,
Thy tabernacles, O
Israel !

5. And that the truly spirit-
ual man is a form of loveli-
ness both as to external and
internal life.

6. As valleys are they,
spread forth,
As gardens by the river
side,
As lign-aloes which the
LORD hath planted,
As cedar trees beside
the waters.

6. For in lowest states of
good he is abundant in truths;
and in lowest states of truth
is nourished from the Word;
his realizations of interior
truths from victory in tempta-
tion, are from the Lord alone;
and his perceptions of internal
truth are from the Word;

7. Water shall flow from
his buckets,
And his seed shall be
in many waters,
And his king shall be
higher than Agag,
And his kingdom shall
be exalted.

7. Truths in abundance are
with him in their receptacles,
and the increase of good and
truth with him is according to
his reception of truths in all
their variety; his central
governing principle of Divine
Truth is superior to all
falsities from interior evil,
and his state of good is
superior to all selfish delights.

8. God bringeth him forth
out of Egypt;
He hath as it were the
strength of the wild-
ox:
He shall eat up the

8. He is delivered from the
bondage of the natural man
by the power of the truth; he
is gifted with full power
against evil, as if from him-
self, even in the natural
degree; he has power to over-

nations his adversaries,
 And shall break their
 bones in pieces,
 And smite *them*
 through with his
 arrows.

come all evils that oppose
 him; and he can disperse all
 falsities by means of the
 truths of the Word.

9. He couched, he lay
 down as a lion,
 And as a lioness; who
 shall rouse him up?
 Blessed be every one
 that blesseth thee,
 And cursed be every
 one that curseth thee.

9. He is at rest from the
 conflicts of temptation as to
 truth and as to good, when
 fully regenerated; he has con-
 junction with the Lord as to
 all his faculties; and he is
 averted from all evils.

10. And Balak's anger
 was kindled against Balaam,
 and he smote his hands
 together: and Balak said
 unto Balaam, I called thee
 to curse mine enemies, and,
 behold, thou hast altogether
 blessed them these three
 times.

10. And now therefore the
 corrupted man is altogether
 averted from Divine Truth,
 and there is with him the con-
 junction of evil and falsity;
 and it is perceived that,
 although the corrupt will
 desires the destruction of
 good and truth, yet they are
 secure against his attacks even
 in the greatest degree.

11. Therefore now flee
 thou to thy place: I thought
 to promote thee unto great
 honour; but, lo, the LORD
 hath kept thee back from
 honour.

11. Consequently he desires
 entire separation from the
 truth; he had been persuaded
 that, by means of truths he
 should be able to promote all
 selfish purposes, but he is now
 forced to the conviction that
 Divine Love is totally opposed
 to selfishness and its rewards.

12. And Balaam said unto
 Balak, Spake I not also to
 thy messengers which thou
 sentest unto me, saying,

12. And yet the corrupted
 man is made aware that truth
 from the Lord had always
 been clearly revealed to him,
 and that he had received the
 perception,

13. If Balak would give
 me his house full of silver
 and gold, I cannot go be-

13. That although he should
 be enriched with an abund-
 ance of knowledge and delight

yond the word of the LORD, to do either good or bad of mine own mind; what the LORD speaketh, that will I speak?

in the understanding, yet that could not change the truth, nor could it promote both good and evil; for the truth is not from man, but from the Lord who is unchangeable.

14. And now, behold, I go unto my people: come, *and* I will advertise thee what this people shall do to thy people in the latter days.

14. And further that now, therefore, the truth must be taken away from the wicked, and be given to the good; and that it reveals the state of the good and the evil alike in the Judgment.

15. And he took up his parable, and said,
Balaam the son of Beor saith,
And the man whose eye was closed saith:

15. And thus that from the Divine Word, in which is the spiritual sense, it may be known, that even those who are in falsity from evil and are blind as to all genuine truths,

16. He saith, which hear-eth the words of God,
And knoweth the knowledge of the Most High,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:

16. May yet be compelled to outward obedience, and also to the realization of truth in its outward form as a manifestation of Divine Good, as an exhibition of the Divine Omnipotence, as producing the semblance of humility, and as giving revelation.

17. I see him, but not now:
I behold him, but not nigh:
There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel,
And shall smite through the corners of Moab,

17. For he perceives that the Lord reveals Himself in the Word and yet that the wicked reject Him; he knows that He is manifested as Divine Truth, and yet that the wicked do not love this Truth; for he knows that the Lord has revealed Himself even to the natural man in the natural world, and to the spiritual man in the spiritual world,

And break down all
the sons of tumult.

fully overcoming the powers
of evil, and delivering man
from the dominion of falsity;

18. And Edom shall be a
possession,
Seir also shall be a
possession, *which*
were his enemies;
While Israel doeth
valiantly.

18. And therefore also that
His Human has been made
Divine both as to good and
as to truth, although, through
hereditary evil from the
mother, it had been subject
to temptation; and that thus
the Spiritual Church has been
formed, and the spiritual man,
as from himself has power
against evil.

19. And out of Jacob shall
one have dominion,
And shall destroy the
remnant from the
city.

19. For by the Human, the
Lord exercises His Omnipot-
ence, and expels from the
church the prevailing power
of evil.

20. And he looked on
Amalek, and took up his
parable, and said,
Amalek was the first
of the nations;
But his latter end shall
come to destruction.

20. Moreover Divine Truth
teaches that the most insidi-
ous falsity from evil, although
predominant with the un-
regenerate, is to be utterly
destroyed with the regenerate;

21. And he looked on the
Kenite, and took up his
parable, and said,
Strong is thy dwell-
ing-place,
And thy nest is set in
the rock.

21. And that the most ex-
treme falsity of faith alone,
although appealing strongly
to the merely natural man, and
being established apparently
upon the Word,

22. Nevertheless Kain
shall be wasted,
Until Asshur shall
carry thee away cap-
tive.

22. Shall yet be utterly
devastated by the power of
even the corrupted Rational.

23. And he took up his
parable, and said,

23. And thirdly Divine Truth
teaches that the truth shall be

Alas, who shall live triumphant also even in the
when God doeth natural degree.
this?

24. But ships *shall come* from the coast of Kittim,
And they shall afflict Asshur, and shall afflict Eber,
And he also shall come to destruction.
24. For the knowledges of Divine Truth in the hands of the good, shall overcome the merely natural Rational, as well as all external worship separated from internal; for this also shall be destroyed.

25. And Balaam rose up, and went and returned to his place: and Balak also went his way.
25. But Divine Truth itself is elevated above all natural delights, is separated from them, and is finally conjoined to Divine Good. And corrupted good, therefore, is entirely separated from all truth and is conjoined with falsity.

REFERENCES AND NOTES

1. Balaam seeing that it pleased the Lord to bless Israel, denotes that the corrupted understanding perceives from Divine Good, that the spiritual man has conjunction with the Lord, chap. xxii. 5, 2150, 2001, 5304, 3514, 3654; his not going, as at other times, to meet with enchantments, denotes that he ceases to pervert the truth by making it appear as falsity, 3335, 3698, 7297; and his setting his face toward the wilderness, denotes that he is led, interiorly, to contemplate the rejection of all truth, 358, 2708.

2. Balaam lifting up his eyes denotes that the understanding of the depraved and corrupted man is elevated, 2148; seeing Israel dwelling according to their tribes, denotes the contemplation of the state of the spiritual man as in heavenly order according to general truths, 2150, 3654, 1293, 3858; and the spirit of God coming upon him, denotes that, for the time being, he is influenced by Divine Truth, 9818, 2001.

3. Balaam taking up his parable and saying, denotes that thus he perceives from the literal sense of the Word in which is revealed the internal sense, 4637, 1822; and "Balaam the son of Beor saith, and the man whose eye was closed (or is opened), saith," denotes that the corrupted understanding derived from the corrupted will, from itself, is unable to see truths, because Balaam means *old age*, or

ancient of the people, or the destruction of the people, and therefore denotes falsity confirmed, and thus the corrupted understanding, 2348, 1259, and Beor means burning, foolish, mad, and therefore denotes evil, and thus the corrupted will, 9055, 4217³, 5145⁶; because the Hebrew word, which is rendered "is opened" in the A.V., is translated "was closed" in the R.V. with "is opened" in the margin, while the lexicons give the meaning as "to close"; and because the eyes denote the understanding, and to have the eyes closed evidently denotes not to see or understand truths, 2701.

4. "He saith which heareth the words of God," denotes that still he can discern truth externally from some affection, 4404, 2001, 1288; "which seeth the vision of the Almighty," denotes when influenced externally as to thought, 2701; and "falling down and having his eyes open," denotes, when in a state of apparent humility and of spiritual enlightenment, 1999, 6567, 2148.

5. "How goodly are thy tents, O Jacob, thy tabernacles, O Israel!" denotes that the truly spiritual man is a form of loveliness, both as to external and internal life, 553, 3080, 414, 5973.

6. "As valleys are they spread forth," denotes that in lowest states of good, he is abundant in truths, 1723, 3708, 4398; "as gardens by the river side," denotes that in lowest states of truth he is nourished from the Word, 99, 100, 2702; "as lign-aloes which the Lord hath planted," denotes that his realizations of interior truths, from victory in temptation, are from the Lord alone, 10,252, 10,258, 2001, 8326; and "as cedar trees beside the waters," denotes that his perceptions of internal truths are by means of the Word, 7918, 2702.

It is to be observed in connection with this verse, that the word translated "*spread forth*," is rendered "planted" in 108, 3703¹⁸, 3858⁶, and elsewhere, thus involving the idea of the process of regeneration, as well as of abundance; also that the *planting* of the lign-aloes carries with it the idea of abundance as well as that of planting; and, thirdly, that in 108, the word which is here rendered "lign-aloes," is translated "*tents*," while yet in 2702⁴, 3858⁶, and 6335³, we have "lign-aloes," the author's Latin term in 108 being "*tentoria*," and in the other places "*santalos*." Hence, then, we have an apparent inconsistency, for which it is necessary to account; for why should "*tentoria*," or "*tents*" be found in the first instance, and "*santalos*" or "*lign-aloes*" in all the others? The explanation appears to be, that the Hebrew words for tents and lign-aloes differ only in the vowel points attached to the first letter, and thus that, inadvertently, the term meaning lign-aloes was rendered by "*tentoria*" in A.C. 108, but, correctly, by "*santalos*" in all the other cases. In future editions of A.C., therefore, would it not be advisable and justifiable to print "lign-aloes" in 108, with a short explanatory footnote giving the reason why? And it may be useful, before we proceed, to point out, in this place, that "lign-aloes," or "wood of aloes," otherwise called Agile Wood, Eagle Wood, or Agallochum, is the inner part of the trunk of *Aquilaria ovata* and *Aquilaria agallochum*, trees of the natural order *Aquiliaceæ*, and has no connection with aloes as commonly understood.

7. "Water shall flow from his buckets, and his seed shall be in many waters," denotes that truths in abundance are with the spiritual man in their receptacles; and that the increase of good and truth with him is according to his reception of truths in all their varieties.

2702, 3079, 3728, 726, 6172; "and his king shall be higher than Agag, and his kingdom shall be exalted," denotes that his central governing principle of Divine Truth is superior to all falsities derived from evil, and that his state of good is superior to all selfish delights, 1672, 8593, 795.

8. "God bringeth him forth out of Egypt," denotes that he is delivered from the bondage of the natural man by the power of the truth, 2001, 8866, 5013, 5079; "he hath, as it were, the strength of the wild-ox," denotes that he is gifted with full power against evil, as if from himself, even in the natural degree, 6343, 2180, 5973; "he shall eat up the nations his adversaries," denotes that he has power to overcome all evils that oppose him, 5149, 1868, 9314; and "he shall break their bones in pieces, and smite them through with his arrows," denotes that he can disperse all falsities by means of the truths of the Word, both externally and internally, 9163, 157, 3812, 8800, 2686, 3812⁹, 4402¹¹.

In the last two references the words here rendered "smite them through with his arrows," are translated "smash" or "bruise their weapons." The signification, however, is substantially the same, namely, the dispersion of falsities internally.

9. "He couched, he lay down as a lion, and as a lioness; who shall rouse him up?" denotes that he is at rest from the conflicts of temptation as to truth and as to good, when fully regenerated, even in the natural degree, 6367⁶, 725; and "Blessed be every one that blesseth thee, and cursed be every one that curseth thee," denotes that he has conjunction with the Lord as to all his faculties; and that he is averted from all evils; or in other words, all good men have conjunction with the Lord, and all wicked men are averted from the Lord, 3514, 245.

10. Balak's anger being kindled against Balaam, and his smiting his hands together, denotes that now, therefore, the corrupted man is altogether averted from Divine Truth, and there is with him the conjunction of evil and falsity, chap. xxii. 2, 5, 5798, 10,082, 10,061, 878³; and Balak saying unto Balaam "I called thee to curse mine enemies, and behold thou hast altogether blessed them these three times," denotes the perception that although the corrupt will desires the destruction of good and truth, yet they are secure against his attacks, even in the greatest degree, 1822, 6047, 245, 3514, 4495.

11. "Therefore now flee thou to thy place," denotes that consequently he desires entire separation from the truth, 34,382, 2625; "I thought to promote thee to great honour," denotes that he had been persuaded that, by means of truths he should be able to promote all selfish purposes, because Balaam represented the truth ostensibly; and to promote to honour, said by Balak, denotes to promote selfish purposes, 8897, 8148³; and "lo, the Lord hath kept thee back from honour," denotes that he is now forced to the conviction that Divine Love is totally opposed to selfishness and its rewards, 8897.

12. Balaam saying unto Balak, "Spake I not unto thy messengers which thou sentest unto me, saying," denotes that yet the corrupted man is made aware that truth from the Lord, had always been clearly revealed to him, 1822, 2951, 4239.

13. "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord to do either good or bad of

mine own mind. What the Lord speaketh that will I speak," denotes that although he should be enriched with abundance of knowledge and delight in the understanding, yet that could not change the truth, nor could it promote both good and evil; for the truth is not from man, but from the Lord Who is unchangeable, chap. xxii. 18.

14. "And now behold I go unto my people," denotes that now, therefore, the truth must be taken from the wicked and given to the good, Balaam here representing the truth which he had uttered from the Lord, and his people those in truth from good, 3335, 1295; also from another point of view, Balaam representing the corrupted man as to the understanding, these words signify that the wicked deliberately choose falsities, 1259; and "Come, and I will advertise thee what this people shall do to thy people in the latter days," denotes that the truth reveals the state of the good and the evil alike in the Judgment, because Balaam is again about to represent the truth, and to utter it from the Lord; "this people," clearly denotes the Israelites, who signify the good, 5973; Balak's people denote those confirmed in adulterated good, and thus in evil, chap. xxii. 2, 2468; and the "latter days" denotes the consummation of the age, and therefore the Judgment, 3353.

15. Balaam taking up his parable and saying, denotes that from the Divine Word, in which is the spiritual sense, it may be known, 4637, 1822; and "Balaam the son of Beor saith, and the man whose eye was closed saith," denotes that even those who are in falsity from evil, and are blind to all genuine truths, may have external perception, ver. 3.

16. "He saith which heareth the words of God," denotes that still he may be compelled to outward obedience, 4404, 2001, 1288; "and knoweth the knowledge of the Most High," denotes and also to the realization of truth in its outward form as a manifestation of Divine Good, 2230, 920; "which seeth the vision of the Almighty," denotes an exhibition of the Divine Omnipotence, 2701, 920; and "falling down and having his eyes open," denotes as producing the semblance of humility, and as giving revelation, 1999, 6567, 2148.

17. "I see him, but not now: I behold him, but not nigh," denotes that he perceives that the Lord reveals Himself in the Word and yet that the wicked reject Him; he knows that He is manifested in Divine Truth and yet that the wicked do not love this truth, 2150, 6843, 683; "there shall come forth a star out of Jacob; and a sceptre shall rise out of Israel," denotes that he knows that the Lord has revealed Himself even to the natural man in the natural world, and to the spiritual man in the spiritual world, 9293³, 4876¹⁰, 5973; "and shall smite through the corners of Moab, and break down all the sons of tumult, or of Sheth," denotes that He fully overcomes the power of evil, and delivers man from the dominion of falsity, 9494, 2468, 10,643, 7975. The last reference describes the quality of those in adulterated good; who are called the sons of Sheth, or of tumult.

18. "And Edom shall be a possession, Seir also shall be a possession, which were his enemies; while Israel doeth valiantly," denotes that therefore also His Human has been made Divine, both as to good and truth, although through hereditary evil from the mother, it had been subject to temptation; and that thus the Spiritual Church

has been formed, and the spiritual man, as from himself has power against evil, 1675, 3322, 1817, 8323, 10,481, 5973.

19. "And out of Jacob shall one have dominion, and shall destroy the remnant from the city," denotes that by the Human the Lord exercises His Omnipotence, and expels from the church the prevailing power of evil, 3654, 5973, 8967, 10,814, 2401-2, 468, 402.

20. Balaam looking upon Amalek, and taking up his parable and saying, "Amalek was the first of the nations; but his latter end shall come to destruction," denotes that Divine Truth teaches that the most insidious falsity from evil, although predominant with the unregenerate, is to be utterly destroyed, with the regenerate, 4637, 1822, ver. 15, 8593, 3382, 1259.

21. Balaam looking on the Kenite, and taking up his parable and saying, "Strong is thy dwelling place, and thy nest is set in the rock," denotes that the most extreme falsity of faith alone, although appealing strongly to the merely natural man, and being established apparently upon the Word, 4637, 1822, 1867, 1293, 776, 8581⁷. That the Kenite denotes faith, appears from the signification of the rock; and that, in this case, it is faith alone appears from the prophetic words of Balaam in the series of the internal sense.

22. "Nevertheless Kain, or the Kenite, shall be wasted, until Asshur shall carry thee away captive," denotes that those in faith alone shall be utterly devastated by the power of even the corrupted Rational, 7039, 119, 9164.

23. Balaam taking up his parable and saying, "Alas, who shall live, when God doeth this?" denotes that Divine Truth teaches that the truth shall be triumphant also, even in the natural degree, 4637, 1822, 34, 2001, 2618. It is said "even in the natural degree," because verses 21 and 22 describe the state of those in faith alone as to the voluntary and rational powers, and therefore this describes their state in the lower degree.

24. "But ships shall come from the coast of Kittim, and they shall afflict Asshur, and shall afflict Eber; and he also shall come to destruction," denotes that the knowledges of Divine Truth, in the hands of the good, shall overcome the merely natural Rational, as well as all external worship separated from internal; for this also shall be destroyed, 6385, 8063, 1156, 5973, 119, 1241, 10,510.

25. Balaam rising up and going, and returning to his place; and Balaam also going his way, denotes that Divine Truth itself is elevated above all natural delights, is separated from them, and is finally conjoined to Divine Good. And corrupted good, therefore, is entirely separated from all truth and is conjoined with falsity, ver. 2, 2401, 3335, 2288, 2625, chap. xxii. 2, 10,422.

Let us now review the contents of this chapter, and notice particularly one or two very interesting points in the first section. The time must come, in the life of every bad man, on account of his departure from good, and therefore, in reality from truth also, when he will no longer be able to make truth appear as falsity, or falsity as truth; and this is what is represented in the historical fact, that Balaam, on the occasion of this third sacrifice, did not go as before to seek

for enchantments. For we read: "If there arise in the midst of thee a prophet or a dreamer of a dream, and he give thee a sign or a wonder, and the sign and the wonder come to pass, which he spoke to thee saying, Let us go after other gods which thou hast not known, and let us serve them; thou shalt not obey the words of that prophet, or the dreamer of that dream, because Jehovah tempteth you" (Deut. xiii. 1-4). And concerning this it is said that "the prediction itself was from the Divine, but the persuasion to worship other gods was from the proprium of the prophet, to whom it was permitted for the sake of tempting, as it is said. Hence also it is, and from other causes, that on many occasions in olden time, they who worshipped Baalim and other gods, also prophesied, saw visions, and dreamed dreams, and likewise that the things spoken by them came to pass, whereby many were led astray (concerning which see Jeremiah, chap. xxiii.); besides others who were called diviners, soothsayers, sorcerers, and pythons, who were among those who studied natural magic, whereby nothing of what was Divine could be foretold, but only what was contrary to the Divine, that is, contrary to the Lord, and contrary to the good of love, and the truth of faith in Him. This is magic, whatsoever it may appear in external form," 3698. See also 7297; and remember that from these passages we may learn that we ought not to depend on outward signs and miracles alone as testifications of the truth, but upon true doctrine drawn from the Word of the Lord, and especially on the effect of true doctrine in leading to the renunciation of all selfishness and to all the blessings springing from a holy and pious life of charity and faith.

But we must here notice also another thing. Sometimes it happens that a knowledge of the internal sense of the Word is of great assistance in deciding as to the correct meaning of an expression in the original languages in which the Word was written. And a case of this kind occurs here, which is worthy of our attention. For we find that, in the third verse of our chapter a certain word is translated "closed" with a note in the margin to the effect that it may also mean "opened." But the fact that the R.V. evidently prefers "closed," no doubt because it is more correct according to the lexicons, leads us to consider which interpretation really agrees best with the series of the spiritual sense. And we have preferred that of the R.V. giving the spiritual meaning accordingly, because it involves an important truth concerning the corrupted man, and, indeed, concerning every one, namely, that from himself he is not able to see truths; while the next verse shows that, nevertheless, even a wicked man may do this by the Lord's permission, when it may serve an important and useful purpose, even although it is of no real benefit to himself. On the other hand, however, we find that, in *A.E.* 140, the term "opened" is preferred to "closed," and is said to signify illumination as to the understanding; and, of course, this will mean spiritually, as to the understanding only, since it describes the state of the corrupted man. And in concluding this section we must not forget that now also the man confirmed in evil, has his mind really directed towards the falsities of evil, or in other words, to that state of desolation as to good and truth which is denoted by *Jeshimon*.

In the second section we have to contemplate, as even the false prophet does, spiritually, the state of the good man, who has conjunction with the Lord which is signified by being blessed; and since this conjunction can only be by love to Him and charity to the neighbour, therefore it is so emphatically said at the end of it, "Blessed is every one that blesseth thee, and cursed is every one that curseth

thee." That is, all good men have conjunction with the Lord, because they reciprocate His love; and all wicked men are in aversion from the Lord, because they do not reciprocate His love, the Lord's love remaining steadfast to every one even to eternity. But it is to be observed in studying this description, that all interior delights and perceptions are symbolized by outward delights and perceptions, since, in heaven, there is the full enjoyment of all external things, because they correspond so exactly to what is internal. For the tents of Jacob, aptly represent the outward life of the good, while the tabernacles of Israel denote their interior life and their worship. Now it is frequently said that heaven is an eternal sabbath, that is, an eternal state of the worship of the Lord. But they greatly err, who imagine that this worship consists of external adoration and praise continually. On the contrary, it is the eternal expression of man's inmost loves and delights, which are from the Lord, in his external words and actions; and this is really why tents and tabernacles are both mentioned, and also why the nation is first called Jacob and then Israel. And it is because the prophet was inspired to see, as it were, the beauty and the glory of the angelic life both at once, the outward form so perfectly corresponding to the inward state. And how finely, indeed, does the sixth verse describe this manifestation of interior blessedness in exterior happiness! And if we compare the two couplets of that verse, we may see clearly how the first describes natural pleasures, and the second spiritual delights. And then we may notice how the next verse sets before us the great abundance of even the lowest receptacles of good and of truth; while by his king being higher than Agag, and by his kingdom being exalted is very plainly denoted that "his central governing principle of Divine Truth is superior to all falsities from interior evil and his state of good superior to all selfish delights." But here we remark in passing that Agag is supposed to have been a general name for the Amalekite kings, just as Pharaoh was for the kings of Egypt; also that the word means "roof" or "floor," and thus denotes, correspondentially, what is highest and lowest, and thus a state of aspiring selfish love, which desires dominion over all things, besides which we know too, that the Amalekites signify interior falsities and evils, which beset the man of the church, during regeneration, so that it is said concerning them that "the Lord will have war with Amalek from generation to generation" (Exod. xvii. 16). We finish this section, however, by observing that again is the power of the true spiritual man over all evil greatly magnified, showing, by a most expressive symbolism, that there is no spiritual enemy, which by the power of the Lord he is not able to fully conquer.

And now combining the last two sections, some remarks may be made on the general prophecy of Balaam with which the account ends. But look, first, at ver. 10, and observe how thoroughly the corrupted man is given up to all evil; for it is said that now Balak's anger was kindled against Balaam, and that he smote his hands together in order to denote this complete aversion which culminates in the full conjunction of falsity with evil. For the two hands signify the will and the understanding, and smiting them together is a most forcible symbol of the conjunction of these in an aggravated state of evil. And, then, again, the three times in which the Israelites had been altogether blessed, is another very strong way of emphasizing the completeness of the salvation of the man of the true church, since, everywhere in the Word the number three denotes what is complete and full, many examples of which will readily occur to those familiar with its histories in the Old Testament and in the New. And yet,

upon the surface, it here appears as if Balaam, who denotes the understanding, was separated from Balak who denotes the will; but this is because the false prophet is now compelled, under an inspiration that he cannot control, to put on the representation of the true prophet. Let us then reverently consider his prophecy, which indeed in its internal sense it deeply concerns us all to understand.

For, first, the church in general has long known that, by the star coming forth out of Jacob, and the sceptre rising out of Israel, is signified the coming of the Lord into the world for the redemption and salvation of mankind. But while this is true, yet the real nature and character of that redemption and salvation, have been, through the corruptions of the ages, and the prevailing selfishness of men, but very imperfectly comprehended. But the opening of the Word as to its internal sense, has revealed the truth, as it shines forth from many parts of scripture; and in the prophecy now before us we have a striking example. For in reality, redemption consisted in the deliverance of all mankind from the powers of hell, by whom human liberty of choice between good and evil was on the point of being taken away; and this deliverance the Lord accomplished in His Human Nature while He was in the world, by suffering Himself to be tempted, and by conquering in every temptation, thus reducing the hells into subjection, and the heavens into order, and so preserving man's freedom for ever, at the same time glorifying His Human, and thus providing a new and living and eternal way of access to Himself, which can never more be violated; and, therefore, now, through this great work, every one who chooses may actually be delivered from evil, and become actually receptive of good from the Lord. And thus now we see in what way it is that every man can be saved who earnestly desires it, by faith in the Lord God the Redeemer and Saviour, by love to Him, and by obedience to His commandments, since He constantly gives to every individual the power to shun his evils, and also the power to do good altogether, as from himself, and this because in His Divine Human He has all power in heaven and upon earth, and can save to the uttermost every one who approaches Him and worships Him as the manifested God in whose single Person is embodied the Divine Trinity of Father, Son, and Holy Spirit. This great victory, therefore, of the Lord in His Human Nature, is what is represented by the victories of Israel under the leading of the Star and Sceptre, the former denoting the power of Divine Truth, and the latter the power of Divine Good, in overcoming the dominion of evil for man and in man even for ever; and the nations themselves, as the references show, denoting the evils appertaining to man, which by the Divine Power and Love, each person who freely chooses, is able to overcome, even as the Lord Himself overcame. How very much, therefore, is involved in the grand prophecy of Balaam, which indeed does not appear upon the surface, but which is able in very truth to make those who heed it wise unto salvation!

CHAPTER XXV

SUMMARY OF THE SPIRITUAL SENSE

1. The man of the Spiritual Church, before being made perfect, claims merit to himself for his good deeds, and consequently worship is profaned by falsity; and revelation takes place that such worship and its falsifications must be destroyed, vers. 1-5.

2. For by such worship the church is not only in secret, but openly corrupted, except that those who are in good, and in a state of temptation, zealously destroy it in themselves, and thus completely, vers. 6-9.

3. Concerning the happy state, even to eternity, of those who are in celestial-natural good and thus overcome, vers. 10-13.

4. The quality of the wicked who thus profane good and truth is described, and involves separation from the church, a state of confirmation in evil and falsity externally, and of the violation of the heavenly marriage internally, vers. 14-15.

5. Wherefore the man of the church is instructed that he must persistently oppose the deceitful insinuations of all falsity from evil, vers. 16-18.

THE CONTENTS OF EACH VERSE

1. And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab :

1. But the man of the Spiritual Church, before being made perfect, claims merit to himself for his good deeds, and consequently is influenced by the falsity derived from the evil of adulterated good, and falsifies the truth.

2. For they called the people unto the sacrifice of their gods; and the people did eat, and bowed down to their gods.

2. And consequently also Divine worship is profaned by falsities; evil is appropriated; and there is a decline to a state of falsity from corrupted good.

3. And Israel joined himself unto Baal-peor : and the anger of the LORD was kindled against Israel.

3. And thus the church is in selfish love the most external, and is averted from the Lord.

4. And the LORD said unto Moses, Take all the chiefs of the people, and hang them up unto the LORD before the sun, that the fierce anger of the LORD may turn away from Israel.

5. And Moses said unto the judges of Israel, Slay ye every one his men that have joined themselves unto Baal-peor.

6. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of the tent of meeting.

7. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand;

8. And he went after the man of Israel into the pavilion, and thrust both of them through, the man of Israel, and the woman through her belly. So the

4. Therefore there is perception from the Divine Good by the Divine Truth that the essential principles in such worship lead men to a state of confirmation in selfish love, unless there is repentance by which aversion may be removed and conjunction established.

5. And also perception is given from Divine Truth to the rational faculty, that the man of the church must at once reject such profane worship.

6. For it certainly happens with such false worshippers, that infernal falsity conjoined with evil will openly corrupt the church, especially as to the affections of good, and as regards Divine Truth internal and external, even when, in a state of temptation there is mourning on account of lost truth, and fluctuation between good and evil.

7. But when he, who is tempted, is principled in love to the Lord and love to the neighbour, even as to the natural man from the Lord through the celestial and spiritual heavens, and perceives himself thus beset, he prepares to oppose evil and falsity by Divine Truth from the Word,

8. Endeavouring, by a change of state, to search out and destroy them in himself, and this he accomplishes both as to thought and affection, in the course of the conflict; and thus the church

plague was stayed from the children of Israel.

is delivered from the consequences of profane worship, which would involve the complete destruction of remains.

9. And those that died by the plague were twenty and four thousand.

9. But, however, he who perseveres in his wickedness is completely devastated as to all good and truth.

10. And the LORD spake unto Moses, saying,

10. But with the good there is further perception from the Lord by Divine Truth,

11. Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, in that he was jealous with my jealousy among them, so that I consumed not the children of Israel in my jealousy.

11. That celestial-natural good from the Lord through the celestial and spiritual heavens removes aversion from the Lord and promotes conjunction with Him, because it is zealous for the preservation of the integrity of good and truth in worship, and by its life and actions promotes the removal of aversion from the Lord, so that man, in this case, is not vastated.

12. Wherefore say, Behold, I give unto him my covenant of peace:

12. Wherefore it is perceived that conjunction with the Lord and heavenly peace belong to celestial-natural good,

13. And it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel.

13. And that to eternity it is true that love, charity, and obedience from love and charity always effect regeneration by conjunction with the Lord from Whom is all celestial love; for this love is eminently zealous for good and truth; and thence also is the removal of all evil, by which man is reconciled to God.

14. Now the name of the man of Israel that was slain, who was slain with the Midianitish woman, was

14. But the quality of him who, being a man of the church, is vastated as to all good and truth, because he

Zimri, the son of Salu, a prince of a fathers' house among the Simeonites.

has corrupted and falsified them, is such, that he must be separated from the church, since he has confirmed himself in a state of opposition to it, although he has been in its primary truths, which teach that faith in the understanding must be followed by obedience in the life.

15. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head of the people of a fathers' house in Midian.

15. And the quality of the falsity by which such are deluded, is that it delights in lying, externally, and in the destruction of the heavenly marriage internally, its central principle being the very essential of all falsity.

16. And the LORD spake unto Moses, saying,

16. And therefore there is further revelation from the Lord by Divine Truth giving the perception,

17. Vex the Midianites, and smite them:

17. That all such falsity should be utterly destroyed both as to will and thought,

18. For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of the prince of Midian, their sister, which was slain on the day of the plague in the matter of Peor.

18. Because it is aggravating and deceitful, especially in making external worship alone or from selfish motives, appear to be lawful, and still more in promoting deceit, and in violating the heavenly marriage, through the abuse of intellectual truth by falsifications, and by the destruction of remains, when corrupted worship is confirmed as true.

REFERENCES AND NOTES

1. Israel abiding in Shittim, and people beginning to commit whoredom with the daughters of Moab, denotes that the man of the Spiritual Church, before being made perfect, claims merit to himself

for his good deeds, and consequently is influenced by the falsity derived from the evil of adulterated good, and falsifies the truth, 3654, 1293, 9472, 489, 2468, 2466, 10,652.

2. The Moabites calling the people to the sacrifices of their gods, denotes that consequently Divine worship is profaned by falsities, 2468, 1259, 923, 9283; the people eating, denotes that evil is appropriated, 1259, 1287; and bowing down to their gods, denotes a decline to a state of falsity from corrupted good, 2153, 9283.

3. Israel joining himself to Baal-peor, denotes that the church is in selfish love most external, 3654, chap. xxiii. 28; and the anger of the Lord being kindled against Israel, denotes aversion from the Lord, 5798.

4. The Lord saying unto Moses, denotes perception from Divine Good by Divine Truth, 2001, 7010, 1822; "Take all the chiefs of the people, and hang them up unto the Lord before the sun," denotes that the essential principles of such worship lead men to a state of confirmation in selfish love, 10,652; and "that the fierce anger of the Lord may turn away from Israel," denotes unless there is repentance by which aversion may be removed and conjunction may be established, 5798, 10,702, 2001.

5. Moses saying unto the judges of Israel, denotes perception given from Divine Truth to the rational faculty, 7010, 1822, 9047; and "Slay ye every one his men that have joined themselves unto Baal-peor," denotes that the man of the church must at once reject such profane worship, 6767, 10,652, ver. 3.

6. One of the children of Israel coming and bringing unto his brethren a Midianitish woman, denotes that it certainly happens with such false worshippers that infernal falsity conjoined with evil will openly corrupt the church, 3242⁴, 5947, 3654, 367; in the sight of Moses, and in the sight of all the congregation (or assembly) of the children of Israel, denotes especially as to the affections of good, and as regards Divine Truth internal and external, 367, 7010, 7843, 3654; and while they were weeping at the door of the tent of meeting denotes, even when in a state of temptation, there is mourning on account of lost truth, and fluctuation between good and evil, 2689, 2356, 2357.

7. Phinehas means *mouth of brass*, and therefore he denotes love to the Lord and love to the neighbour even as to the natural man, 3313, 425, 1038; the son of Eleazar, the son of Aaron the priest, denotes procedure from the Lord through the celestial and spiritual heavens, 9812, 10,017; seeing it denotes perception, 2150; and rising up from the midst of the congregation (or assembly) and taking a spear in his hand, denotes preparation to oppose evil and falsity by Divine Truth from the Word, 2401, 200, 2686, 878.

In the reference it is shown that Eleazar denotes the natural degree, which is according to the series there; but here, according to the series, he signifies the spiritual degree, because after the death of Nadab and Abihu he took up their representation, and also after the death of Aaron, the representation of the celestial degree.

8. His going after the man of Israel into the pavilion, denotes an endeavour by a change of state to search out and destroy evil and

falsity in himself, 3335, ver. 6, 3242⁴; and his thrusting both of them through, clearly denotes that this he accomplishes as to thought and affection in the course of the conflict, 4727, 476; while by the plague being stayed from the children of Israel is denoted that the church is delivered from the consequences of profane worship which would involve the destruction of remains, 10,219, 3654.

9. Those that died by the plague being twenty and four thousand, denotes that he who perseveres in his wickedness is completely devastated as to all good and truth, 6119, 10,219, 10,652.

10. The Lord speaking unto Moses and saying, denotes that with the good there is further perception from the Lord by Divine Truth, 2001, 2951, 7010, 1822.

11. "Phinehas the son of Eleazar, the son of Aaron the priest," denotes celestial-natural good from the Lord through the celestial and spiritual heavens, ver. 7; "hath turned my wrath away from the children of Israel," denotes that this removes aversion from the Lord and promotes conjunction with Him, 5798, 2001, 10,702; "in that he was jealous with my jealousy among them," denotes because it is zealous for the preservation of the integrity of good and truth in worship, 8875; and "so that I consumed not the children of Israel in my jealousy" denotes that, by its life and actions, celestial-natural love promotes the removal of aversion from the Lord, so that man, in this case, is not vastated, 10,431, 3654 8875.

12. "Wherefore say, Behold I give unto him my covenant of peace," denotes that it is perceived that conjunction with the Lord and heavenly peace belong to celestial-natural good, 1822, 666, 8899.

13. "It shall be unto him, and to his seed after him the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel," denotes that, to eternity, it is true that love, charity, and obedience from love and charity, always effect regeneration by conjunction with the Lord from Whom is all celestial love; for this love is eminently zealous for good and truth, and thence also is the removal of all evil, by which man is reconciled to God, ver. 7, 726, 666, 9946, 8875, 2001, 10,042, 3654.

14. The name of the man of Israel that was slain, who was slain with the Midianitish woman, being Zimri the son of Salu, a prince of a fathers' house among the Simeonites, denotes that the quality of him who, being a man of the church, is vastated as to all good and truth, because he has corrupted and falsified them, is such that he must be separated from the church, since he has confirmed himself in a state of opposition to it, although he has been in its primary truths, which teach that faith in the understanding must be followed by obedience in the life, 145, 476, 3654, 4727, 1482, 7833, 3869. But Zimri means *my field, my vine, my branch*, and is derived from a root which means *cut off* or *pruned*, and thus he denotes a corrupted man of the Spiritual Church requiring to be separated on account of his corruption, because confirmed in evil, 1071, 5302, 3292; and his being the son of Salu and a Simeonite, denotes his origin and quality as one who has been disposed to obedience from faith, 5912, 3869.

15. The name of the Midianitish woman that was slain being Cozbi the daughter of Zur, and his being head of the people of a

fathers' house in Midian, denotes that the quality of the falsity by which such are deluded is that it delights in lying, externally, and in the destruction of the heavenly marriage, internally, its central principle being the very essential of all falsity, 145, 476, 3242, 4727, 3728, 7833. But Cozbi means *a liar*, and thus she denotes falsity, externally; Zur means *adulterous*, and therefore denotes what destroys the heavenly marriage, internally, and Zur being the head of a people of a fathers' house in Midian, denotes that its central principle, indeed, is the very essential of all falsity, 3728, 1259, 7833, 3242.

16. The Lord speaking unto Moses saying, denotes that therefore there is further revelation from the Lord by Divine Truth giving the perception, 2001, 2951, 7010, 1822.

17. "Vex the Midianites and smite them," denotes that all falsity should be utterly destroyed both as to will and thought, 9313, 4251, 3242.

18. "For they vex you with their wives wherewith they have beguiled you in the matter of Peor," denotes "because it is aggravating and deceitful, especially in making external worship alone, or from selfish motives, appear to be lawful," vers. 2, 3; "and in the matter of Cozbi the daughter of a prince of Midian their sister, which was slain on the day of the plague in the matter of Peor," denotes "and still more in promoting deceit, and in violating the heavenly marriage, through the abuse of intellectual truth by falsifications, and by the destruction of remains, when corrupted worship is confirmed as true," vers. 6-9, and 14-15, 1475.

From this interesting little chapter we learn, in the literal sense, that although the false prophet Balaam was not permitted to curse the children of Israel, as Balak so earnestly desired, the reason being because they represented the true Spiritual Church of the Lord, yet he afterwards succeeded in gratifying the king of the Moabites by enticing the Israelites to the worship of their false gods, and also to commit whoredom with the women of Midian, by which, as we have learned, is represented the falsification of the truth of the church by those who are in a state of adulterated good; for the Israelites, while in the plains of Moab, also represented such profanation of the truth. And that this action of the Israelites occurred through the advice of Balaam we learn from chap. xxxi. 16. But our first section especially teaches that when the man of the church is in this state of adulterated good, he is led to claim merit to himself for his good deeds, which is signified by the people abiding in Shittim. For this word means, according to Cruden, what *turns away or divests*, or *scourge*, or *rods*, or *thorns*, and thus denotes the evils and falsities of selfish love, which claim merit to themselves for their good deeds on account of the wood which grew in that district; wood signifying the good of merit. But, in the best sense, this place, for the same reason, denotes "the goods of merit which are from the Lord, and thus which are the Lord's alone (as) appears from the signification of wood as denoting the good of merit, concerning which see nos. 1110, 2784, 2812, 4943, 8740. The good of merit is the good which proceeds from the Lord's Divine Human, and which is Christian good, that is spiritual good with man," 9472. Now this passage requires particular attention, for otherwise it may be misunderstood. It is said that the good of merit is spiritual good with man, but as just above

it is also said that such goods are the Lord's alone, it is evident that in proportion as any one receives this good and acknowledges it, in the same proportion he will cease to claim merit to himself, or to be selfishly delighted with the good he does. One of the indications, therefore, that we are in spiritual good is that we cease to claim merit because we do good for the sake of good, and are ashamed of the selfish feeling of pleasure because we have done some good thing. And hence now we see what is meant spiritually, in the opposite sense, by the Israelites abiding in Shittim, when they bowed down to the gods of the Moabites, and committed whoredom with the daughters of Moab.

But in the other part of this section we are to understand, by the punishment inflicted upon the chiefs, that whenever man profanes worship by making it selfish, he becomes more and more confirmed in selfishness, unless he repents truly and utterly rejects such worship. It is essential, therefore, that every man of the church should most diligently avoid these three evils, namely, the claiming of merit, worshipping the Lord only from selfish motives, and falsifying the truth of the Word by doing so. And we now proceed to the second section.

And the important lesson here set before us in the internal sense is that so surely as we love and practise any evil thing in secret, so surely it will happen that we shall at length corrupt the church to which we belong by practising it openly, just as one of the children of Israel brought unto his brethren a Midianitish woman in the sight of all the congregation of the children of Israel. And particularly will it come to pass, if we persist in falsifying the truth of the church by conjoining it with evil affections, while yet we appear before men as pious and good Christians, that at length our wickedness will be made manifest to all, unless we diligently do the work of repentance internally as well as externally, even because we have been made conscious of our sinfulness, and have spiritually wept at the door of the tent of meeting, by which is signified mourning on account of lost truth, and fluctuation between good and evil in a state of temptation.

And also we next have to reflect upon what immediately follows; for this describes the state of temptation, and the victory which must surely be ours if, indeed, we are determined to do what is here taught. First, then, in order to successfully overcome the tendency in ourselves to profane worship, even the worship of a good life, as well as that of the sanctuary, we must act from the affection of natural good, which the Lord has given us, and no longer from selfish motives; for it is this natural good which is represented by Phinehas the son of Eleazar, the son of Aaron the priest, as the meaning of the name Phinehas clearly shows, as well as the signification of Eleazar, and Aaron, as given in the foregoing explanation. It may here be asked, however, how we can act from this natural good if we have it not, and if we are only conscious of selfish good. The answer is that no one who is acquainted with the truths of the church from the Word needs to be without this natural good, because these truths are given in order that every one may act according to them, and not according to his own merely selfish impulses and desires; and when a person does this he acts from the natural good, which comes from the Lord, and is embodied in truths he has learned. For good continually flows in from the Lord into the truths which a man knows, and when he obeys those truths, even simply because they are truths, then he has natural good from the Lord, and he is filled with zeal to destroy in himself the falsity and evil which pervert and falsify the truth, and make him fancy that selfish worship is true

worship. And here we have to remember also that this natural good comes to us from the Lord through spiritual and celestial good, namely, such good as is represented by Eleazar and Aaron respectively.

But now we read that Phinehas took a spear in his hand, with which he destroyed the guilty couple, in consequence of which the plague among the Israelites was stayed. And we learn from the explanation already given that this spear signifies Divine Truth from the Word. Hence therefore we have a very valuable practical lesson. That is, we learn that no state of evil can be overcome simply by the knowledge of the truth, or by the desire to be good which flows into such knowledge. On the contrary, if we wish to conquer evil by power given to us in natural good from the Lord, we must properly apply the truth from the Word, which condemns as well as exposes the very evil by which we are troubled. And as for the plague, we also know that it denotes the destruction of remains, by which is meant that the good and truth stored up in the interior degrees of the human mind by the Lord is no longer of use in promoting the salvation of man, although nothing that is good and true can ever be absolutely destroyed.

But next we have to consider the reward of Phinehas; and here indeed, as at the close of the last chapter, we saw clearly the real meaning of the Lord's work of Redemption, so now we have clearly set before us His work of Atonement, or of the reconciliation of man with God through the reception of good from Him. For this is exactly the teaching of the apostle Paul where he says, "God was in Christ, reconciling the world unto Himself, not reckoning unto them their trespasses" (2 Cor. v. 19), as well as the teaching in the spiritual sense of the early chapters of the book of Leviticus. And, in this connection, it may be useful to point out the true doctrine of imputation, or of reckoning, as it is here called. For can any one imagine, for a moment, that the all-loving and all-wise God and Lord can impute to a finite man anything, which he cannot possess, as a finite man? And when this is seen to be impossible, it may also be seen that neither could the sins of mankind be imputed to the Lord the Redeemer so that He suffered the punishment due to man; nor could the righteousness of the Lord be imputed to man, so that he could be righteous on account of the Lord's obedience; for Redemption was a Divine work, and could not be thus imputed. But, in the true sense, evil is not imputed to a person who believes in the Lord, is redeemed by Him, and regenerated, because he ceases to be in evil, by such redemption and regeneration; while good is imputed to such a person because he is in good from the Lord continually by virtue of such redemption and regeneration. And lastly the covenant of peace here given to Phinehas, denotes that conjunction with the Lord and heavenly peace belong to him who is in celestial-natural good, since this means no longer any conflict between the internal and external man, on account of the perfect harmony between them. This then is the glorious prospect for all those who truly love the Lord.

And now, again combining the last two sections, we cannot fail, in the first instance, to notice once more the adaptability of the names here mentioned to the purposes of the inner sense, through the correspondence of the meaning of each; and although that of *Salu* does not appear in our lists, yet we find the word under a root which, in one of its forms, signifies opposition through selfish love, and we know that this is the character of those represented by *Zimri*. And secondly, we are led to reflect that it is the duty of the man of the Spiritual Church, earnestly and intelligently, by power given from the Lord, to contend against all forms of falsity from evil. For such

falsities, as the narrative in the literal sense, and the series of the internal sense forcibly show, are calculated, when cultivated, to prove destructive of all heavenly principles. May we then, here and in other parts of the Word in which the Midianites are named, and represent in the internal sense falsities from evil, profit by the instruction given, and especially remember that only truth and good can agree together, and by no means falsity and good; while, notwithstanding, those who innocently believe some falsity to be the truth, because their religion teaches that it is so, are excused for their error, if they are in good—even the good represented by Phinehas—and are at length delivered entirely from such falsities, and have given to them truths agreeing with their good. And thus we now see that the last section of our chapter sets prominently before us the law of Divine Order concerning the final removal of falsities in the church and in the individual.

CHAPTER XXVI

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning the re-ordination and re-arrangement of the states of the man of the church by the Lord after states of evil and temptation, vers. 1-65.

i. This takes place according to Divine Truth and Divine Good, from states of intelligence as to truth to states of the love of good, and includes all who can engage in the conflicts of temptation, vers. 1-4.

2. The derivations and quality as to good and truth are described of faith in the understanding, vers. 5-11; of faith in the will, or obedience, vers. 12-14; of good works, vers. 15-18; of celestial love, vers. 19-22; of celestial conjugal love, vers. 23-25; of the heavenly marriage, vers. 26, 27; of the celestial of the spiritual, or of charity generally, as to the new will of good, vers. 28-34, and as to the new understanding of truth, vers. 35-37; of the life of truth from good in the natural man, vers. 38-41; of the affirmation of truth, vers. 42-43; of natural delight, vers. 44-47; of the resistance of the natural man to evil in temptations, vers. 48-50; and of the church in general, ver. 51.

3. It is according to Divine Providence that every one should be in his own good, vers. 52-56.

4. Concerning the derivations and quality of charity and love in particular, vers. 57-65.

THE CONTENTS OF EACH VERSE

1. And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2. Take the sum of all the congregation of the children of Israel, from twenty years old and upward, by their fathers' houses, all that are able to go forth to war in Israel.

1. It happens in the spiritual life that after states of evil and temptation, when remains are destroyed or suffer injury, that the Lord by Divine Truth, interior and exterior, derived from Divine Good, gives the perception,

2. That the states of man, from states of the intelligence of truth to states of the love of good, including all who can engage in the conflicts of temptation, are to be re-ordinated and re-arranged.

3. And Moses and Eleazar the priest spake with them in the plains of Moab by the Jordan at Jericho, saying,

4. *Take the sum of the people*, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which came forth out of the land of Egypt.

5. Reuben, the firstborn of Israel: the sons of Reuben; of Hanoch, the family of the Hanochites: of Pallu, the family of the Palluites:

6. Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7. These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8. And the sons of Pallu; Eliab.

9. And the sons of Eliab; Nemuel, and Dathan, and

3. And this takes place from Divine Truth and Divine Good when revelation is made in a state of the adulteration of good, and a state most external as to the knowledges of good and truth,

4. In which nevertheless there is some intelligence, and some good arising from the Lord's work of Redemption through influx into the interiors and exteriors.

5. And of faith in the understanding which is first as to outward appearance in the Spiritual Church, the derivations are, that which gives instruction including those who teach; that which causes veneration for the truth, comprising those who instruct in things interior;

6. That which accurately defines truths, including those who teach more interiorly; and that which unites truth with good, including those who establish faith in themselves by conjunction with charity.

7. All these are derivations of faith; and their quality is that arising from a full course of temptations, involving perfection as to truths, and a holy state of good and truth conjoined.

8. And from veneration for truth is derived the good of truth,

9. From which proceed in their order, exterior truths,

Abiram. These are that Dathan and Abiram, which were called of the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD :

interior truths, and interior good; but the latter being falsified and adulterated, although, in their purity distinguished in the church by their eminent uses, are opposed to Divine Truth and Divine Good, when associated with corrupted worship from selfish love.

10. And the earth opened her mouth, and swallowed them up together with Korah, when that company died; what time the fire devoured two hundred and fifty men, and they became a sign.

10. The consequence of which is condemnation to hell when external things prevail, and interior things are vastated through the violence of evil passions, all these being a token of the opposition of selfish love to Divine Love.

11. Notwithstanding the sons of Korah died not.

11. But nevertheless genuine truth from good cannot be destroyed.

12. The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

12. Of the good of faith which is faith in the will, or obedience, the derivations are exterior good, interior good, and inmost good, including those who are in such goods respectively,

13. Of Zerah, the family of the Zerahites: of Shaul, the family of the Shaulites.

13. These having their origin in celestial good external, and this again in celestial good internal.

14. These are the families of the Simeonites, twenty and two thousand and two hundred.

14. And the quality of the good of truth in general is the full conjunction of good with truth and of truth with good.

15. The sons of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

15. Of good works the derivations are those which are done without affection; those which are done from a little affection springing from external worship without

internal; and those which are done from affection conjoined with some conflicts in the work of repentance;

16. Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

16. Those which are done from a principle of love and faith; those which are done from interior delights;

17. Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

17. Those which are done from the genuine affection of truth; and those which are done from the love of good or from charity.

18. These are the families of the sons of Gad according to those that were numbered of them, forty thousand and five hundred.

18. And the quality of good works in general according to ordination and arrangement, is that acquired by a full course of temptations and a full state as to remains of good and truth.

19. The sons of Judah, Er and Onan: and Er and Onan died in the land of Canaan.

19. Of celestial love the derivations are, when that love is corrupted, falsity and evil; and these are rooted out during regeneration;

20. And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Perez, the family of the Perezites: of Zerah, the family of the Zerahites.

20. But from genuine celestial love are derived natural good, spiritual good, and celestial good, according to their varieties.

21. And the sons of Perez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

21. And the derivations of charity or spiritual love, are the truths of the Spiritual Church external and internal.

22. These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

22. These are the derivations of celestial love, according to ordination and arrangement, the general quality of which is a holy state of good

procured through temptations, and fulness of truths thence derived.

23. The sons of Issachar after their families : of Tola, the family of the Tolaïtes : of Puvah, the family of the Punites :

23. Of celestial conjugal love the derivations are natural love external and internal ;

24. Of Jashub, the family of the Jashubites : of Shimron, the family of the Shimronites.

24. Spiritual love external and internal ;

25. These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

25. And the quality of these, according to ordination and arrangement, is truth fully conjoined with good through temptations in each degree.

26. The sons of Zebulun after their families : of Sered, the family of the Seredites : of Elon, the family of the Elonites : of Jahleel, the family of the Jahleelites.

26. Of the heavenly marriage the derivations are its degrees as to natural, spiritual, and celestial life ;

27. These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

27. And the quality of these, according to ordination and arrangement, is truth fully conjoined with good confirmed through temptations in each degree.

28. The sons of Joseph after their families : Manasseh and Ephraim.

28. Of the celestial of the spiritual or charity the derivations are the new will of good and the new understanding of truth ;

29. The sons of Manasseh : of Machir, the family of the Machirites : and Machir begat Gilead : of Gilead, the family of the Gileadites.

29. And the derivations of the new will of good are alienation from selfish love, and thence the first good of the natural man derived from the Lord, and its derivations,

30. These are the sons of Gilead : *of* Iezer, the family of the Iezerites : of Helek, the family of the Helekites :

31. And *of* Asriel, the family of the Asrielites : and *of* Shechem, the family of the Shechemites :

32. And *of* Shemida, the family of the Shemidaïtes : and *of* Hephher, the family of the Hephherites.

33. And Zelophehad the son of Hephher had no sons, but daughters : and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34. These are the families of Manasseh : and they that were numbered of them were fifty and two thousand and seven hundred.

35. These are the sons of Ephraim after their families : of Shuthelah, the family of the Shuthelahites : of Becher, the family of the Becherites : of Tahan, the family of the Tahanites.

36. And these are the sons of Shuthelah : of Eran, the family of the Eranites.

37. These are the families of the sons of Ephraim

30. Which are the acknowledgment that without the Lord there is no life ; the acquisition of truths ;

31. The conjunction of good and truth from a principle of truth ; the increasing power of good ;

32. A new quality thence derived ; and full power to investigate good and truth.

33. But there are some in the external church who are in good from the general principle of truth, having no particular truths, but only the affections of truth which are, in order, the adulterated love of truth, the exterior and interior love of truth, and the inmost love of truth.

34. And all these are derived from the new will of good ; and their quality, according to ordination and arrangement, is that they have a sufficiency of remains, the conjunction of good with truth, and a state of holiness thence.

25. Of those who are in the new understanding of truth the derivations are truth in the understanding ; truth as a principle of life ; and truth confirmed or established.

36. And from truth in the understanding is derived also wisdom or cunning.

37. And the quality of the new understanding in general,

according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

38. The sons of Benjamin after their families : of Bela, the family of the Belaites : of Ashbel, the family of the Ashbelites : of Ahiram, the family of the Ahiramites :

39. Of Shephupham, the family of the Shuphamites : of Hupham, the family of the Huphamites.

40. And the sons of Bela were Ard and Naaman : of Ard, the family of the Ardites : of Naaman, the family of the Naamites.

41. These are the sons of Benjamin after their families : and they that were numbered of them were forty and five thousand and six hundred.

42. These are the sons of Dan after their families : of Shuham, the family of the Shuhamites. These are the families of Dan after their families.

43. All the families of the Shuhamites, according to those that were numbered of

according to ordination and arrangement, is completeness as to good and truth in the new state. All these are derivations from the celestial of the spiritual according to general principles.

38. Of those who are in the life of truth from good in the natural man the derivations are truth which overcomes evil, or those who are in the knowledge of truth ; good which resists evil, or those who are in such good ; the holy principle of charity from which these spring, or all who are in such charity ;

39. Wisdom from the Lord ; and inmost love ; or those who are in such wisdom and love.

40. And from the truth of good are also derived natural knowledge and natural delight.

41. All these are derived from the life of truth from good, and their quality, according to ordination and arrangement, is that of a full state of temptation as to both good and truth.

42. Of the affirmation of truth the derivations are the ultimate form of truth in the natural man, and those who are in such truths.

43. And their quality, according to ordination and arrangement, is the new state

them, were threescore and four thousand and four hundred.

of the natural man in externals, through full conjunction with the spiritual and celestial, by victory in temptations.

44. The sons of Asher after their families: of Imnah, the family of the Imnites: of Ishvi, the family of the Ishvites: of Beriah, the family of the Beriites.

44. Of natural delight the derivations are truth from good; good from that truth; and simple truth which defends man in temptations;

45. Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

45. And from these again are derived truths still more interior as to life and doctrine.

46. And the name of the daughter of Asher was Serah.

46. And thus the genuine affection for good and truth is developed by means of natural delight.

47. These are the families of the sons of Asher according to those that were numbered of them, fifty and three thousand and four hundred.

47. And the quality of natural delight in general, according to ordination and arrangement, is fulness of external as to both truth and conjunction.

48. The sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

48. Of the resistance of the natural man in temptation, the derivations are truth obeyed externally in opposition to evil; the same obeyed from the affection thereof;

49. Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

49. The formation of character; and a state of peace with the good, and of retribution with the wicked.

50. These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.

50. And the quality of this resistance in general, according to ordination and arrangement, is full resistance to evil in temptation, and fulness of truth conjoined with good.

51. These are they that were numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52. And the LORD spake unto Moses, saying,

53. Unto these the land shall be divided for an inheritance according to the number of names.

54. To the more thou shalt give the more inheritance, and to the fewer thou shalt give the less inheritance: to every one according to those that were numbered of him shall his inheritance be given.

55. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

56. According to the lot shall their inheritance be divided between the more and the fewer.

57. And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

51. And further, the quality of the man of the church in general as to all his faculties, according to ordination and arrangement, is complete preparation for spiritual conflict against interior evils; a full state of good; and relative completeness as to truths.

52. And there is revelation from the Lord by Divine Truth giving the perception,

53. That every one shall be in his own good according to regeneration from the Lord; and according to the states ordained and arranged by Him in consequence.

54. By those who are in good from truths, and by those who are in charity, good is received from the Lord accordingly; and the quality is according to the ordination and arrangement of truths in good by Him.

55. And this is of the Divine Providence, particular truths and goods being arranged under general truths and goods.

56. For of Divine Providence it is that good must be either spiritual or celestial with the man of the church.

57. But those who are in charity and love, are distinguished from those who are in the good of truth; and their derivations are those who are in obscurity as to good, those who are in brightness as to good; and those who are in

obscurity as to truth from good.

58. These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. And Kohath begat Amram.

58. And of these the derivations are those who are in greater obscurity as to good; those who are in less brightness as to good; those who are in obscurity as to good and truth; and those who are in truth without good. But on the other hand, Divine Truth from the Lord produces inmost good.

59. And the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

59. And the quality of the truth conjoined with inmost good is most excellent, being the affection of truth from good derived from the Lord through the work of redemption; and thence proceed by conjunction with inmost good, celestial good, celestial truth or the Divine Law and the good of faith which appertains to intellectual truth.

60. And unto Aaron were born Nadab and Abihu, Eleazar and Ithamar.

60. But celestial good produces spiritual good internal and external; and then again natural good internal and external.

61. And Nadab and Abihu died, when they offered strange fire before the LORD.

61. And yet when spiritual truth and good are profaned by the man of the church, spiritual death is the consequence.

62. And they that were numbered of them were twenty and three thousand, every male from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance

62. And the quality of love and charity by means of truths, commencing from a state of faith and proceeding to the good of charity, according to ordination and arrangement, is the full conjunction of good and truth; but good apart from truth cannot be

given them among the children of Israel.

ordinated and arranged even in the celestial heaven; nor is celestial good to be confused with spiritual good.

63. These are that they were numbered by Moses and Eleazar the priest; who numbered the children of Israel in the plain of Moab by the Jordan at Jericho.

63. And the quality of the church inwardly, according to ordination and arrangement, is known only from the Lord by means of Divine Truth and Divine Good; from these only is it known, by those who are in the Spiritual Church by conflict against evil, and who are prepared for interior conflict, in a state of adulterated good external as to both truth and good, and yet endowed with the knowledges of truth and good, by which falsities which defend evil are to be opposed.

64. But among these there was not a man of them that were numbered by Moses and Aaron the priest; who numbered the children of Israel in the wilderness of Sinai.

64. But none who are principled in what is evil and false, and who fear the spiritual conflict, can engage therein, even though they have been in obscure good, through defect of truths.

65. For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

65. For it is according to Divine Order from Divine Love, that such shall perish in their obscurity; and that none can be saved but those who are in truth from good by celestial love, and those who are in good from truth by spiritual love.

REFERENCES AND NOTES

1. By it coming to pass, is denoted that a change of state happens, 4979; by "after the plague," is denoted after states of evil and temptation when remains are destroyed, or suffer injury, 10,219; and by the Lord speaking unto Moses and unto Eleazar the son of

Aaron the priest, saying, is denoted that the Lord, by Divine Truth interior and exterior, derived from Divine Good, gives the perception, 2001, 2951, 7010, 9812, 5912, 9946, 1822.

2. "Take the sum of all the congregation, or assembly, of the children of Israel," denotes that the states of man are to be re-ordinated and re-arranged, 10,217, 7843, 3654; "from twenty years old and upward," denotes from states of intelligence in truth to states of the love of good, 10,225; "by their fathers' houses," denotes states of the love of good, 7833; and "all that are able to go forth to war in Israel," denotes all who can engage in the conflicts of temptation, 10,225, 1664.

3. By Moses and Eleazar the priest speaking with them, is denoted that this takes place from Divine Truth and Divine Good, when revelation is made, 7010, 9812, 9946, 2951; and by "in the plains of Moab by the Jordan at Jericho saying," is denoted perception in a state of the adulteration of good, and a state most external as to the knowledges of good and truth, 2468, 1585, 9325¹⁰, 1822.

4. Taking the sum of the people from twenty years old and upward, denotes in which there is some intelligence and some good, 10,225; and as the Lord commanded Moses and the children of Israel, which came forth out of the land of Egypt, denotes what arises from the Lord's work of redemption through influx into the interiors and exteriors, 2001, 5486, 7010, 3654, 8866.

5. Reuben, the firstborn of Israel, denotes faith in the understanding which is first as to outward appearance in the Spiritual Church, because he is named from seeing, 3863, 3325, 3654; Hanoch, the family of the Hanochites, denotes the first derivative from faith, namely, that which gives instruction and also those who teach, because this word means *teaching* or *dedication*, 6078, 7007, 471, 7833; and Pallu, the family of the Palluites, denotes that which causes veneration for the truth, comprising those who instruct in things interior, because this word is under a root which means *was marvellous*; and, considered as a son of Reuben, he therefore denotes veneration for the truth taught, and those who teach interior truth, 1754 on Isa. ix. 6, 7833.

6. Hezron, the family of the Hezronites, denotes that which accurately defines truths including those who teach more interiorly, because Hezron means *a field, an enclosure, a division, a court*, and therefore denotes clear definition, 3310, 9741, 4342-4, 7833; and Carmi, the family of the Carmites, denotes that which unites truth with good, including those who establish faith in themselves by conjunction with charity, because Carmi means *my vineyard*, and thus denotes the man of the church who cultivates charity, 1071, 7833.

7. These being the families of the Reubenites denotes that all these are derivations of faith, 3868; and they that were numbered of them being forty and three thousand and seven hundred and thirty, denotes that they have a quality arising from a full course of temptations, involving perfection as to truths, and a holy state of good and truth conjoined, 10,217, 730, 9825, 716, 9082.

8. The sons of Pallu being Eliab, denotes that from veneration for the truth is derived the good of truth, because by Pallu is denoted

veneration for the truth, ver. 5; sons denote what is derivative, 5912; and by Eliab is meant *God my father*, thus signifying truth producing good, 2001, 3703.

9. The sons of Eliab being Nemuel, Dathan, and Abiram, denotes that from the good of truth proceed, in their order, exterior truths, interior truths, and interior good, because by Nemuel is meant *what is from God*, and thus he signifies exterior truth, since he was a descendant of Reuben, 2001, 3868; by Dathan is meant *laws or rites*, and therefore he signifies interior truth for the same reason, 162, 3868; and by Abiram, in the best sense, is meant *high father*, and therefore he denotes interior good, 2148, 3703; and called of the congregation, or assembly, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord, denotes that the latter being falsified and adulterated, although in their purity distinguished in the church for their eminent uses, are opposed to Divine Truth and Divine Good, when associated with corrupted worship from selfish love, 9373, 9041, 7010, 9946, chap. xvi. 1, 2001.

10. The earth opening her mouth and swallowing them up, together with Korah, when that company died, what time the fire devoured two hundred and fifty men, and their becoming a sign, denotes that the consequence is condemnation to hell, when external things prevail, and interior things are vastated, through the violence of evil passions, all these being a token of the opposition of selfish love to Divine Love, chap. xvi. 32-35, 2037.

11. By the sons of Korah not dying, is denoted that nevertheless genuine truth from good cannot be destroyed, 489, 8306, 8876, 8879, 8880.

12. The sons of Simeon after their families, denote those who are in faith in the will, or in obedience, from a sense of duty, 3869, 7833; Nemuel, the family of the Nemuelites, denotes obedience from exterior good, because Nemuel, as before shown, means *what is from God*, and in this case exterior good, since this Nemuel was a son of Simeon, and is mentioned first, 2001, 3869; Jamin, the family of the Jaminites, denotes interior good, because Jamin means *the right hand*, and thus denotes good, and it is said interior good according to the series, 10,061; and Jachin, the family of the Jachinites, denotes inmost good, because Jachin means *firmly established*, and therefore denotes, according to the series, inmost good, 984, 10,061, 1276, 1277; while the families denote clearly those who are in such goods respectively, 7833.

13. Zerah, the family of the Zerahites, denotes that lower good affections have their origin from celestial good external, because by Zerah is meant *the east, rising of the sun, or brightness*, and therefore he denotes celestial good external according to the series, 1250, 4300, 3636; and Shaul, the family of the Shaulites, denotes this again in celestial love internal, because by Shaul is meant *asked, requested, prayed for*, and therefore he denotes, according to the series, celestial good internal, 4358, 10,548, 2535.

14. These being the families of the Simeonites, denotes the good of truth in general, which is good acquired in the beginning by obedience to truth for the sake of being led into good successively,

as the previous verses show; and which culminates in the realization of the highest state of good of which any one is capable, 3869, 7833; and twenty and two thousand and two hundred denotes quality, namely, the full conjunction of good with truth and of truth with good, 5194, 2280, 8641, 10,217.

15. The sons of Gad after their families, denotes good works and their derivations, 3934, 7833; Zephon, the family of the Zephonites, denotes good works done without affection, because this word means *hidden, dark, the north*, and therefore denotes actions done without a perceptible motive, from ignorance or in a state of the obscurity of truth without good, 6721, 1860, 3708; Haggi, the family of the Haggites, denotes good works done from a little affection, springing from external worship without internal, because by Haggi is meant *a festival*, and therefore he denotes what is done from some external delight, 3832, 7093; and Shuni, the family of the Shunites, denotes good works done from affection conjoined with some conflicts in the work of repentance, because this state naturally follows that which precedes; but as the meaning of the term is not given in the authorities and lexicons consulted, its correspondence cannot be deduced from the mere word, 3935.

16. Ozni, the family of the Oznites, denotes good works done from a principle of love and faith, because by Ozni is meant *hearing*, and thus he denotes obedience, and, it is said, "from a principle of love and faith," because this state is a step more advanced than the preceding, 2542; and Eri, the family of the Erites, denotes those which are done from interior delight, because Eri means *made bare*, and *poured out*, and therefore, in the best sense, signifies the manifestation of the interior life in the exterior, 165, 3728, 9780², Isa. xxxii. 15, 7833.

17. Arod, the family of the Arodites, denotes good works done from the genuine affection for truth, because the Arodites, or Arvadites, were an idolatrous nation in external worship without internal, and therefore represented such worship; but here, in the best sense, on account of the connection in which they are named, they denote obedience from the affection for truth, which follows obedience from natural delight, 1205; their city Aradus, which was situated on an island off the coast of Phœnicia, thus denoting genuine doctrine, 402, and its inhabitants the affection or love thereof, 4478; and Areli, the family of the Arelites, denotes good works which are done from the love of good, or from charity, because Areli was a name of the city of Jerusalem, and also of the altar of burnt offering, and therefore denotes the love of truth conjoined with the love of good, 402, 9388, 7833.

18. These being the families of the sons of Gad, according to those that were numbered of them, denotes the quality according to ordination and arrangement, of good works in general, 3934, 5912, 7833; and forty thousand and five hundred denotes a full course of temptations, and a full state as to remains of good and truth, 10,217, 730, 10,253.

19. The sons of Judah, Er and Onan, denotes that the derivations from celestial love, when that love is corrupted, are falsity and evil, because by Judah is signified celestial love, 3880, 3881; by Er is meant *a watch* or *an enemy*, and thus he denotes falsity, 10,134.

9314, and by Onan is meant *pain, strength, iniquity*, and thus he denotes evil, 5712, 5713, 3727 and 9156; and Er and Onan dying in the land of Canaan denotes that these are rooted out during regeneration, 1408, 6306.

20. The sons of Judah after their families, denotes the derivations of genuine celestial love, 3880, 3881, 7833; Shelah, the family of the Shelamites, denotes natural good, because by Shelah is meant *asked*, and therefore he denotes what man has not from himself, namely, good, and, it is said, natural good, because he is first named, 4358, 6024³; Perez, the family of the Perezites, denotes spiritual good, because by Perez is meant *a breach*, 4926-7; and Zerah, the family of the Zerahites, denotes celestial good, because by Zerah is meant *the rising of the sun, or the east*, ver. 13, 6024³.

21. The sons of Perez, denote the derivations of spiritual love, 5912, 4926-7; Hezron, the family of the Hezronites, denotes the external truths of the Spiritual Church, because by Hezron is meant *a field, an enclosure, a division, a court*, and thus what is external, ver. 6; and Hamul, the family of the Hamulites, denotes the internal truths of the Spiritual Church, because by Hamul is meant, probably, *forbearance*, and thus *grace or clemency*, 2412.

22. These being the families of Judah, according to those that were numbered of them, denotes that these are the derivations of celestial love according to ordination and arrangement, 3880-1, 7833, 10,217; and threescore and sixteen thousand and five hundred, denotes a holy state of good procured through temptations, and fulness of truth thence derived, 716, 720, 10,253.

23. The sons of Issachar, after their families, denotes celestial conjugal love and its derivations, 3956, 7833; Tola, the family of the Tolaites, denotes natural love, external, because by Tola is meant *a worm, or scarlet*, 8481, 9468; and Puvah, the family of the Punites, denotes, therefore, natural love internal according to the series, but the meaning of the word does not appear from the authorities consulted; in the lexicon, however, it is under the root meaning *here, hither*, and thus indicates a succeeding state in harmony with the subject, and hence in this place, natural love internal, 6843.

24. Jashub, the family of the Jashubites, denotes spiritual love external, because by Jashub is meant *to sit down or to dwell*, said of an *advancing* state according to the series, 1293, this whole chapter describing the progress and quality of the *spiritual* man, or church, 3862³; and Shimron, the family of the Shimronites, denotes spiritual love internal, because by Shimron is meant *preserved or kept*, and a variation of it denotes the Spiritual Church, 372, 8211⁵, 2702⁵.

25. These being the families of Issachar according to those that were numbered of them, denotes the quality of those in celestial conjugal love and its derivations, according to ordination and arrangement, 3956, 7833, 10,217; and threescore and four thousand and three hundred, denotes truth fully conjoined with good through temptations in each degree, 3306, 9103, 9825.

26. The sons of Zebulun after their families, denotes the heavenly marriage and its derivations, 3960, 3961, 7833; Sered, the family of

the Seredites, Elon, the family of the Elonites, and Jahleel, the family of the Jahleelites, denotes its degrees as to natural, spiritual and celestial life, because by Sered is denoted natural life, since it is first named, and its meaning does not appear in the authorities consulted or in the lexicons; so that its signification must be deduced from the series, 1224, 9845; by Elon is meant *an oak*, or a *lofty tree*, and therefore he denotes spiritual life, 1616, 2148; and by Jahleel is meant *hope in God*, and therefore he denotes celestial life, 6578, 2001.

27. These being the families of the Zebulunites, according to those that were numbered of them, denotes the quality of those who are in the heavenly marriage, according to ordination and arrangement, 3960, 3961, 7833, 10,217; and threescore thousand and five hundred, denotes truth fully conjoined with good confirmed through temptations in each degree, 3306, 720, 10,253, 9825.

28. The sons of Joseph after their families being Manasseh and Ephraim, denotes that the derivations of the celestial of the spiritual, or charity, are the new will of good, and the new understanding of truth, 3969, 4286³, 6238, 5351, 5354.

29. The sons of Manasseh, denote the derivations from the new will of good, 5912, 5351; Machir, the family of the Machirites, denotes alienation from selfish love, because by Machir is meant *he who sells*, 4758, and it is said "from selfish love," because of Machir's origin, and from what follows; and Machir begetting Gilead, denotes the first good of the natural man derived from the Lord, because by Gilead is meant a *heap of testimony*, heap denoting good and testimony truth, 4197, 4117; while the family of the Gileadites, denotes the derivations of this good, 7833.

30. The sons of Gilead, also denote such derivations, 5912; Jezer, the family of the Jezerites, denotes the acknowledgment that without the Lord there is no life, because by Jezer is meant *helpless*, 8652; and Helek, the family of the Helekites, denotes the acquisition of truth, because by Helek is meant *part, portion, wealth*, 4397, 1694, 4372, 7833.

31. Asriel, the family of the Asrielites, denotes the conjunction of good and truth from a principle of truth, because by this word is meant *being yoked with God*, as horses are yoked or bound to the chariot, since the first part is from the root meaning *yoked, or bound*, and the second means *God*, 3603; and Shechem, the family of the Shechemites, denotes the increasing power of good, because by Shechem is meant *part, portion, the shoulder*, and thus signifies good in its power, 4397, 1085, 7833.

32. Shemida, the family of the Shemidaites, denotes a new quality thence derived, because by Shemida is meant the *name of knowledge, or the science of the heavens*, 145, 1458; and Hephher, the family of the Hephherites, denotes full power to investigate good and truth, because by Hephher is meant *to dig, to investigate*, 3424.

33. Zelophehad, the son of Hephher, having no sons but daughters, denotes that there are some in the external church who are in good from the general principle of truth, having no particular truths, but only the affections of truth, because by Zelophehad is meant *the*

shadow of fear, and therefore he denotes the fear of the Lord appertaining to those in the External who are in the affection of truths without the truths themselves, 2367, 2826, 3424, 489; and the names of the daughters being Mahlah, and Noah, Hoglah, Milcah, and Tirzah, denotes the affections of truth in order, namely, the adulterated love of truth, the exterior and interior love of truth, and the inmost love of truth, because by Mahlah is meant *sickness, disease*, and therefore she denoted the adulterated love of truth intensely, 5712, 5713; by Noah is meant *what quavers or totters*, and therefore she denotes the adulterated love of truth less intensely, 3820; by Hoglah is meant *his festival, or his dance*, and therefore she denotes the exterior love of truth, 3832, 8339; by Milcah is meant *a queen*, and therefore she denotes the interior love of truth, 3048⁴, 9942⁷; and by Tirzah is meant *pleasant, delightful*, and therefore she denotes the inmost love of truth, 994.

34. The families of Manassch and they that were numbered of them, denotes that all these are derived from the new will of good, and have a certain quality according to ordination and arrangement, 7833, 5351, 10,217; and fifty and two thousand and seven hundred, denotes a sufficiency of remains, the conjunction of good with truth, and a state of holiness thence, 9756, 5194, 716.

35. The sons of Ephraim, after their families, denotes those who are in the new understanding of truth and their derivations, 5354, 5912, 7833; Shuthelah, the family of the Shuthelahites, denotes truth in the understanding, because this word means *plant or verdure*, 885, 10,185; Becher, the family of the Becherites, denotes truth as a principle of life, because this word is derived from the root meaning *firstborn* according to some, and from a word meaning *a young camel* by others, 3325, 6049; and Tahan, the family of the Tahanites, denotes truth confirmed or established, because this word is derived from a root meaning *acting favourably, graciously, or kindly*, and thus denotes action from good more than from a principle, or law of truth, 598.

36. These being the sons of Shuthelah, Eran, the family of the Eranites, denotes that, from truth in the understanding is derived also wisdom or cunning, because by Shuthelah is denoted truth in the understanding, ver. 35; and Eran is derived from a root meaning *cunning or wisdom*, as the case may be, 9598.

37. These being the families of the sons of Ephraim, according to those that were numbered of them, denotes the quality of the new understanding in general, according to ordination and arrangement, 7833, 5912, 5354, 10,217; thirty and two thousand and five hundred denotes completeness as to good and truth in the new state, 9082, 5194, 10,253; and these being the sons of Joseph after their families, denotes that all these are derivations from the celestial of the spiritual according to general principles, 3969, 4286³, 6238, 5912, 7833.

38. The sons of Benjamin, after their families, denotes those who are in the life of truth from good in the natural man and their derivations, 4585; Bela, the family of the Belaites, denotes truth which overcomes evil, or those who are in the knowledge of truth, because this word means *swallowing up or destroying*, and thus denotes truth overcoming evil, 2395; Ashbel, the family of the

Ashbelites, denotes good which resists evil, or those who are in such good, because this word means *the fire of the Lord, or the fire of Baal*, and thus, in this series, signifies good, 934, 1094; and Ahiram, the family of the Ahiramites, denotes the holy principle of charity from which these spring, because this word means *exalted brother*, and thus signifies charity, 795, 367.

39. Shephuphani, the family of the Shupphamites, denotes wisdom from the Lord, because the root means *he crept, or a serpent*, and therefore this word signifies, in the best sense, wisdom, 6398, 6399; and Hupham, the family of the Huphamites, denotes inmost love from the Lord, because this word is under a root meaning to cover or protect from pure love, "and he was among" the sons of Rachel, who signify those in celestial affection, 6024.

40. The sons of Bela being Ard and Naaman, denotes that from the truth of good are derived natural knowledge and natural delight, because by Ard is meant *one that commands, or descends*, and thus he denotes natural knowledge or truth from good, 5486, and by Naaman is meant *pleasantness*, and thus he denotes natural delight, 995-997.

41. These being the sons of Benjamin, after their families, denotes that all these are derived from the life of truth from good, 4585, 7833; their being numbered denotes ordination and arrangement, 10,217; and forty and five thousand and six hundred, denotes a full state of temptation as to both good and truth, 730, 5708, 8888.

42. The sons of Dan, after their families, denotes the affirmation of truth and its derivations, 3923, 7833; and Shuham, the family of the Shuhamites, denotes the ultimate form of truth in the natural man, and those who are in such truth, because by Shuham is meant *went down, or sank*, and thus he denotes lowest truth, 3084, 4969.

43. All the family of the Shuhamites, according to those that were numbered of them, denotes their quality according to ordination and arrangement, 10,217; and threescore and four thousand and four hundred, denotes the new state of the natural man in externals, through full conjunction with the spiritual and celestial, by victory in temptation, 1686, 8888.

44. The sons of Asher, after their families, denotes natural delight and its derivations, 5912, 3938, 7833; Imnah, the family of the Imnites, denotes truth from good, because by this word is meant *the right side, leg, hand or eye*, 10,061; Ishvi, the family of the Ishvites, denotes good from that truth, because by Ishvi is meant *one who sits down or dwells*, 9422, 1293; and Beriah, the family of the Berites, denotes simple truth which defends man in temptations, because by Beriah is meant *bars or defences*, it being under a root which carries this meaning, 9496.

45. The sons of Beriah being Heber, the family of the Heberites, and Malchiel, the family of the Malchielites, denotes that from these again are derived truths still more interior as to life and doctrine; because by Heber is meant *association*, and therefore he denotes what relates to life, 684, and by Malchiel is meant *my king is God*, and therefore he denotes what relates to doctrine, 1672, 2001.

46. The name of the daughter of Asher being Serah, denotes that thus the genuine affection of good and truth is developed by means of natural delight, because by Serah is meant a *princess*, and therefore she denotes the affection of truth governing, 5912, 3938, 489, 1482, 145.

47. The families of the sons of Asher, according to those that were numbered of them, denotes the quality of natural delight, in general, according to ordination and arrangement, 10,217; and fifty-three thousand four hundred, denotes fulness of good and truth with their conjunction, 2141, 1686.

48. The sons of Naphtali, after their families, denotes the resistance of the natural man in temptations and its derivations, 3927, 7833, 5912; Jahzeel, the family of the Jahzeelites, denotes the truth obeyed externally, in opposition to evil, because by Jahzeel is denoted according to the series, the first state of the regenerating man in resisting evil, Jahzeel evidently meaning *the truth in an external form*, 2001, 8690; and Guni, the family of the Gunites, denotes truth obeyed from the affection thereof, the meaning of this word not clearly appearing from the works examined, 8690.

49. Jezer, the family of the Jezerites, denotes the formation of character, because this word means *anything formed*, 4985; and Shillem, the family of the Shillemites, denotes a state of peace with the good, and of retribution with the wicked, because by Shillem is meant *made at peace with, or retribution*, 925³.

50. These being the families of Naphtali, according to their families, denotes the quality of resistance to evil in general, and of its derivations, 3927, 7833; they that were numbered of them, denotes ordination and arrangement, 10,217; and forty and five thousand and four hundred, denotes full resistance to evil in temptation, and fulness of truth conjoined with good, 730, 5708, 1686.

51. These being they that were numbered of the children of Israel, denotes the quality of the man of the church in general, according to ordination and arrangement, and as to all his faculties, 10,217, 3654; and six hundred thousand, and a thousand seven hundred and thirty, denotes complete preparation for spiritual conflict against interior evils; a full state of good; and relative completeness as to truth, 7973, 2575, 728, 2966.

52. This is evident, because by Jehovah, is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses, is denoted Divine Truth, or the Word, 7010; and by saying, is denoted perception 1822.

53. "Unto these the land shall be divided for an inheritance, according to the number of the names," denotes that every one shall be in his own good, according to regeneration from the Lord; and according to the states ordained and arranged by Him in consequence, 3705, 1799, 2658, 3239, 10,217, 145.

54. "To the more thou shalt give the more inheritance," denotes to those who are in good from truths, 6172, 2658; "to the fewer thou shalt give the less inheritance," denotes that by those who are in charity, good is received from the Lord accordingly, 3417, 9373 end; and to every one according to those that were numbered of

him shall his inheritance be given," denotes that quality is according to the ordination and arrangement of truths in good by the Lord, 10,217.

55. "Notwithstanding the land shall be divided by lot," denotes that this is of the Divine Providence, 10,217, 3239; and "according to the names of the tribes of their fathers they shall inherit," denotes that particular truths and goods are arranged under general truths and goods, 3858, 2658.

56. "According to the lot shall their inheritance be divided between the more and the fewer," denotes that of Divine Providence it is that good must be either spiritual or celestial with the man of the church, 5049, 3239, 6172, 2658, 3417, 9374.

57. These being they that were numbered of the Levites after their families, denotes that those who are in charity and love are distinguished from those who are in the good of truth, 10,217, 3875, 7833; Gershon, the family of the Gershonites, denotes those who are in obscurity as to good, because by Gershon is meant *his banishment* and *change of pilgrimage*, 9960²⁰, 1463; Kohath, the family of the Kohathites, denotes those who are in brightness as to good, because by Kohath is meant *congregation*, 6338, 7843, chap. iii. 29; and Merari, the family of the Merarites, denotes those who are in obscurity as to truth from good, because by Merari is meant *bitterness*, 7854, chap. iii. 17.

58. These being the families of Levi, denotes further derivation from love and charity, 3875, 7833; the family of the Libnites denotes those who are in greater obscurity as to good, because Libni was the son of Gershon, and his name means *whiteness*, 5912, chap. iii. 18; the family of the Hebronites, denotes those who are in less brightness as to good, because he was the son of Kohath, and his name means *association*, or *friendship*, 5912, chap. iii. 19; the family of the Mahlites, and the family of the Mushites, denotes those who are in obscurity as to both good and truth, because these were the sons of Merari, and their names mean respectively *weak* or *diseased*, and *that which touches* or *takes away*, 5912, chap. iii. 20; the family of the Korahites, denotes those who are in truth, but without good, because he was the grandson of Kohath, and his name means *bald*, *frozen*, *icy*, 5912, chap. xvi. 1; and Kohath begetting Amram denotes that Divine Truth from the Lord produces inmost good, because although Kohath in a lower sense denotes, as a son of Levi, what is of charity, 7230, and the good of charity in brightness, chap. iii. 17, yet in the supreme sense he signifies the Lord as to Divine Truth, even as Levi does the Divine Love in that sense, 3875; and by his begetting Amram is denoted that, in its procedure from the Lord, it produces inmost good and truth conjoined, Amram meaning *an exalted people*, exaltation having reference to good, 1735, and people denoting truth, 1259; and it is to be observed that this inmost good is distinguished from the celestial good which it produces, and which is represented by Aaron, as the good of the inmost or supreme degree in man is distinguished from the good of the third degree in Him (H.H. 39). But if Kohath be taken to denote what is of charity, then by Amram will be denoted "derived good and truth," 7230.

59. The name of Amram's wife being Jochebed, the daughter of Levi, who was born to Levi in Egypt, denotes that the quality of

the truth conjoined with inmost good is most excellent, being the affection of truth from good derived from the Lord through the work of redemption, because by name is denoted quality, 145, by Amram is denoted inmost good, ver. 58; by Jochebed is meant *the glory of the Lord*, and *honourable*, and therefore by her is denoted what is most excellent, 4809; by a daughter of Levi is denoted the affection of truth from good derived from the Lord, 489, 3875; and by being born in Egypt is denoted through the work of redemption, 3860, 8866; and bearing unto Amram Aaron, and Moses, and Miriam their sister, denotes that thence proceed by conjunction with inmost good, celestial good, celestial truth or the Divine Law, and the good of faith which appertains to intellectual truth, 10,017, 7010, 8337, 1475. But considering Amram to denote "derived good," and Jochebed to denote "kindred truth," in a lower degree, then it follows that Aaron and Moses and Miriam denote respectively "the doctrine of the church, the Law from the Divine," and the good of faith, 7230, 8337, 1475.

60. There being born unto Aaron Nadab and Abihu, and Eleazar and Ithamar, denotes that celestial good produces spiritual good internal and external, and then, again, natural good internal and external; 9810-9813; and these are, in effect, "derivations of faith and charity," 7230.

61. Nadab and Abihu dying when they offered strange fire before the Lord, denotes that when spiritual truth and good are profaned by the man of the church, spiritual death is the consequence, 9375, Lev. x. 1-7.

62. They that were numbered of them being twenty and three thousand, denotes their quality, namely, the full conjunction of good and truth, 5194, 2905, 2788, 10,217; every male from a month old and upwards denotes by means of truths commencing from a state of faith and proceeding to the good of charity, 725, 851, 10,225; and their not being numbered among the children of Israel because there was no inheritance given them among the children of Israel, denotes that good apart from truth cannot be ordained and arranged even in the celestial heaven; nor is celestial good to be confused with spiritual good, 3875, 10,217, 3654, 1802.

63. These being they that were numbered by Moses and Eleazar the priest, denotes that the quality of the church inwardly, according to ordination and arrangement, is known only from the Lord by means of Divine Truth and Divine Good, 10,217, 7010, 9946, 9812; and numbering the children of Israel in the plains of Moab, by the Jordan at Jericho, denotes that from Divine Truth and Divine Good only is it known by those who, in the Spiritual Church by conflict against evil, and who are prepared for interior conflict, in a state of adulterated good external as to both truth and good; and are yet endowed with the knowledges of truth and good by which falsities which defend evil are to be opposed, 10,217, 4286, 4287, 2418, 2468, 6538, 9325¹⁰.

64. Among those there not being a man of them that were numbered by Moses and Aaron the priest, who numbered the children of Israel in the wilderness of Sinai, denotes that none who are principled in what is evil and false, and who fear the spiritual conflict, can engage therein, even though they have been in obscure good through defect of truths, 128, 10,217, 7010, 9946, 3654, 8753.

65. The Lord saying of them, "They shall surely die in the wilderness"; and there not being a man left of them, save Caleb the son of Jephunneh, and Joshua the son of Nun, denotes that it is according to Divine Order from Divine Love that such shall perish in their obscurity; and that none can be saved but those who are in truth from good by celestial love, and those who are in good from truth by spiritual love, 2001, 1822, 2708, 10,431, 2908, chap. xiv. 35, chap. xiii. 6, 8.

As we read through this chapter and consider it first in a general way, our minds are naturally carried back to the beginning of this book of Numbers, in which there is a similar account of the numbering of the Israelites according to their tribes; and therefore the best commentary that can be here made will be a comparison of the spiritual or internal sense of what is here said with that of the previous account. For while that describes the ordination and arrangement of the states of the man of the Spiritual Church by the Lord, in preparation for spiritual conflicts or temptations, this describes a similar ordination and arrangement after a long series of temptations; and we ought therefore to expect the differences to be now noticed. But some things are the same, and these also are interesting. It is, for example, always the Lord Who rearranges the states of man, since man only sees himself, as it were, outwardly, and from his outward life is apt to conclude concerning his inward states, and in doing this he may err. But the Lord sees man from the inmost, and thence knows the real quality of all his states internal and external, and also exactly how these stand related to one another. Hence, then, it is clear that only the Lord can properly arrange the states of man at any period of his life. And consequently, also, it is the Lord who gradually leads each regenerated man into his own heavenly society, where he will be delighted to live and make progress for ever.

Another thing that is the same in both the accounts of the numbering is clearly stated in our first section. It is all that are able to go forth to war, that is, spiritually, it comprehends all those who, from previous instruction, can endure temptations. This latter numbering, therefore, implies that more temptations are to follow. Hence, then, we are not to conclude that the quality described by the numbers of the tribes is final in either case, but only that it is not the same in either case. And, thirdly, the order of the tribes in both cases is generally the same, with a slight difference to be considered a little farther on. That is, the state of truth leading to good still prevails, or man's spiritual state as distinguished from his celestial state still prevails, because the series commences with Reuben; and the signification of all the other tribes is modified by the signification of the tribe which leads, Reuben signifying truth of faith in the understanding, and thus denoting the spiritual state, whereas Judah signifies celestial love, and thus denotes the celestial or heavenly state.

But now the first important difference that we have to note of the second description from the first is that the families of the various tribes are named, and not only the tribes themselves. And we see from the series of the spiritual sense, and also from the explanations, what this implies. For the various families in any tribe denote derivations of good and truth, and we may take the case of the tribe of Reuben as an example and as an illustration. The sons of Reuben were Hanoch, Pallu, Hezron, and Carmi; and these, from the correspondence of the meaning of the names, respectively

signify that which gives instruction, and also those who teach; that which causes veneration for the truth, comprising those who instruct in things interior; that which accurately defines truths, including those who teach more interiorly; and that which unites truth with good, including those who establish faith in themselves by conjunction with charity. And can we not see clearly, therefore, that, in the four names, we have a regular series of those who are in faith and teach truths; and, also, that they describe regeneration as it proceeds from external states to internal states? But we now proceed, and notice that the son of Pallu was Eliab; and that this signifies that from veneration for the truth is derived the good of truth, this being exactly according to the course of man's experience in regeneration. And again we find that the sons of Eliab were Nemuel, Dathan, and Abiram, and that these denote, respectively, exterior truths, interior truths, and interior good in the best sense; but that in the opposite sense Dathan and Abiram signify those who are opposed to Divine Truth and Divine Good, when associated with corrupted worship from selfish love. From this brief review, therefore, of the spiritual meaning of the families of Reuben, we see how true are the correspondences of the holy Word, and how the spiritual sense therein involved describes man's spiritual states good and bad; and thence we may justly conclude, also, that this is the case with regard to all the other families of the tribes as named in their order in this chapter, even if we did not know that this is so, by means of the explanation given in their proper places concerning all the rest. And hence, too, we now know how very valuable are the accounts of these families, when they are all understood spiritually. But in what way are they valuable? They are so, because they show that, as man advances in regeneration and his states are successively re-ordinated and re-arranged by the Lord, he comes into superior states, and is able to discriminate more accurately in regard to the particulars of truth by which his life is regulated, just as the numbering of this chapter is more specific than is that in the first chapter of the book.

The next important difference, however, between this chapter and the former is that the numbers in each of the tribes are different. Nor is this to be wondered at either as to the literal or spiritual sense. For, literally, it could not surely be otherwise as the history shows; and, spiritually, the advanced states of the spiritual man cannot be precisely of the same quality, as were his early states, when, as yet, he had not conquered in temptations. But it is impossible, with the limited space at our disposal, to comment on the difference of the numbers in each tribe; one or two examples may suffice; and the reader, besides, can make a similar comparison with all the rest. Let us then, again, take the tribe of Reuben as our illustration. The number of the Reubenites in the first instance was forty and six thousand and five hundred, and this signified, according to the correspondences, truth confirmed by victories in temptation, both as to the understanding and will. That is, this is the capacity of those who are in faith in the understanding at the beginning of regeneration; for they must confirm the truth by this means in order to advance; and that they must do it both as to the understanding and the will is manifest because the will constitutes the man primarily. But now we may look at the number of the Reubenites in the second instance, and we find it is forty and three thousand and seven hundred and thirty, which, spiritually interpreted, is a full course of temptations, involving perfection as to truths, and a holy state of good and truth conjoined. And do we not here recognize that this is an advanced state of the spiritual

man compared with the former? For although it is good to confirm truths, it is much better that truths should be conjoined with good, and thus that there should be a state of holiness in the life. And now, therefore, if we should examine and compare all the other cases according to the correspondences, we should find that, likewise, an advance of state is shown in the second instance. Without, therefore, illustrating this subject more at length, we proceed to notice some other differences between our present chapter and the former, which are not void of interest.

If we compare chap. i. 46 with our present chapter, ver. 51, in the spiritual sense, we notice an interesting difference indicating farther progress. But it is said in this chapter, "conflict against interior evils," because as man advances in regeneration this is his experience; and, also, "relative completeness as to truth," because this also is involved in the fact that there are more conflicts.

And now, having finished the consideration of the second section with respect to the numbering, we have to notice the slight difference in the arrangement of the tribes between this and the former account, namely, that here Manasseh is put before Ephraim, whereas in the former case Ephraim is put before Manasseh. And in order to understand the reason of this we have to remember that, taking the tribes as a whole, and considering that Reuben commences the series, we know that the general subject is the Spiritual Church; and thence we can perceive that the first six tribes have relation to interior states of faith and love therein, and that the second six have relation to exterior states, or, in other words, the first six describe the state of the spiritual man, and the second six the state of the natural man. But as man advances in regeneration, it is the natural degree, in particular, which is brought into greater harmony with the spiritual. That is, man, as to the Natural, begins to regard good more than truth, or the life of charity more than the life of faith, or still, in other words, the new will of good, denoted by Manasseh, comes before the new understanding of truth, denoted by Ephraim. And this, then, is what is really represented in our chapter. For as Manasseh now leads the second six tribes, and not Ephraim, as before, this indicates that what he represents affects the representation of all the tribes that follow him.

And we pass now to the third section, concerning which the special point to be noted is the perfect harmony between the numbering and assigning the land accordingly, and dividing it by lot. Now, what is given by lot signifies what man receives of good and truth according to the Divine Providence, and what is given according to the number signifies what he receives according to his specific quality; and they both harmonize, since it is not the will of the Lord that any one should have more or less of heavenly blessedness, or of conjunction with Him, and of the equality of good and truth than he himself is able to appropriate. It is very difficult for us fully to understand this perfect balance of Divine Providence and human freedom; but, undoubtedly, there is such a balance, and it is preserved in heaven to eternity in every individual case.

But with regard to the last section, we only need in this place to observe that whereas, in the former account, the number of the Levites was twenty-two thousand, in this chapter it is twenty-three thousand, thus, again, denoting an advance as to quality in the case of those in charity and love, because twenty-two denotes the conjunction of truth with good, while twenty-three denotes the same in all fulness.

CHAPTER XXVII

SUMMARY OF THE SPIRITUAL SENSE

1. Instruction with regard to those who are in good without truths, and with regard to their salvation, vers. 1-11.
 1. Their origin and quality are described, and also their earnest desire for salvation and for the knowledge of the truth, vers. 1-4.
 2. Only Divine Truth conjoined with Divine Good can decide, and give the laws of order in this case, vers. 5-11.
 3. Concerning the separation of those who have been in merely representative worship, or in external worship without internal, and thence in mistaken zeal, that they may have a general view of heavenly principles in all their beauty, but cannot realize them, vers. 12-14.
 4. But, on the other hand, that those who are governed by the truth combating against evil, provided they contend in subordination to Divine Good and Divine Truth, will ultimately do so, if they are obedient, vers. 15-23.

THE CONTENTS OF EACH VERSE

1. Then drew near the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph : and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

1. But now there is investigation by Divine Truth and Divine Good concerning those who are in the affection of truth without truths, the origin of which is the fear of the Lord grounded in obscurity as to knowledge, this fear being derived from the man who is in the beginning of regeneration, as to the understanding formed from the will of the natural man, which again has its origin in the new will of the spiritual man mediately through his new understanding, and thus from the Lord, through the celestial of the spiritual principle as distinguishing the Spiritual Church. And the quality of

this affection is that it is weak for the want of truths; is distinctly elevated above merely natural good; is disposed strongly to confirm truth in general, and to abide in it; is thus further disposed to be governed by this truth; and what is more than all to have genuine delight therein.

2. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, at the door of the tent of meeting, saying,

2. And this affection acknowledges further that it is derived from Divine Truth and Divine Good, and is given to man by the Lord through the heavens; that it is especially in the acknowledgment of the Divine Human, and of all the primary and subordinate truths of the Word thence derived, and hence it has the perception,

3. Our father died in the wilderness, and he was not among the company of them that gathered themselves together against the LORD in the company of Korah: but he died in his own sin; and he had no sons.

3. That its approximate origin is the natural fear of the Lord, which ceases in the course of regeneration; that it has not been contaminated by profanity in worship through faith alone; that it involves the acknowledgment that man of himself is nothing but evil; and yet that it is entirely without truths.

4. Why should the name of our father be taken away from among his family, because he had no son? Give unto us a possession among the brethren of our father.

4. And why, therefore, should this affection not have the quality of good from the Lord because it is without truths? For certainly it desires a possession of inheritance in the heavenly kingdom, where good is the ruling principle!

5. And Moses brought their cause before the LORD.

5. But Divine Truth cannot decide this doubtful point apart from conjunction with Divine Good.

6. And the LORD spake unto Moses, saying,

6. And therefore there is revelation from the Lord by Divine Truth giving the perception,

7. The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

7. That the natural affection of good from the Lord discerns what is true; that this affection entitles man to a place in the heavenly kingdom, and has a specific use therein; and that indeed the fear of the Lord as in the beginning of regeneration, involves a holy fear which properly belongs to the regenerated man.

8. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

8. And it is the dictate of Divine Truth to those who are of the Spiritual Church, that when man, during regeneration, is without truths, but is yet in the affection of truth, and thence of good, he shall inherit the heavenly kingdom, because he will receive truths in agreement with his particular affection.

9. And if he have no daughter, then ye shall give his inheritance unto his brethren.

9. But if he is without the affection of truth, he shall yet inherit provided he is in mutual charity.

10. And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

10. Again, if he is not in mutual charity, but is yet in charity more remotely, he will still inherit.

11. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

11. And lastly, if he is not in charity more remote, but in charity most remote, he shall still inherit the heavenly kingdom, having his position according to the good of his society, because it is a law of Divine Order that wherever there is good, there is the capacity for regeneration.

12. And the LORD said unto Moses, Get thee up into this mountain of Abarim, and behold the land which I have given unto the children of Israel.

13. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered:

14. Because ye rebelled against my word in the wilderness of Zin, in the strife of the congregation, to sanctify me at the waters before their eyes. (These are the waters of Meribah of Kadesh in the wilderness of Zin.)

15. And Moses spake unto the LORD, saying,

16. Let the LORD, the God of the spirits of all flesh, appoint a man over the congregation,

12. Moreover, there is perception from the Lord with the man of the Spiritual Church, enabling him to see the principles which constitute heaven and the true church by an elevation of the mind in a state intermediate between merely natural love on the one hand and spiritual and celestial love on the other.

13. But that such a state of perception does not continue with those who are in merely external zeal for instruction without internal, and that they must be associated with their like in the eternal world and state, since such zeal is derived from and is allied with merely external worship.

14. And is really opposed to the Word of the Lord in a state of faith without charity, when the natural man also is excited, and when truth which ought to be conjoined with good is separated from it, remaining in the understanding only. For such a state is one of mere strife and contention about truths, of outward holiness only, and of the absence of good as well as obscurity as to truths.

15. But it is the thought of the spiritual man derived from Divine Good,

16. That a new state of the church is to succeed through the influence of Divine Good and Divine Truth, operating both internally and externally with man, in which it shall be governed by Divine Truth,

17. Which may go out before them, and which may come in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18. And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

19. And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20. And thou shalt put of thine honour upon him, that all the congregation of the children of Israel may obey.

21. And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

22. And Moses did as the LORD commanded him: and he took Joshua, and set him

17. In every state of conflict and rest as to the spiritual man and as to the natural man; for indeed the church cannot be governed by good alone, without the truth which is the expression of that good, and which teaches and leads to good.

18. And it is therefore the dictate of Divine Good by Divine Truth, that truth combating against evil perpetually, from an internal and not only from an external motive, will have transferred to it the full power of truth teaching and leading;

19. And indeed will be conjoined internally with truth immediately proceeding from good, and externally with truths in the natural degree, being there endowed with full power to govern.

20. Because such truth combating is really from the Lord alone by Divine Truth, and consequently is worthy of full expression in every action of the life.

21. And this truth shall also be in subordination to Divine Truth from Divine Good which aids man in temptation; and from that truth it receives revelation; and according to it all states of conflict and rest are regulated, even as to the subordinate governing principle, and as to the natural and spiritual powers which are governed.

22. And this effect follows with him who is obedient;

before Eleazar the priest,
and before all the congrega-
tion :

23. And he laid his hands
upon him, and gave him a
charge, as the LORD spake
by the hand of Moses.

23. For the full power of
inmost truth and good is
manifested in truth combat-
ing; and subordinate powers
are obedient thereto.

REFERENCES AND NOTES

1. The daughters of Zelophehad drawing near to Moses and Eleazar the priest, denotes investigation by Divine Truth and Divine Good concerning those who are in the affection of truth without truths, 3572, 480, chap. xxvi. 33, 7010, 9046; Zelophehad denotes the fear of the Lord grounded in obscurity as to knowledge, chap. xxvi. 33; the son of Hephher, denotes derivation from the man who is in the beginning of regeneration as to the understanding, chap. xxvi. 32; the son of Gilead, denotes formation from the will of the natural man, chap. xxvi. 29; the son of Manasseh, denotes origin in the new will of the spiritual man, 5012, 5351; the son of Machir, denotes mediately through the new understanding thereof, chap. xxvi. 29; of the families of Manasseh, denotes derivation and distinction, 7833; and the son of Joseph, denotes derivation from the Lord through the celestial of the spiritual principle, as distinguishing the Spiritual Church, 4286; and the names of Zelophehad's daughters being Mahlah, Noah, Hoglah, Mileah, and Tirzah, denote the quality of this affection, namely, that it is weak for the want of truths; is distinctly elevated above merely natural good; is disposed strongly to confirm truth in general and to abide in it; is thus further disposed to be governed by this truth; and, what is more than all, to have genuine delight therein, chap. xxvi. 33.

2. Their standing before Moses, and before Eleazar the priest, denotes that this affection acknowledges further that it is derived from Divine Truth and Divine Good, 7010, 9046, 8686; and before the princes and the congregation at the door of the tent of meeting saying, denotes that it is given to man by the Lord through the heavens, and that it is especially in the acknowledgment of the Divine Human, and of all the primary and subordinate truths of the Word thence derived; and that hence it has the perception, 8686, 1482, 7843, 2356, 3540³, 1822.

3. "Our father died in the wilderness," denotes approximate origin, namely, the natural fear of the Lord, which ceases, in the course of regeneration, chap. xxvi. 33, 404, 2708; "and he was not among the company of them that gathered themselves together in the company of Korah," denotes not being contaminated by profanity in worship through faith alone, chap. xvi. 1; "but he died in his own sin," denotes that it involves the acknowledgment that man of him-

self is nothing but evil, 494, 210, 868; and "he had no sons," denotes that yet it is entirely without truths, 489.

4. "Why should the name of our father be taken away from among his family because he has no son?" denotes why, therefore, should this affection not have the quality of good from the Lord because it is without truth? 145, 3703, 7833, 489; and "Give unto us a possession among the brethren of our father," denotes that certainly it desires a possession and inheritance in the heavenly kingdom where good is the ruling principle! 2535, 2658, 3705, 3703.

5. Moses bringing their cause before the Lord, denotes that Divine Truth cannot decide this doubtful point apart from conjunction with Divine Good, 7010, 8685, 2335, 2001.

6. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

7. "The daughters of Zelophehad speak right," denotes that the natural affection of good from the Lord discerns what is true, chap. xxvi. 33, 2271, 4151³; "thou shalt surely give them a possession, of an inheritance among their father's brethren," denotes that this affection entitles man to a place in the heavenly kingdom, and has a specific use therein, 7010, 2658, 3705, 3703, 3803; "and thou shalt cause the inheritance of their father to pass unto them," denotes that indeed the fear of the Lord, as in the beginning of regeneration, involves a holy fear which properly belongs to the regenerated man, 7010, 2658, chap. xxvi. 33, 2826.

8. "And thou shalt speak unto the children of Israel, saying," denotes that it is the dictate of Divine Truth to those who are of the Spiritual Church, 7010, 3654, 1822; and "If a man die and have no son, then thou shalt cause his inheritance to pass to his daughter," denotes that when man, during regeneration, is without truths, but is yet in the affection of truth, and thence of good, he shall inherit the heavenly kingdom, because he will receive truths in agreement with his particular affection, 489, 1408, 2658, 4345-6.

9. "And if he have no daughter, then ye shall give his inheritance unto his brethren," denotes that if he is without the affection of truth, he shall yet inherit, provided he is in mutual charity, 489, 2658, 3815.

10. "And if he have no brethren then ye shall give his inheritance unto his father's brethren," denotes that if he is not in mutual charity, but is yet in charity more remotely, he will still inherit, 3803.

11. "And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it," denotes that if he is not in charity more remote, but in charity most remote, he shall still inherit the heavenly kingdom, having his possession according to the good of his society, 3703¹⁷; and "it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses," denotes that it is a law of Divine Order that wherever there is good, there is the capacity for regeneration, 3654, 7844, 8357, 2001, 5486, 7010.

12. The Lord saying unto Moses, "Get thee up into this mount Abarim, and behold the land which I have given unto the children of Israel," denotes that there is perception from the Lord, with the man of the Spiritual Church, enabling him to see the principles which constitute heaven and the true church, by an elevation of the mind in a state intermediate between merely natural love on the one hand, and spiritual and celestial love on the other, 2001, 1822, 6752¹, 3705, 1543, 3654. But it is said, "a state intermediate," because Abarim means *passages*, and therefore denotes such a state, 8321, 8323.

13. "And when thou hast seen it thou also shalt be gathered to thy people as Aaron thy brother was gathered," denotes that such a state of perception does not continue with those who are in merely external zeal for instruction without internal; and that they must be associated with their like in the eternal world and state, since such zeal is derived from and is allied with merely external worship, 2150, 3705, 3255, chap. xx. 7-29.

14. "Because ye rebelled against my word in the wilderness of Zin," denotes opposition to the Word of the Lord in a state of faith without charity, chap. xx. 1; "in the strife of the congregation," denotes when the natural man also is excited, because the congregation, or rather, the assembly, in relation to Moses, represents the natural in relation to the spiritual man, 7843; "to sanctify me at the waters before their eyes," denotes when truth which ought to be conjoined with good is separated therefrom, 8042, 2702, 2403; and "these are the waters of Meribah of Kadesh in the wilderness of Zin," denotes that such a state is one of mere strife and contention about truths, of outward holiness only, and of the absence of good as well as obscurity as to truths, 2702, 1678, 2503, 2708, chap. xx. 1. It was a state of outward holiness, because by Kadesh is meant *holiness*, and yet of the absence of good because by Zin is meant a *buckler* and *coldness*, 1788, 34.

15. Moses speaking unto the Lord, saying, denotes that it is the thought of the spiritual man derived from Divine Good, 6752¹, 2271, 2951, 2001.

16. "Let the Lord the God of the spirits of all flesh appoint a man over the congregation," or assembly, denotes that a new state of the church is to succeed through the influence of Divine Good and Divine Truth, operating both internally and externally with man, in which it shall be governed by Divine Truth, 2001, 10,283 end, 7843, 2373, 2374, ver. 14.

17. "Which may go out before them and which may come in before them," denotes in every state of conflict and rest as to the spiritual man, because by going out and coming in, is obviously meant, in this place, engaging in war and resting from it, and thus denotes the conflicts of temptation, and rest from them; even as the Lord, when He came forth from the Father, did so that He might engage in conflict with the hells, and when He returned to the Father, did so by uniting the Human to the Divine in Himself, 3736, 1664, 84; "and which may lead them out and which may bring them in," denotes the same as to the natural man, because the actual conflict, both in the case of the Lord and of man, is on the natural plane, and man contends against evil from the Lord, 4572, 1061¹; and "that the congregation of the Lord be not as sheep which have

no shepherd," denotes that, indeed, the church cannot be governed by good alone without the truth which is the expression of that good, and which teaches and leads to good, 343, 5201, ver. 14.

18. The Lord saying unto Moses, denotes that it is the dictate of Divine Good by Divine Truth, 2001, 7010, 1822; "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hands upon him," denotes that truth combating against evil perpetually, from an internal and not only from an external motive, will have transferred to it the full power of truth teaching and leading, 8595, 7010, 10,023, 10,283 end. Observe here that Joshua means *a saviour*, and therefore that he represents what delivers from evil; and also that Nun means *what is perpetual or eternal*, and that therefore it is said "perpetually"; for the conflict against evil must be perpetual, until the state of good is realized.

19. "And set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight," denotes that truth combating will be conjoined internally with truth immediately proceeding from good, and externally with truths in the natural degree, being there endowed with full power to govern, 8595, 9946, 7843, 3382³, 2401, ver. 14.

20. "And thou shalt put thine honour upon him that all the congregation of the children of Israel may obey," denotes that such truth combating is really from the Lord alone by Divine Truth, and consequently is worthy of full expression in every action of the life, 7010, 10,797, ver. 18. 7843, 3654, 5368.

21. "And he shall stand before Eleazar the priest," denotes that this truth shall also be in subordination to Divine Truth from Divine Good, 3136, 9946; "who shall inquire for him by the judgment of the Urim before the Lord," denotes that from that truth it receives revelation, 5922¹¹, 9905; "at his word shall they go out and at his word shall they come in," denotes that according to it all states of conflict and rest are regulated, ver. 17; and "he and all the children of Israel with him, even all the congregation," denotes even as to the subordinate governing principles, and as to the natural and spiritual powers which are governed, 8595, 3654, 7843.

22. Moses doing as the Lord commanded him, and taking Joshua, and setting him before Eleazar the priest and before all the congregation, denotes that this effect follows with him who is obedient, ver. 21.

23. Laying his hand upon him and giving him a charge as the Lord spake by the hand of Moses, denotes that the full power of inmost truth and good is manifested in truth combating, and that subordinate powers are obedient thereto, vers. 18-19.

In commencing the reconsideration of this chapter, we cannot but notice the wonderful way in which the meaning of each name in the first verse of the first section corresponds to a certain quality, and how the order of the names is exact according to the series of the internal sense. For example, the names Mahlah, Noah, Hoglah, Milcah, and Tirzah, the daughters of Zelophehad, respectively, denote the adulterated love of truth intensely, the same less intensely, the exterior love of truth, the interior love of truth, and the inmost

love of truth as deduced from the meaning of them; and this series indicates a gradual improvement in state during regeneration. Hence, therefore, we see how perfect the Word is in its construction, just as perfect, indeed, as is any work of the Lord in creation.

But again considering the meaning of the word "Zelophehad," and thence its correspondence, we learn that he represents the fear of the Lord with man at the beginning of regeneration; and as this fear varies with persons in different states, and according to progress, we may profitably meditate upon it. For it is said in Ps. cxi. 10, "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do thereafter; his praise endureth for ever"; and from these words we learn that this fear is a holy fear in itself; that its quality, externally, varies, and that it indicates a capacity for receiving and understanding truths successively, as our section shows. And now notice the internal teaching of the second verse. This fear acknowledges that it has a heavenly origin; that it especially acknowledges the Divine Human; and that thence it has the capacity of comprehending general and primary truths; that it does not profane worship; and that, of itself, it is nothing but evil. Why, then, should it not have a capacity for the life of heaven, although it is not, at first, supplied with the knowledge of truths? How many thousands are there in the Lord's universal church that are of this character! And truly should not every one of us, in a certain sense, be of this character, when he remembers that, of himself, he is without truth, and without good, and that he must continually receive them from the Lord? Well, therefore, is it said that this fear is the beginning of wisdom. For apart from it we should be disposed to ascribe our life to ourselves, and thus to "die in our own sins" in that way in which all do, who refuse to acknowledge the Divine Being. But we will turn now to the second part of this subject.

Moses, it is said, brought the case of Zelophehad's daughters before the Lord, or before Jehovah; and since Moses represents Divine Truth, and Jehovah signifies, specifically, Divine Good, we thence learn that it is good, or love, and not truth apart therefrom, that determines as to whether any one is capable of enjoying the heavenly inheritance. And it is very remarkable, that most people can more easily and naturally draw a distinction between good and evil than between truth and falsity. For who does not plainly see without reasoning, that goodness produces happiness, and that wickedness produces misery, as it were, naturally? Hence, then, we clearly see the truth of the internal sense of ver. 7. The true fear of the Lord is grounded in goodness; and they have an inheritance in the kingdom of heaven, who are willing to be good, even though they may not specifically know truths. And that this is according to Divine Order, appears from the rest of the section, which according to the correspondences, accurately defines the different kinds of good. For evidently the daughters of a man here may denote, when taken, universally, the highest affection of truth, and thence of the good from which that truth comes, namely, celestial good, or love to the Lord; his brethren may signify mutual charity, or love, to the neighbour, which is spiritual love; his father's brethren may represent a more remote degree of good peculiar to the inmost good of the ultimate heaven, which may be called natural good from the Lord, and his nearest kinsman, after that, may properly stand for the external good of the ultimate heaven, which may be called simple obedience to truth because the Lord so commands in His Word. And hence, now, we may see how it is that four kinds of good are here

specified. It is in order that all kinds of good may be involved, and thence all kinds of truth; for the heavenly life consists of good and truth conjoined, and by no means of the former without the latter. And, moreover, the object of regeneration, in each case, is to produce a heavenly form of good and truth in equality, and thus, too, an internal and an external state in perfect harmony. This, then, is the meaning of the law, spiritually, which is given in the second section as a general law appertaining to all who are regenerated. There is a place in heaven for every person who is willing to receive good from the Lord by that rejection of the selfish life which is expressed in the act of dying unto sin and living unto righteousness.

And now it will be observed that, in the literal sense, there is no particular connection between the third section and the second; but some connection appears in the internal sense, because whereas every one who is in good from the Lord has an opportunity of being saved, yet those who are only externally in good, and not internally at the same time, cannot be saved. And this is what is represented by Moses not being permitted to enter the promised land, but only being allowed to see it. For the lawgiver who was the head of the Israelitish nation, here represented that nation which was in worship merely external without an internal principle, and whose religion, therefore, was merely selfish, and thus it could be a representative of a church without really constituting a church; and it is important that this should be understood, and also that no one whose worship is of such a character, to whatever church he may outwardly belong, can enter into the kingdom of heaven, while yet every one who is in good, as the previous section shows, can do so. Let the man of the true Christian Church, therefore, which is a Spiritual Church, carefully note the difference between the Israelitish and Jewish dispensation, and the Christian dispensation, and also carefully avoid in himself any tendency to worship the Lord simply on selfish grounds, and not for the sake of the goodness and the truth that constitute the Lord, proceed from Him, and make heaven in the human soul. And, moreover, one other point in connection with this particular subject must be considered. It does not necessarily follow that, because the Israelites, as a whole, were only in external worship, there were no good people and, therefore, no regenerated people among them. For history shows the contrary; and we may justly infer that among the patriarchs, prophets, and apostles of the Lord, as well as among the Israelites generally there were many who were saved, and also that this was the case, for example, with Abraham, with Moses, with Aaron, with Samuel, and with Isaiah. But, of course, this cannot be positively asserted of any of the persons here mentioned by name, since there is not sufficient evidence available to prove it. We proceed now, however, to consider the rest of the chapter.

And here, indeed, first speaking generally, who does not see that no one can come into a state of good, and thus form a part of the heavenly kingdom, who does not overcome evil by the power of the Lord continually given to him? All persons, therefore, who are regenerated, may be said to be represented by Joshua, as well as it may be said, that by Joshua in the supreme sense is represented the Lord Himself in His accomplishment of the work of Redemption. But the particulars also are interesting. For "Moses speaking unto the Lord," it is said, denotes that it is the thought of the spiritual man from Divine Good. See 2271. And the reason why this speaking to the Lord is still from the Lord, is because the power of true thought is from the Lord by the principle of good. We admit that

this seems a little contradictory, but still it is correct, because every man is required to speak and to act as from himself; and if he does not do this, he cannot have conjunction with the Lord. And this is a fact so important that we require to think of it constantly.

And how really important, too, are the spiritual contents of the next verses, which might, of course, be elaborated very much. For we cannot do without the truth with which we must resist evil; we must engage in the conflict; we must overcome as the Lord overcame; we must acknowledge our Leader; and we must do our own part, while, at the same time, we depend upon the Lord as the Good Shepherd who tenderly careth for His sheep. And we see just here, that because Divine Truth flows into the good, or charity, that is in us, and not into the truth merely, therefore we can fight from our good by means of our truth, and not at all from any selfish principle. And so, in this place, there is involved the great principle of non-resistance to evil (Matt. v. 39) in perfect harmony with a determined resistance. And we must remember here, that it is good, or the internal principle, that gives its quality to truth combating, and makes this spiritual warfare so different from merely natural warfare. And here again, we see how it is good that reconciles man to the Lord by truth, and results in an eternal victory, and in an eternal rest. And now, indeed, we have only to read over the series of the internal sense, as formed from the correspondences, in the remainder of the chapter to realize some of the wonderful interior truths that have relation to the conflicts of temptation through which we must all pass. For it is the truth that we have actually acquired by instruction that afterwards becomes truth combating, vers. 18-20. And that it is so, we know from experience, when, in a real state of conflict, some truth of the Word, which we had previously learned, comes, as it were, unbidden, suddenly to our assistance, and then we conquer, according to the teaching of the Lord, where He says, "And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak; but whatsoever shall be given you in that same hour, that speak ye; for it is not ye that speak, but the Holy Ghost" (Mark xiii. 11). And, finally, we learn that the change of state, namely, from one of instruction to one of conflict, is absolutely necessary, and that this is represented by the obedience of Moses. For we may be sure that no state of real regeneration is the result of instruction and the Divine operation alone, but is only consummated when there is the obedience springing from both, which ensures and confirms their full and permanent conjunction.

CHAPTER XXVIII

SUMMARY OF THE SPIRITUAL SENSE

1. Revelation and thence perception concerning the worship of the Lord generally through the reception of innocence from Him in every state of brightness and in every state of obscurity throughout the course of regeneration, vers. 1-8.

2. Concerning this worship from a state of love and charity, in addition to the general state, vers. 9-10.

3. Also concerning worship from a state of faith conjoined with charity which is in greater fulness, and is yet implied and involved in the general state, vers. 11-15.

4. The first general state of the regeneration of man and worship therein is described, it being also involved in the most general state, and having reference to his deliverance from evil by the work of redemption through the assumption of the Human by the Lord, vers. 16-25.

5. Concerning the second general state of the regeneration of man, which is that of the implantation of truth in good, and his worship of the Lord in that state, which is also involved in the most general state, vers. 26-31.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saying,

2. Command the children of Israel, and say unto them, My oblation, my food for my offerings made by fire, of a sweet savour unto me, shall ye observe to offer unto me in their due season.

3. And thou shalt say unto them, This is the offering made by fire which ye

1. There is revelation from the Lord by Divine Truth giving the perception,

2. That there is influx from the Lord with the man of the Spiritual Church, and thence thoughts with him, that the Lord must be worshipped by the acknowledgment that all good is from Him; that worship is to be from pure love; that it is grateful and well pleasing to the Lord, because it is the reciprocation of His love; and that it will be according to the varying states of the man of the church.

3. And further there is perception, that the acknowledgment that all the good of

shall offer unto the LORD; he-lambs of the first year without blemish, two day by day, for a continual burnt offering.

4. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even.

5. And the tenth part of an ephah of fine flour for a meal offering, mingled with the fourth part of an hin of beaten oil.

6. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, an offering made by fire unto the LORD.

7. And the drink offering thereof shall be the fourth part of an hin for one lamb : in the holy place shalt thou pour out a drink offering of strong drink unto the LORD.

8. And the other lamb shalt thou offer at even : as the meal offering of the morning, and as the drink

love is from the Lord, involves also the acknowledgment that all the good of innocence is from Him; that this gives conjunction with the Lord, that it is purified from all evil; that it is embodied in inmost truth; that it is complete and full; and that it is continually received.

4. Also that his innocence is received first in a state of brightness, and secondly in a state of obscurity;

5. That it is accompanied by spiritual good as much as is sufficient for conjunction and derived from celestial good in the middle degree of the mind;

6. And is wholly and perpetually ascribed to the Lord according to the laws of Divine Order made known to the man of the church even in his state of obscurity when truths were deficient with him; worship thus being grateful and acceptable to the Lord, because proceeding from pure love;

7. That it is also accompanied by spiritual truth as much as is sufficient for conjunction; and that such truth is to be conjoined with good in the external man in a holy state of worship, by influx; and that it shall be both external and internal.

8. And that this innocence is received in every state of obscurity, being accompanied as in states of brightness with

offering thereof, thou shalt offer it, an offering made by fire, of a sweet savour unto the LORD.

9. And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an *ephah* of fine flour for a meal offering, mingled with oil, and the drink offering thereof :

10. This is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offering thereof.

11. And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven he-lambs of the first year without blemish;

12. And three tenth parts of an *ephah* of fine flour for a meal offering, mingled with oil, for each bullock; and two tenth parts of fine flour for a meal offering, mingled with oil, for the one ram;

13. And a several tenth part of fine flour mingled with oil for a meal offering

celestial-spiritual good and truth; and is then also embodied in worship which is grateful and acceptable to the Lord because from pure love.

9. But in every state of freedom from spiritual conflict, when good is predominant and there is rest and peace, the reception of the inmost good of innocence from the Lord giving conjunction is intensified, since it includes the realization of a state of purification and fulness of worship as to celestial good, as to spiritual good, and as to spiritual truth;

10. As well as the sufficiency which appertains to the reception of that good generally in the course of regeneration.

11. And in every new state of faith there is consecration to the Lord, and conjunction with him as to the natural affections; as to spiritual affections; and as to holy celestial affections received from Him in innocence, with purification,

12. Every natural affection being the ultimate, and therefore involving fulness of conjunction with spiritual and celestial affections; and every spiritual affection involving a less degree of conjunction, because not in ultimates, with celestial good external and internal;

13. And every celestial affection involving the least degree of conjunction with the Lord,

unto every lamb; for a burnt offering of a sweet savour, an offering made by fire unto the LORD.

14. And their drink offerings shall be half an hin of wine for a bullock, and the third part of an hin for the ram, and the fourth part of an hin for a lamb: this is the burnt offering of every month throughout the months of the year.

15. And one he-goat for a sin offering unto the LORD; it shall be offered beside the continual burnt offering, and the drink offering thereof.

16. And in the first month, on the fourteenth day of the month, is the LORD's passover.

17. And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten.

as to the reception of celestial truth and good from Him immediately, because the least in ultimates; the whole being fully consecrated to the Lord from pure love, and being acceptable to Him on account of reciprocation in worship.

14. In like manner also, in every new state of faith, the reception of truths in the natural degree is in the greatest proportion; in the spiritual degree in less proportion; and in the celestial degree in the least proportion. And thus the Lord is acknowledged and worshipped in every state of faith generally, and particularly as the giver of every good affection, and of every true thought,

15. While at the same time He must also be acknowledged and worshipped in every state as man's redeemer and saviour from sin, because purification from sin is the inevitable result of regeneration, and follows regeneration in every stage thereof.

16. For the beginning, from which all the holy states of the regeneration of man commence, is redemption by the Lord from the absolute dominion of evil, and the reception of spiritual life from Him through the assumption of the Human in the world and its glorification.

17. And the first general operation of the Lord with man in his new state, is purification from falsities, and the successive appropriation of

good according to the state,
in the course of regeneration.

18. In the first day shall
be an holy convocation; ye
shall do no servile work :

18. For even the first state
of the reception of good is
a holy state representing
heaven, and involving a
rearrangement of truth and
good with man; and it is
also a state of rest from
spiritual conflict.

19. But ye shall offer an
offering made by fire; a
burnt offering unto the
LORD; two young bullocks,
and one ram, and seven he-
lambs of the first year : they
shall be unto you without
blemish :

19. And in it the Lord is
acknowledged to be the
source of all good by worship
and consecration to His
service from pure love, in-
volving conjunction as to
good natural affections, as
to spiritual affection, and as
to celestial affection, complete,
and pure, and holy.

20. And their meal offer-
ing, fine flour mingled with
oil; three tenth parts shall
ye offer for a bullock, and
two tenth parts for the ram ;

20. Also therein the Lord
is acknowledged as the source
of all spiritual good derived
from celestial, to be finally
manifested in the natural
man in fulness, but previously
in the spiritual man in a less
degree,

21. A several tenth part
shalt thou offer for every
lamb of the seven lambs ;

21. And in the celestial
man in the least degree, yet
still holy and pure ;

22. And one he-goat for a
sin offering, to make atone-
ment for you.

22. For in every case the
remission of evil by means
of truths, and reconciliation
of the external man with the
internal takes place,

23. Ye shall offer these
beside the burnt offering of
the morning, which is for a
continual burnt offering.

23. In addition to the con-
secration of the internal man
by the sincere acknowledg-
ment that all life is received
from the Lord continually.

24. After this manner ye
shall offer daily, for seven

24. And purification, and
the appropriation of good, by

days, the food of the offering made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and the drink offering thereof.

25. And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26. Also in the day of the firstfruits, when ye offer a new meal offering unto the LORD in your *feast of weeks*, ye shall have an holy convocation; ye shall do no servile work:

27. But ye shall offer a burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven he-lambs of the first year;

28. And their meal offering, fine flour mingled with oil, three tenth parts for

the sincere acknowledgment that life is continually received from the Lord, must be perpetual throughout the course of regeneration; implying the continual reception of the good of truth, from pure love, which is grateful and acceptable to the Lord on account of reciprocation; and involving a specific as well as a general state of worship.

25. And thus the completion of regeneration is full and perfect reception of the heavenly life in which all truths are arranged under good in their order with every one; and in which all conflict with evil ceases.

26. But in the second general state of man when truth is implanted in good, and when therefore there is a new and increasing acknowledgment of the Lord, and of the reception of spiritual and celestial life from Him, truths are still more perfectly arranged into heavenly order; and the state of freedom from spiritual conflict is still more advanced.

27. And consequently holy worship from love is also more perfect, being more grateful and acceptable to the Lord; and this as to the natural affections, as to the spiritual affections, and as to celestial affections in the good of innocence, having conjunction with the Lord, and being in proportion full.

28. For thus also the reception of spiritual and celestial good is greater in degree,

each bullock, two tenth parts
for the one ram,

when it affects the natural
man as well as the spiritual
and celestial; less when it
only affects the spiritual and
celestial;

29. A several tenth part
for every lamb of the seven
lambs;

29. And least of all when
it affects the celestial only.

30. One he-goat, to make
atonement for you.

30. Also the remission of
evil by means of truths still
continues according to the
state, and consequently the
agreement of the external with
the internal man,

31. Beside the continual
burnt offering, and the meal
offering thereof, ye shall
offer them (they shall be
unto you without blemish),
and their drink offerings.

31. All this being in addi-
tion to the general state of
reception and acknowledg-
ment, that all life is from the
Lord, and involving purifica-
tion from evil.

REFERENCES AND NOTES

1. This is evident because by Jehovah is denoted the Divine Being as to His Love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

2. "Command the children of Israel and say unto them," denotes that there is influx from the Lord with the man of the Spiritual Church, and thence thought with him, 5486, 3654, 2619; and "My oblation, my food for my offerings made by fire, of a sweet savour unto me, shall ye observe to offer unto me in their due season," denotes that the Lord must be worshipped by the acknowledgment that all good is from Him; that worship is to be from pure love; that it is grateful and well pleasing to the Lord, because it is the reciprocation of His love; and that it will be according to the varying states of the man of the church, 349, 5619, 276, 10,055, 10,054, 3382, 37, 10,133.

3. "And thou shalt say unto them" denotes further perception, 1822; "This is the offering made by fire which ye shall offer unto the Lord; he-lambs of the first year without blemish," denotes that the acknowledgment that all the good of love is from the Lord involves also the acknowledgment that all the good of innocence is from

Him, 349, 5619, 10,055, 10,132, 7837, 7838; and "two day by day for a continual burnt offering," denotes that this gives conjunction with the Lord, that it is purified from evil; that it is embodied in inmost truth; that it is complete and full; and that it is continually received, 5194, 7837, 7838, 7839, 10,132, 10,053.

4. "The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even," or "between the two evenings," denotes that this innocence is received first in a state of brightness, and secondly in a state of obscurity, or first in the internal man and secondly in the external, 10,134, 10,135.

5. "And the tenth part of an ephah of fine flour for a meal offering, mingled with the fourth part of a hin of beaten oil," denotes accompanied by spiritual good as much as is sufficient for conjunction, and derived from celestial good in the middle degree of the mind, 10,136, 9781.

6. "It is a continual burnt offering," denotes that it is wholly and perpetually ascribed to the Lord, 10,133, 10,053, 349; "which was ordained in mount Sinai," denotes according to the laws of Divine Order made known to the man of the church even in his state of obscurity when truths were deficient with him, 8753; "for a sweet savour," or "an odour of rest," denotes worship thus being grateful and acceptable to the Lord, 10,054; and "an offering made by fire unto the Lord" denotes because proceeding from pure love, 10,055.

7. "And the drink offering thereof shall be the fourth part of an hin for one lamb," denotes that it is also accompanied by spiritual truth as much as is sufficient for conjunction, 10,137; and "in the holy place shalt thou pour out a drink offering of strong drink unto the Lord," denotes that such truth is to be conjoined with good in the external man in a holy state of worship, by influx, and that it shall be both external and internal, 2190, 6502⁵, 3728. And it is said "both external and internal" because of the two expressions, namely, "wine" and "strong drink," 683, chap. vi. 3.

8. "And the other lamb shalt thou offer in the evening," denotes that this innocence is received in every state of obscurity, 10,135; "as the meal offering of the morning and the drink offering thereof shalt thou offer it," denotes accompanied, as in states of brightness, with celestial-spiritual good and truth, vers. 5-7; and "an offering made by fire of a sweet savour, or an odour of rest, unto the Lord," denotes that it is then also embodied in worship which is grateful and acceptable to the Lord because from pure love, 10,054, 10,055.

9. "And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof," denotes that in every state of freedom from spiritual conflict, when good is predominant, and there is rest and peace, the reception of the inmost good of innocence from the Lord giving conjunction, is intensified, since it includes the realization of a state of purification, and fulness of worship as to celestial good, as to spiritual good, and as to spiritual truth, 84, 8889-8891, 5194.

10. "This is the burnt offering of every sabbath beside the continual burnt offering and the drink offering thereof," denotes as well as the sufficiency which appertains to the reception of that

good generally in the course of regeneration, 10,053, 84, 8889-8891, vers. 6-7.

11. "And in the beginnings of your months ye shall offer a burnt offering unto the Lord," denotes that in every new state of faith there is consecration to the Lord and conjunction with Him, 1560, 851, 10,053, 2001; "two young bullocks" denotes as to the natural affections, 5194, 10,021; "one ram" denotes as to spiritual affections, 10,042; and "seven he-lambs of the first year without blemish," denotes as to holy celestial affections received from Him in innocence with purification, 716, 10,132, 7837, 7838, 7839.

12. "And three tenth parts of an ephah of fine flour for a meal offering mingled with oil for each bullock," denotes that every natural affection being the ultimate, therefore involves fulness of conjunction with spiritual and celestial affections, 10,021, 10,137 fourth par., ver. 5; and "two tenth parts of fine flour for a meal offering, mingled with oil for the one ram," denotes that every spiritual affection involves a less degree of conjunction because not in ultimates, 10,137 fourth par., ver. 5, 10,042.

13. "And a several tenth part of fine flour, mingled with oil for a meal offering unto every lamb," denotes that every celestial affection involves the least degree of conjunction with the Lord, as to the reception of good and truth from Him immediately, because the least in ultimates, 10,137, fourth par., ver. 5; and "for a burnt offering of a sweet savour, or an odour of rest, an offering made by fire unto the Lord," denotes that the whole is fully consecrated to the Lord from pure love, and is acceptable to Him on account of reciprocation in worship, 10,053, 10,054, 2001.

14. "And their drink offerings shall be half an hin of wine for a bullock, and the third part of an hin for a ram, and the fourth part of an hin for a lamb," denotes that in every new state of faith the reception of truths for the natural degree is in the greatest proportion; in the spiritual degree in less proportion; and in the celestial degree in the least proportion; or in other words, the truth conjoined with good in the ultimate, by application to the daily life, is most powerful and effective; the truth conjoined with good in the spiritual and celestial degrees only is less powerful and effective; and the truth conjoined with good only in the inmost or celestial degree, and not in the spiritual, and natural degrees as well, is the least powerful and effective, 10,137 fourth par., ver. 7; and "this is the burnt offering of every month throughout the months of the year," denotes that thus the Lord is acknowledged and worshipped in every state of faith generally and particularly, as the giver of every good affection and of every true thought, 10,053, 851, 488, 3814, 349, 5619.

15. "And one he-goat for a sin offering unto the Lord," denotes that the Lord must also be acknowledged and worshipped in every state as man's redeemer and saviour from sin, 4169, 725, 3400, 10,042; and "it shall be offered beside the continual burnt offering, and the drink offering thereof," denotes purification from sin as the inevitable result of regeneration, and as following regeneration in every stage thereof, 349, 10,053, 10,137, 10,239, vers. 6-7.

16. "In the first month on the fourteenth day of the month is the Lord's passover," denotes that the beginning, from which all the holy states of the regeneration of man commence, is redemption by

the Lord from the absolute dominion of evil, and the reception of spiritual life from Him, through the assumption of the Human in the world, and its glorification, 859, 7900, 7867, 7882, 10,152.

17. "And on the fifteenth day of this month shall be a feast; seven days shall unleavened bread be eaten," denotes that the first general operation of the Lord with man, in his new state, is purification from falsities, and the successive appropriation of good according to the state, in the course of regeneration, 8400, 9296⁵, 7885, 7886, 2187, 2165, 728.

18. "In the first day shall be an holy convocation," denotes that even the first state of the reception of good is a holy state representing heaven, and involving a rearrangement of truth and good with man, 7891; and "ye shall do no servile work" denotes that it is also a state of rest from spiritual conflict, 7893, 8888.

19. "But ye shall offer an offering made by fire, a burnt offering unto the Lord," denotes that in the Lord is acknowledged to be the source of all good by worship and consecration to His service from pure love, 349, 10,053-55; "two young bullocks," denotes conjunction as to good natural affections, 10,021, 5194; "and one ram" denotes as to spiritual affections, 10,042, 2830; and "seven he-lambs of the first year: they shall be unto you without blemish," denotes as to celestial affections complete, and pure, and holy, 716, 10,132, 7837, 7838, 7839.

20. "And their meal offering fine flour mingled with oil," denotes that therein the Lord is acknowledged as the source of all spiritual good, 10,136; and "three tenth parts shall ye offer for a bullock and two tenth parts for the ram," denotes to be fully manifested in the natural man, but previously in the spiritual man in a less degree, 10,137, 10,021, 10,042.

21. "A several tenth part shalt thou offer for every lamb of the seven lambs," denotes in the celestial man in the least degree, but still holy and pure, 10,137, 10,132, 716, 7837.

22. "And one he-goat for a sin offering to make atonement for you," denotes that in every case the remission of evil by means of truths, and reconciliation of the external man with the internal takes place, 4169, 725, 3400, 10,042.

23. "Ye shall offer these beside the burnt offering of the morning, which is for a continual burnt offering," denotes in addition to the consecration of the internal man by the sincere acknowledgment that all life is received from the Lord continually, 10,053, 10,134, ver. 6.

24. "After this manner ye shall offer daily for seven days," denotes purification and the appropriation of good by the sincere acknowledgment that life is continually received from the Lord, and must be perpetual throughout the course of regeneration, 349, 2838, 728; "the food of the offering made by fire of a sweet savour, or an odour of rest unto the Lord," denotes the continual reception of the good of truth, from pure love which is grateful and acceptable to the Lord on account of reciprocation, 2165, 8464, 340, 10,055, 10,054; and "it shall be offered beside the continual burnt offering and the drink offering thereof," denotes that it involves a specific as well as a general state of worship, 349, 10,053, 10,137, vers. 6-7.

25. "And on the seventh day ye shall have a holy convocation; ye shall do no servile work," denotes that thus the completion of regeneration is full and perfect reception of the heavenly life, in which all truths are arranged under good in their order with every one; and in which all conflict with evil ceases, 84, 7891, 7893, 8888.

26. "Also in the day of your firstfruits, when ye offer a new meal offering unto the Lord in your feast of weeks ye shall have a holy convocation; ye shall do no servile work," denotes that in the second general state of man, when truth is implanted in good, and when therefore there is a new and increasing acknowledgment of the Lord, and of the reception of spiritual and celestial life from Him, truths are still more perfectly arranged into heavenly order, and the state of freedom from spiritual conflict is still more advanced, 9294, 9295, 7891, 7893, 8888.

27. "But ye shall offer a burnt offering for a sweet savour, or an odour of rest unto the Lord," denotes that holy worship from love is also more perfect, being more grateful and acceptable to the Lord, 10,053, 10,054, 2001; "two young bullocks," denotes as to natural affections, 5194, 10,021; "one ram," denotes as to spiritual affections, 10,042; "and seven he-lambs of the first year," denotes and as to celestial affections in the good of innocence, having conjunction with the Lord and being in proportion full, 716, 10,132, 7838, 7839.

28. "And their meal offering, fine flour mingled with oil, three tenth parts for each bullock, and two tenth parts for the one ram," denotes that the reception of spiritual and celestial good is greater in degree when it affects the natural man as well as the spiritual and celestial; and less when it only affects the spiritual and celestial, 10,136, 10,137, 10,021, 10,042.

29. "A several tenth part for every lamb of the seven lambs," denotes least of all when it affects the celestial only, 10,132, 10,137, 716.

30. "One he-goat to make atonement for you," denotes the remission of evil by means of truths according to the state, and consequently the agreement of the external with the internal man, 4169, 725, 3400, 10,042.

31. "Beside the continual burnt offering, and the meal offering thereof, ye shall offer them (they shall be unto you without blemish), and their drink offerings," denotes that all this is in addition to the general state of reception and acknowledgment that all life is from the Lord, and involving purification from evil, vers. 5-7, 349, 7837.

As the subject of this chapter is the same generally as that of Lev. xxiii., already considered, of course the internal sense is generally the same; and the commentary on that chapter, with its interpretation and explanation, may, therefore, usefully be consulted here. But the point of the first section is worship from the good of innocence in every state of brightness and every state of obscurity during regeneration, and indeed after regeneration. For who that is regenerated can cease to worship the Lord. But what is it to worship the Lord from the good of innocence which is represented so appropriately by the lamb? It is to worship Him from the inmost principle of good or love; and that this may be done by every one in every

state of regeneration, is signified by the offering of a he-lamb every morning and every evening in the Israelitish and Jewish church. And this innocence consists in the heart-felt acknowledgment that all good is from the Lord, and consequently that man of himself is not in any good; also it is represented beautifully in the innocence of little children, which, although it is the innocence of ignorance, may become in the regenerated man the innocence of wisdom. And he who is in the latter innocence knows by experience that without the Lord he can do nothing; and the more knowledge he gains and applies to the uses of life, because it is from the Lord, the more conscious does he become of his dependence upon Him, and that he is for ever in the safe-keeping of one who will never leave him nor forsake him. In short, the nearer any one approaches to the love which constitutes the Lord Himself, the more innocent will he become; for the Lord is essential innocence; and because innocence is the removal of all evil more and more, therefore the Lord is called the Lamb of God taking away the sin of the world (John i. 29). Hence now we may see what is really meant spiritually by the offering of a lamb every morning and every evening. For whatever may be the state of any worshipper externally, if his worship of the Lord is sincere, the innocence of wisdom is its inmost principle, and will be fully manifested outwardly in his angelic life. And hence, too, we may see how the lamb is not only the representative of innocence itself, which is the inmost principle of all good, but also especially of the highest kind of good which is called celestial, and distinguishes the angels of the third heaven, who are more in innocence than any others.

And if we notice now what accompanies this offering, and is called a meal offering, we also learn that spiritual good or charity is derived from this highest good and is conjoined with it; while proceeding a step farther, and noting what is said of the drink offering, we also perceive that all truth is thence derived, and that it is powerful just in proportion as the holy principle of good is manifested in it, which is meant by the strong drink poured out unto the Lord.

But coming to the second section, we have to observe that throughout regeneration there are recurring states of rest and peace, denoted by the sabbath; and that then the reception of the good of innocence from the Lord is intensified, and gives conjunction with Him, since it includes the realization of a state of purification and fulness of worship, as to celestial good, as to spiritual good, and as to spiritual truth; as well as the sufficiency which appertains to that good generally in the course of regeneration. And it is indeed a blessed thing for man that, ever and anon, he has such experiences; for therein he, as it were, stores up strength for future conflicts and for future victories, and also has a foretaste of the eternal state of rest from temptations in heaven itself which is indeed an eternal sabbath, and is also represented by the Jewish sabbath, as well as in a more spiritual way by the Christian sabbath. The point, however, here to be particularly noted is the difference in the arrangement here and in Leviticus. For there the general state upon which all others depend is denoted by the six days of labour combined with the sabbath as a day of rest, whereas in this account it is the daily morning and evening sacrifice that represents the general state. And that is why it is here said that the recurring sabbath state is in addition to the reception of good generally, and is an intensification of it. Now when we consider these states, and how true they are to human experience, we cannot but be convinced also of the great use

of the Christian sabbath as a day of instruction in Divine things; as an incentive to a good and holy life; as a manifestation of the effect of that life; and above all as an expression of the worship of the Lord involving all these things together. Nor need we be astonished that there are such recurring seasons of Divine Worship even in the heavens, with both the spiritual and celestial orders of angels according to the following clear and forcible statement:

"Divine worship in the heavens is not unlike that on earth as to externals, but it differs as to internals. In the heavens, as on earth, there are doctrines, preachings, and temples. The doctrines agree as to essentials, but are of more interior wisdom in the higher heavens than in the lower. The preachings are according to the doctrines; and as they have houses and palaces (m. 183-190), so they have temples in which there is preaching. Such things exist in heaven because angels are continually being perfected in wisdom and love; for they have understanding and will equally as men, and the understanding is such that it may be continually perfected, and in like manner the will; the understanding by truths which are of intelligence, and the will by the goods which are of love" (*H.H.* 221). And, moreover, that there are temples for worship both among the celestial and spiritual angels may be seen from *H.H.* 223. But, however, "Divine worship itself, in the heavens, does not consist in frequenting temples, and hearing sermons; but in a life of love, charity, and faith, according to doctrines" (*H.H.* 222).

The third section in the internal sense, describes that state of the regeneration of man subordinate to the general state which may be called a preparatory state when it precedes the sabbath state, or a state of greater fulness when it follows it, and which is represented by the sacrifices offered at the beginning of each month. For as the sun corresponds to a state of love, so the moon corresponds to a state of faith derived from love or leading to it. But this particular festival is not described in Leviticus in connection with the others, and indeed what we have in this chapter is the only description of it given in the Pentateuch. And a consideration of its sacrifices shows that it denotes here a state of faith conjoined with charity, for faith separated from charity is not a true faith. Observe therefore first, that love, or charity, which is properly represented by the animals offered, is of a threefold quality, according to the degree of the mind in which it is manifested. For in the natural degree it appears as natural good; in the spiritual degree as spiritual good; and in the celestial degree as celestial good, and that, in fact, all these kinds of good co-exist with him who is in a true faith, increasing in intensity as regeneration proceeds. The reason is because, with every one, faith at first is not conjoined consciously with love in the natural degree, or in the spiritual degree, but only in the celestial or inmost degree of his life, and therefore love is in the least proportion with him in that state, which is denoted by the proportion of fine flour in the meal offering being the least for a lamb. But when, by continual persistence in obediences to the truths of faith, the conjunction of faith with charity descends, and is manifested also in the spiritual degree of the mind as well as in the celestial, then charity is in greater proportion with man, which is signified by the quantity of fine flour being greater for a ram than for a lamb. And lastly, when the conjunction of faith with charity still farther descends, through obedience to the truth combined with the love thereof, and is manifested in the natural degree of the mind, then is love or charity with man in the greatest proportion, which is represented by the quantity of fine flour being greater for a bullock than for a

ram or a lamb. And it is evident that this is a true description of regeneration, because when love and charity are fully manifested in all the degrees of man's life together, and are conjoined with the truths of faith, then the process is completed, and is accompanied by a full removal of evil and error which is denoted by the offering of a he-goat as a sin offering, this removal being gradually effected by the Lord with man throughout the whole course of his experience, making it possible that there should be this descent of love and charity and natural good. For unless there is repentance, or the actual removal of evil with each of us, there cannot be any realization of good, and therefore of the conjunction of good with truth and of truth with good.

But now there follows in the last two sections a description of the first and second general and subordinate states of man's regeneration, just as in Leviticus, with the exception that here there is an account of the offerings to be made, which are not mentioned there, and which are exactly the same as the monthly offering in both cases, so that the explanation just above given is applicable also in these places and therefore need not be repeated. On the other hand, there is, in Leviticus, an account of some sacrifices not given in this chapter, and therefore it is evident that the difference, in this respect, between the two chapters, is on account of the difference in the series of the internal sense. In each case, however, it will, we think, be found that the series is perfect and that the continuity of the general subject is sustained. And therefore we may here remember that, wherever in the literal sense there are repetitions of what has been before stated, so that there is necessarily a similar repetition in the internal sense, yet the different connections under which these repetitions occur necessarily, also, involves something new and interesting in the internal sense. For it is certain that there are no needless repetitions in the Word of the Lord, in which every single correspondential expression is used with the greatest exactitude, so that the spiritual sense may be perfect and harmonious throughout. This then will be sufficient as a commentary on the present chapter, the subject of which is continued and completed with the next.

CHAPTER XXIX

SUMMARY OF THE SPIRITUAL SENSE

1. There is revelation from the Lord by Divine Truth, following the implantation of truth in good, and worship thence, which is described, vers. 1-6.

2. Also there is complete purification from evil accompanied by a similar state of worship, vers. 7-11.

3. And this is succeeded by the third general state of the regeneration of man, which is the implantation of good, the appropriate worship in which state is described, vers. 12-40.

4. But this involves a description of the successive states of regeneration, showing first the opposition of the natural man to the spiritual, and worship in that state, vers. 12-16; secondly, the decrease of this opposition, when truths are full and efficient, vers. 17-19; thirdly, its greater decrease when this fulness and efficiency affect the external as well as the internal man, vers. 20-22; fourthly, its continued decrease when truths are implanted in good, vers. 23-25; fifthly, that the decrease is greater still when the external as well as the internal man is thus affected, vers. 26-28; sixthly, a further decrease of the opposition of the natural man takes place when good is implanted there, vers. 29-31; seventhly, that it ceases altogether when good is implanted in the external as well as the internal man there, 32-34; and eighthly, that a new and perfect state succeeds in which there is a complete arrangement of truths and a full appropriation of good to eternity, vers. 35-40.

THE CONTENTS OF EACH VERSE

1. And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing of trumpets unto you.

1. And when the state of faith with the man of the church is full and holy, and love begins to be manifested, another rearrangement of truths takes place, and another season of spiritual rest is experienced; for then there is farther revelation of Divine Truth from the Lord.

2. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, seven he-lambs of the first year without blemish :

3. And their meal offering, fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the ram,

4. And one tenth part for every lamb of the seven lambs;

5. And one he-goat for a sin offering, to make atonement for you :

6. Beside the burnt offering of the new moon, and the meal offering thereof, and the continual burnt offering and the meal offering thereof, and their drink offerings, according unto their ordinance, for a sweet savour, an offering made by fire unto the LORD.

2. Then too, the Lord is acknowledged by worship from the holy principle of love which is grateful and acceptable to Him, as to innocence in the natural affections, in the spiritual affections, and in the celestial affections, which are holy, which are embodied or expressed in truths, which are purified from sin, and which are perfect according to the state ;

3. With the acknowledgment also that all spiritual good is derived from and conjoined with celestial good, in the greatest degree when it affects the natural man; in a less degree when it affects the spiritual man and the celestial man only;

4. And in the least degree when it only affects the celestial man;

5. Accompanied by the increasing removal of evil by means of truths, and thus by the closer conjunction of the external man with the internal,

6. In addition to the sincere worship of the Lord from the previous new state of faith, with its appropriate acknowledgment of the due reception of spiritual good; and in addition to the perpetual worship of the Lord in every state of brightness and obscurity, and of the reception of spiritual truths according to Divine Order; all this being grateful and acceptable to the Lord on account of reciprocation in worship from pure love.

7. And on the tenth day of this seventh month ye shall have an holy convocation; and ye shall afflict your souls; ye shall do no manner of work:

8. But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, seven he-lambs of the first year; they shall be unto you without blemish:

9. And their meal offering, fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the one ram,

10. A several tenth part for every lamb of the seven lambs:

11. One he-goat for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meal offering thereof, and their drink offerings.

12. And on the fifteenth day of the seventh month ye

7. And further, when the state of faith with the man of the church is thus full and holy, and when, consequently, remains are implanted, the rearrangement of truths still continues, and there is complete purification from evil in the course of temptation, followed by a renewed state of spiritual rest and peace;

8. And consequently a renewed state of the worship of the Lord from pure love, involving again the reception of the good of innocence in the natural, in the spiritual, and in the celestial degrees of the mind, and this too with purification accordingly;

9. And also, the reception of spiritual good conjoined with celestial, in the greatest proportion when the natural man co-operates; in less proportion when only the spiritual and celestial co-operate;

10. And in the least proportion when only the celestial co-operates with the Lord;

11. There being at the same time the acknowledgment that evil is removed by the Lord, specifically as well as generally, and that all worship from pure love is from the Lord, as well as the reception of all spiritual good conjoined with celestial, and of all spiritual truth.

12. And again, when the state of the implantation of

shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13. And ye shall offer a burnt offering, an offering made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without blemish:

14. And their meal offering, fine flour mingled with oil, three tenth parts for every bullock of the thirteen bullocks, two tenth parts for each ram of the two rams,

15. And a several tenth part for every lamb of the fourteen lambs:

16. And one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.

truth is completed, and the state of the implantation of good commences, there is still another rearrangement of truths, a still more improved state of spiritual rest and peace, and a still greater appropriation of good from the Lord in all holiness and fulness;

13. And consequently it is now most intensely acknowledged that all love and all holy worship from pure love are from the Lord, and are grateful and acceptable to Him, as to the natural affections, which in their first state are fully opposed to the spiritual after states of instruction are completed; as to the spiritual affections in which now truth and good are fully conjoined; and as to the celestial affections in fulness and purified from evil, in which now also truth and good are fully conjoined.

14. And in this state also is the reception of spiritual good from celestial manifested in the greatest degree, when it is with the good of innocence in the natural man; in a less degree when with that good in the spiritual and celestial man only;

15. And in the least degree when it is in the celestial man only;

16. Besides which, evil is now more than ever fully removed; worship from pure love is now more than ever powerful; and the reception of spiritual good and truth in

every state is now more than ever complete.

17. And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen he-lambs of the first year without blemish :

17. But this perfect state involves not only all previous states of the natural man, because it involves the first, but also each state in its order, and therefore that, in the second state, the natural man had not so much power against the spiritual man, because truths were full and efficient, and because the conjunction of truth with good was potentially full in the spiritual and celestial degrees;

18. And their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance :

18. With the like reception of spiritual good and truth conjoined with celestial in each degree of the mind according to its quality, and according to Divine Law.

19. And one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and their drink offerings.

19. As well as with the like remission of evil according to the state, and with the worship of the Lord from pure love in every state by the adequate reception and acknowledgment of spiritual good and truth from the Lord.

20. And on the third day eleven bullocks, two rams, fourteen he-lambs of the first year without blemish;

20. This perfect state also involves that, in the third stage, the natural man had still less power against the spiritual man because truths were more powerful, not only in the internal of the natural degree, but also in its external from a principle of obedience, and again because the conjunction of truth with good was potentially full in the spiritual and celestial degrees;

21. And their meal offering and their drink offerings

21. With the like reception of spiritual good and truth

for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance :

22. And one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof.

23. And on the fourth day ten bullocks, two rams, fourteen he-lambs of the first year without blemish :

24. Their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance :

25. And one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.

26. And on the fifth day nine bullocks, two rams, fourteen he-lambs of the first year without blemish :

conjoined with celestial in each degree of the mind, according to its quality, and according to Divine Law;

22. As well as with the like remission of evil according to the state, and with the worship of the Lord from pure love, in every state, by the adequate reception and acknowledgment of spiritual good and truth from the Lord.

23. This perfect state also involves that, in the fourth stage of conflict, the natural man had still less power against the spiritual, because then truths were implanted in good there, and because the conjunction of truth with good was again potentially full in the spiritual and celestial degrees;

24. With the like reception of spiritual good and truth conjoined with celestial in each degree of the mind according to its quality, and according to Divine Law;

25. As well as with the like remission of evil according to the state, and with the worship of the Lord from pure love in every state by the adequate reception and acknowledgment of spiritual good and truth from the Lord.

26. This perfect state also involves that, in the fifth stage of conflict, the natural man had still less power against the spiritual, because then truths were implanted in good, not only in the internal of the

natural degree, but also in the external, from a sincere affection for truth, and because the conjunction of truth with good was again potentially full in the spiritual and celestial degrees ;

27. And their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance :

27. With the like reception of spiritual good and truth conjoined with celestial in each degree of the mind, according to its quality and according to Divine Law ;

28. And one he-goat for a sin offering ; beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof.

28. As well as with the like remission of evil according to the state, and with the worship of the Lord from pure love in every state by the adequate reception and acknowledgment of spiritual good and truth from the Lord.

29. And on the sixth day eight bullocks, two rams, fourteen he-lambs of the first year without blemish :

29. This perfect state also involves that, in the sixth stage of conflict, the natural man had still less power against the spiritual, because then good was implanted there, and because the conjunction of truth with good was again potentially full in the spiritual and celestial degrees ;

30. And their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance :

30. With the like reception of spiritual good and truth conjoined with celestial in each degree of the mind, according to its quality and according to Divine Law ;

31. And one he-goat for a sin offering ; beside the continual burnt offering, the meal offering thereof, and the drink offerings thereof.

31. As well as with the like remission of evil according to the state, and with the worship of the Lord from pure love in every state, by the adequate reception and acknowledgment of spiritual good and truth from the Lord.

32. And on the seventh day seven bullocks, two rams, fourteen he-lambs of the first year without blemish :

32. And this perfect state also involves that, in the seventh stage, when conflict ceases, the natural man has no longer any power against the spiritual, because it is now harmonious therewith, and a state of rest and peace is established, not only in the internal of the natural degree, but also in its external, from a sincere affection for good, and because the conjunction of truth with good is now actually full in all the degrees of the mind ;

33. And their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance :

33. With the like reception of spiritual good and truth conjoined with celestial, in each degree of the mind, according to its quality and according to Divine Law ;

34. And one he-goat for a sin offering ; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.

34. As well as with the full remission of evil according to the state, and with the worship of the Lord from pure love in every state, by the full reception and acknowledgment of spiritual good and truth from the Lord in the natural degree.

35. On the eighth day ye shall have a solemn assembly : ye shall do no servile work :

35. And in this new and perfect heavenly state there is complete arrangement of truths, and the full appropriation of good, together with the cessation of all spiritual conflict.

36. But ye shall offer a burnt offering, an offering made by fire, of a sweet savour unto the LORD : one bullock, one ram, seven he-

36. And the acknowledgment of the Lord, and worship thence from pure love is full in every respect, and therefore grateful and acceptable in every respect, on account of

lambs of the first year without blemish :

37. Their meal offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the ordinance :

38. And one he-goat for a sin offering ; beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof.

39. These ye shall offer unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meal offerings, and for your drink offerings, and for your peace offerings.

40. And Moses told the children of Israel according to all that the LORD commanded Moses.

reciprocation, as to the natural affections, as to the spiritual affections, and as to the celestial affections.

37. Also as to the reception of spiritual good and truth conjoined with celestial in every degree of the mind, according to the heavenly quality of good, and according to the perfection of Divine Truth.

38. And also as to deliverance from evil through the operation of the truth, besides genuine worship from pure love, in every state, and the reception of spiritual good and truth in fulness in every state.

39. And this full acknowledgment, and worship, and reception of heavenly good and truth, is continual, or eternal, in every general state and in every particular state, and consequently, in every act of devotion to the Lord, in every act of freedom in worship, in every act of worship from pure love, and in every act of worship in which it is acknowledged that spiritual and celestial good and truth are continually received from the Lord.

40. And thus from the Lord through the heavens, by Divine Truth, there is revelation to the man of the Spiritual Church in every state according to his needs.

REFERENCES AND NOTES

1. "And in the seventh month on the first day of the month, ye shall have an holy convocation," denotes that when the state of the

man of the church is full, and love begins to be manifested, another rearrangement of truths takes place, 852, 893, 894, 7891; "Ye shall do no servile work" denotes another season of spiritual rest, 851, 8890; and "it is a day of blowing of trumpets" denotes further revelation of Divine Truth from the Lord, 8802, 8815.

2. "And ye shall offer a burnt offering of a sweet savour, or an odour of rest, unto the Lord," denotes that then, too, the Lord is acknowledged by worship from the holy principle of love, which is grateful and acceptable to Him, 349, 10,053, 10,054, 2001; "one young bullock," denotes as to innocence in the natural affections, 10,021; "one ram," denotes in the spiritual affections, 1004², 2830; and "seven he-lambs of the first year without blemish," denotes in the celestial affections, which are holy, which are embodied or expressed in truths, which are purified from sin, and which are perfect according to the state, 716, 7838, 10,132, 7839, 7837.

3. "And their meal offering fine flour mingled with oil," denotes with the acknowledgment that all spiritual good is derived from and conjoined with celestial good, 10,136; and "three tenth parts for the bullock, and two tenth parts for the ram," denotes in the greatest degree when it affects the natural man, and in a less degree when it affects the spiritual man and the celestial man only, 10,137, 10,021, 10,042.

4. "And one tenth part for every lamb of the seven lambs," denotes in the least degree when it only affects the celestial man, 10,137, 10,132.

5. "And one he-goat for a sin offering to make atonement for you," denotes accompanied by the increasing removal of evil by means of truths, and thus by the closer conjunction of the external man with the internal, 4169, 3400, 10,042.

6. "Beside the burnt offering of the new moon," denotes in addition to the sincere worship of the Lord from the previous new state of faith, chap. xxviii. 11; "and the meal offering thereof" denotes with its appropriate acknowledgment of the due reception of spiritual good, chap. xxviii. 12-13; "and the continual burnt offering and the meal offering thereof," denotes in addition to the perpetual worship of the Lord in every state of brightness and obscurity, chap. xxviii. 3-6; "and their drink offerings according unto their ordinance" denotes the reception of spiritual truths according to Divine Order, chap. xxviii. 7, 14; and "for a sweet savour or an odour of rest, an offering made by fire unto the Lord," denotes that all this is grateful and acceptable to the Lord on account of reciprocation in worship from pure love, 10,054-5.

7. "And on the tenth day of this seventh month ye shall have an holy convocation," denotes that when the state of faith with man is thus full and holy, and when, consequently, remains are implanted, the rearrangement of truths still continues, 2075, 852, 7891; "and ye shall afflict your souls," denotes complete purification from evil in the course of temptations, 1846, 1937, 1947, 3864; and "ye shall do no manner of work" denotes a renewed state of rest and peace following, 851, 8890.

8. "But ye shall offer a burnt offering to the Lord for a sweet savour, or for an odour of rest," denotes a renewed state of the

worship of the Lord from pure love, 10,053, 10,054; and one young bullock, one ram, and seven he-lambs of the first year without blemish, denotes again the reception of the good of innocence in the natural, in the spiritual, and in the celestial degrees of the mind, and this too with purification accordingly, ver. 2.

9. "And their meal offering fine flour mingled with oil, three tenth parts for the bullock and two tenth parts for the one ram," denotes the reception of spiritual good conjoined with celestial, in the greatest proportion when the natural man co-operates; in less proportion when only the spiritual and celestial co-operate, ver. 3.

10. "A several tenth part for every lamb of the seven lambs," denotes in the least proportion when only the celestial co-operates with the Lord, ver. 4.

11. "One he-goat for a sin offering," denotes at the same time the acknowledgment that evil is removed by the Lord specifically as well as generally, ver. 5; "beside the sin offering of atonement," denotes generally as well as specifically, ver. 5; and "the continual burnt offering, and the meal offering thereof, and their drink offerings," denotes the acknowledgment that all worship from pure love is from the Lord, as well as the reception of all spiritual good conjoined with celestial, and of all spiritual truth, chap. xxviii. 3-8.

12. "And on the fifteenth day of the seventh month ye shall have an holy convocation," denotes that again when the state of the implantation of truth is completed, and the state of the implantation of good commences, there is still another rearrangement of truths, 9206⁵, 7891; "Ye shall do no servile work," denotes a still more improved state of spiritual rest and peace, 7893, 8890; and "Ye shall keep a feast unto the Lord seven days," denotes a still greater appropriation of good from the Lord in all holiness and fulness, 9286, 9287, 2044, 716.

13. "And ye shall offer a burnt offering, an offering made by fire, or a sweet savour, or an odour of rest, unto the Lord," denotes that it is now most intensely acknowledged that all love and all holy worship from pure love are from the Lord, and are grateful and acceptable to Him, 10,053, 10,054, 10,055; "thirteen young bullocks" denotes as to the natural affections, which in their first state are fully opposed to the spiritual after states of instruction are completed, 10,021, 1668; "two rams" denotes as to the spiritual affections in which now truth and good are fully conjoined, 10,042, 5194; and "fourteen he-lambs of the first year; they shall be without blemish," denotes as to the celestial affections in fulness and purified from evil, in which now also truth and good are fully conjoined, 10,132, 7837-9, 5194, 8507, 5291.

14. "And their meal offering, fine flour mingled with oil," denotes that in this state also is the full reception of spiritual good from celestial, 10,136; and "three tenth parts for every bullock of the thirteen bullocks, and two tenth parts for each ram of the two rams," denotes in the greatest degree when it is with the good of innocence in the natural man, and in a less degree when with that good in the spiritual and celestial man only, 10,137, 10,021, 10,042.

15. "And a several tenth part for every lamb of the fourteen lambs," denotes in the least degree when it is in the celestial man only, 10,132, 10,137.

16. "And one he-goat for a sin offering" denotes evil now more than ever fully removed, 4169, 3400; and "beside the continual burnt offering, the meal offering thereof, and the drink offering thereof," denotes that worship from pure love is now more than ever powerful; and that the reception of spiritual good and truth is now more than ever complete, chap. xxviii. 3-7.

17. "And on the second day ye shall offer twelve young bullocks," denotes that this perfect state involves not only all previous states of the natural man because it involves the first, but also each state in its order, and therefore that, in the second state, the natural man had not so much power against the spiritual man because truths were full and efficient, 1335, 6, 8, 2089, 10,021; and "two rams and fourteen he-lambs of the first year without blemish," denotes because the conjunction of truth with good was potentially full in the spiritual and celestial degrees, ver. 13.

18. "And their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance," denotes with the like reception of spiritual good and truth conjoined with celestial in each degree of the mind, according to its quality, and according to Divine Law, chap. xxviii. 12-14, 10,217, 8357.

19. "And one he-goat for a sin offering" denotes as well as with the like remission of evil according to the state, 4169, 3400; and "beside the continual burnt offering, and the meal offering thereof, and their drink offerings," denotes with the worship of the Lord from pure love in every state, by the adequate reception and acknowledgment of spiritual good and truth from the Lord, chap. xxviii. 3-7.

20. "And on the third day eleven bullocks" denotes that this perfect state also involves that, in the third stage, the natural man had still less power against the spiritual man because truths were more powerful, not only in the internal of the natural degree, but also in its external from a principle of obedience, 9, 720, 9616, 10,021; and "two rams and fourteen he-lambs of the first year without blemish," denotes again because the conjunction of truth with good was potentially full in the spiritual and celestial degrees, ver. 13.

21. "And their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance," denotes with the like reception of spiritual good and truth conjoined with celestial in each degree of the mind, according to its quality, and according to Divine Law, chap. xxviii. 12-14, 10,217, 8357.

22. "And one he-goat for a sin offering" denotes as well as with the like remission of evil according to the state, 4169, 3400; and "beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof," denotes with the worship of the Lord from pure love in every state, by adequate reception and acknowledgment of spiritual good and truth from the Lord, chap. xxviii. 3-7.

23. "And on the fourth day ten bullocks," denotes that this perfect state also involves that in the fourth stage of conflict the natural man has still less power against the spiritual man, because then

truths were implanted in good there, 10, 1686, 576, 10,021; and "two rams and fourteen he-lambs of the first year without blemish," denotes because the conjunction of truth with good was again potentially full in the spiritual and celestial degrees, ver. 13.

24. "Their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance," denotes with the like reception of spiritual good and truth conjoined with celestial in each degree of the mind, according to its quality and according to Divine Law, chap. xxviii. 12-14, 10,217, 8357.

25. "And one he-goat for a sin offering" denotes as well as with the like remission of evil according to the state, 4169, 3400; and "beside the continual burnt offering, the meal offering thereof, and the drink offering thereof," denotes with the worship of the Lord from pure love in every state by the adequate reception and acknowledgment of spiritual good and truth from the Lord, chap. xxviii. 3-7.

26. "And on the fifth day nine bullocks," denotes that this perfect state also involves that in the fifth stage of conflict the natural man had still less power against the spiritual because then truths were implanted in good not only in the internal of the natural degree, but also in the external from a sincere affection for truth, 11, 5291, 1988, 10,021; and "two rams and fourteen he-lambs of the first year without blemish," denotes because the conjunction of truth with good was again potentially full in the spiritual and celestial degrees, ver. 13.

27. "And their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance," denotes with the like reception of spiritual good and truth conjoined with celestial in each degree of the mind, according to its quality, and according to Divine Law, chap. xxviii. 12-14, 10,217, 8357.

28. "And one he-goat for a sin offering" denotes as well as with the like remission of evil, according to the state, 4169, 3400; and "beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof," denotes with the worship of the Lord from pure love in every state by the adequate reception and acknowledgment of spiritual good and truth from the Lord, chap. xxviii. 3-7.

29. "And on the sixth day eight bullocks" denotes that this perfect state also involves that, in the sixth stage of conflict, the natural man had still less power against the spiritual, because then good was implanted there, 12, 737³, 9227, 10,021; and "two rams, and fourteen lambs of the first year without blemish," denotes because the conjunction of truth with good was again potentially full in the spiritual and celestial degrees, ver. 13.

30. "And their meal offering, and their drink offerings, for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance," denotes with the like reception of spiritual good and truths conjoined with celestial in each degree of the mind, according to its quality and according to Divine Law, chap. xxviii. 12-14, 10,217, 8357.

31. "And one he-goat for a sin offering" denotes as well as with the like remission of evil according to the state, 4169, 3400; and "beside the continual burnt offering, the meal offering thereof, and the drink offering thereof," denotes with the full worship of the Lord from pure love in every state by the adequate reception and acknowledgment of spiritual good and truth from the Lord, chap. xxviii. 3-7.

32. "And on the seventh day seven bullocks" denotes that this perfect state also involves that, in the seventh stage, when conflict ceases, the natural man has no longer any power against the spiritual man, because it is now harmonious therewith, and a state of rest and peace is established not only in the internal of the natural degree, but also in its external, from a sincere affection for good, 74, 716, 84, 10,021; and "two rams, and fourteen he-lambs of the first year without blemish," denotes because the conjunction of truth with good is now actually full in all the degrees of the mind, ver. 13.

33. "And their meal offering, and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance," denotes with the like reception of spiritual good and truth conjoined with celestial in each degree of the mind, according to its quality, and according to Divine Law, chap. xxviii. 12-14, 10,217, 8357.

34. "And one he-goat for a sin offering" denotes as well as with the full remission of evil, according to the state, 4169, 3400; "beside the continual burnt offering, the meal offering thereof and the drink offering thereof," denotes with the worship of the Lord from pure love in every state, by the full reception and acknowledgment of spiritual good and truth from the Lord in the natural degree, chap. xxviii. 3-7.

35. "On the eighth day ye shall have a solemn assembly; ye shall do no servile work," denotes that in this new and perfect heavenly state there is complete arrangement of truths and the full appropriation of good, together with the cessation of all spiritual conflict, 9296⁵, 6338, 8890.

36. "But ye shall offer a burnt offering, an offering made by fire, of a sweet savour, or an odour of rest, unto the Lord," denotes the acknowledgment of the Lord, and worship thence from pure love, full in every respect, and therefore grateful and acceptable in every respect on account of reciprocation, 349, 10,053, 10,054, 10,055; and "one bullock, one ram, seven he-lambs of the first year without blemish," denotes as to the natural affections, as to the spiritual affections, and as to the celestial affections, ver. 13, 3986³, 716.

37. "Their meal offering and their drink offerings, for the bullock, for the ram, and for the lambs, shall be according to their number, after the ordinance," denotes also as to the reception of spiritual good and truth conjoined with celestial in every degree of the mind according to the heavenly quality of good, and according to the perfection of Divine Truth, chap. xxviii. 12-14, 10,217, 8357.

38. "And one he-goat for a sin offering," denotes as to deliverance from evil through the operation of the truth in every state, 4169, 3400; and "beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof," denotes besides genuine

worship from pure love, and the reception of spiritual good and truth in fulness in every state, chap. xxviii. 3-7.

39. "These ye shall offer unto the Lord in your set feasts," denotes that this full acknowledgment and worship, and reception of heavenly good and truth is continual in every general state and in every particular state, 349, 2001, 9286; "beside your vows," denotes in every act of devotion to the Lord, 3732; "your freewill offerings," denotes in every act of freedom in worship, 10,097; "for your burnt offerings," denotes in every act of worship from pure love, 10,053, 10,055; "and for your meal offerings, and for your drink offerings," denotes in every act of worship by which it is acknowledged that spiritual and celestial good and truth are continually received from the Lord, 10,137; and "for your peace offerings," denotes also worship from freedom, 10,097.

40. Moses telling the children of Israel according to all that the Lord commanded Moses, denotes that thus from the Lord, through the heavens, by Divine Truth, there is revelation to the man of the Spiritual Church in every state according to his needs, 7010, 3209, 3654, 2001, 5486.

As the first section of this chapter is concerning the feast of trumpets, by which is signified revelation from the Lord, the following quotation will be found useful: "In regard to revelation being either from perception or from speech with the angels through whom the Lord speaks, it is to be noted that those who are in good and thence in truth, especially those who are in the good of love to the Lord, have revelation from perception; whereas those who are not in good and thence in truth may indeed have revelations, yet not from perception, but by a living voice heard in them, thus by angels from the Lord; this latter revelation is external, whereas the former is internal. The angels, especially the celestial, have revelation from perception, so also had the men of the Most Ancient Church, but hardly any one at the present day; whereas very many, even those who have not been in good, have had revelations from speech without perception, and also by visions and dreams. Such were most of the revelations of the prophets in the Jewish Church; they heard a voice, they saw a vision, and they dreamed a dream; but as they had no perception, they were merely verbal or visual revelations, without any perception of what they signified; for genuine perception exists through heaven from the Lord, and affects the intellectual spiritually, and leads it perceptibly to think as the thing really is, with an internal assent, the source of which it is ignorant of. It supposes that it is in it, and that it flows from the connection of things; whereas it is a dictate through heaven from the Lord, flowing into the interiors of the thought, concerning such things as are above the Natural and Sensual, that is, concerning such things as are of the spiritual world, or of heaven. Hence it may be manifest what it meant by revelation from perception. But the revelation from perception which the Lord had, Who is here represented by Joseph, and which is here treated of in the internal sense, was from the Divine in Himself, and thus was from Himself," 5121.

Now this clear statement shows that the revelation represented by the blowing of the trumpets here spoken of is, in the spiritual sense, revelation from perception, such, generally speaking, as all have who are grounded in good through regeneration, from the Lord (John vii. 17).

And now the particular points to be observed in connection with this feast are that the sacrifices of it are described which are not mentioned in Leviticus; and that they are the same exactly as those mentioned in the last chapter, except that only one bullock was offered instead of two. What therefore does this imply in the internal sense? It signifies that in states of revelation from the Lord there may not be, necessarily, conjunction by good with Him in the natural degree, because the offering of two young bullocks denotes conjunction as to good natural affections, 10,021, 5194, and therefore the offering of only one will denote no conjunction by natural good, or only preparatory conjunction thereby, since where there is good there is some conjunction.

The second section, however, carries our thoughts back not only to the teaching, in the spiritual sense, of Lev. xxiii., but also to the specific account of the ceremonies on the day of atonement, as described in Lev. xvi.; and the reader will naturally therefore recur to those, in considering the account of the directions here given for the sacrifices, which are exactly the same as for the festival of trumpets. But it is remarkable that there is no account of any such burnt offering in Leviticus. And yet surely it must form an important part of the ceremonials of that day; besides which, it is distinctly said of this complex burnt offering, that it is to be offered beside the sin offering of atonement, that is, beside the specified offerings in that chapter, just as, in the case of the other festivals, the offerings of this and the last chapter are additional to the ceremonials in Lev. xxiii. Now the question that arises is, why was this addition, and what does it represent spiritually? And the answer appears clearly to be, that these new burnt offerings, in all the cases, are intended to denote the more genuine devotion of the heart to the Lord in worship as regeneration advances. For example, we are to keep the feast of the Passover and of Unleavened Bread, or to worship the Lord on account of our deliverance from evil, all through our lives, as directed in Lev. xxiii. 8; but when we pass from a state in which we are only under general instruction in spiritual things, to a state of successful warfare against the "foes of our own household," then our true worship of the Lord becomes more decided, more earnest, more pronounced, and more specific, and this is represented by a more particular and detailed account of the burnt offering (Num. xxviii. 19-25); and again when we have accomplished this warfare, and are fully entered into the heavenly state, we shall be in a confirmed state of true worship on account of deliverance from evil, because we shall be in our specific state of good conjoined with truth, as described in Deut. xvi. 1-8, which will occupy our attention farther on. For we may be sure we should not have had, in the Divine Word, these repeated and varying descriptions of the same things without a deep significance in the spiritual sense. And, moreover, we may here see also a positive evidence of the continuity and order of the books of the Pentateuch, showing that they were written as we now have them, that is, Leviticus after Genesis and Exodus and before Numbers, with Deuteronomy following, since what is contained in Exodus and in Leviticus is here referred to in Numbers, and afterwards again commented upon in Deuteronomy; while we can scarcely imagine that Genesis, which contains the history of Abraham, Isaac, and Jacob, and of the immigration of their posterity into Egypt, should not have been written prior to the account of their deliverance from Egyptian bondage. But the reason why, again, one bullock and not two constituted the part of the burnt offering denoting natural good, is that in worship for the removal

of evil there is not the full conjunction with the Lord that distinguishes, for instance, full deliverance therefrom (chap. xxviii. 19); and also the reason why the rest of the offering was the same is because the higher degrees of the mind are potentially in full worship even when the natural degree is not so much affected. We turn now, however, to the last section, and its several subdivisions. This is concerning the feast of the ingathering of the harvest, also called the feast of Tabernacles, which, as we have seen, represents the state of the implantation of good, and thus the culmination of the life of man when he realizes good not only in the internal man, but also in the external, and when good therefore is fully appropriated (Lev. xxiii. 33-44).

And here again, in our chapter, we have a very particular account of the burnt offerings, which are so arranged as to represent the successive states of regeneration, and of the worship of the Lord therein, by means of which the final state is reached. And we have to notice first that the offerings of each day were the same, except in regard to the number of bullocks. That is, the state of good with man is potentially the same in every state of regeneration, although it is not realized all at once in the natural degree on account of the opposition of evil. And what is meant by good being potentially the same is, that pure love to the Lord and love to the neighbour, according to the state of each person, with all the wisdom therein involved, are the things that have to be realized. We must all in our final heavenly state love the Lord and the neighbour in the highest degree possible to us; and we must attain to this state successively. And it should not be with any of us a mere ambition, or the thought of exceeding somebody else in our devotion to the Lord. For each of us has a certain capacity for usefulness, in heaven, from the unselfish love of use, and this is our capacity for loving the Lord and the neighbour. This is the great object of our life, so to speak; in this respect we are all alike; and when we have arrived at our journey's end we shall then be capable of developing our life to all eternity. And thus there will be eternal progress, and yet a fixed state. This then is the sense in which every person's worship of the Lord finally, that is, when good is implanted in truth with him, will be the same as that of every other person regenerated. We now therefore proceed to notice the steps in the process.

And the first state, or the first day's offering, after a course of instruction, is a feeling of opposition to the Divine life. Have we not all experienced that? A man is not naturally disposed to love the Lord, but on the contrary, he is opposed to such love. And, indeed, if any one does not know this to begin with he cannot make any progress. But, then, how is he to be changed? It can only be by the operation of the Lord by His Holy Spirit upon the truths of the Word that he has learned; and this will bring him a little farther, or into another day, in which he begins to be influenced by his truths, so that now there is a little less opposition on his part in his natural life. For truths are abundant with the regenerating man, and there is a little affection for good as well (ver. 17; John iii. 5; Gen. i. 6-8). And this leads the traveller on another stage, or into another day of his spiritual life, when as to his natural degree, he offers less opposition, also beginning actually to do the work of repentance (ver. 20; Gen. i. 9-13).

But still this repentance is, in a great measure, on selfish grounds, as we all know from experience; and on account of this there must be a more decided advance, or another day in which the truths that have been received must be implanted in good, or in other words, in

which the spiritual sun, which is Divine love, and the spiritual moon, which is faith derived from love, with the stars, which mean a greater delight in knowledge, now manifest themselves, and consequently the Internal of the natural man is affected, and the opposition of the merely natural life is weaker still (ver. 23; Gen. i. 14-19). It will not do, however, for the religion of any one to be unselfish internally, and yet to continue to be selfish externally; for no person, at the same time in reality, can serve both God and Mammon. And therefore this implantation of truth in good must become external as well as internal, so that there may be still a less degree of opposition from merely natural love, and a greater degree of activity in the cultivation of Divine Truths, which constitutes farther progress, or another day of more advanced spiritual life, which is the fifth (ver. 26; Gen. i. 20-23). Nor is this sufficient. For the implantation of truth in good is one thing, and the implantation of good in truth is another, since in the former a man does good only because he loves the truth, while in the latter he does good because it is good, and this is quite a different matter. But what is to make him do good for the sake of good? He can only accomplish this by a conflict against evil. And this is really the correspondential value of the number six. For it is written, "Six days shalt thou labour and do all thy work." That is, this conflict is not confined to one state of the regenerate life, but belongs to them all, until the victory is gained. The sixth day, therefore, specifically denotes the final conflict; it is one stage more in the journey of life; and it overcomes the opposition of the merely natural man entirely, so that there is the implantation of good there, but to begin with, only as to the internal thereof (ver. 29; Gen. i. 24-31).

It follows now, therefore, that there is a farther advance; for there must be the implantation of good not only in the internal of the natural man, but also in the external; and this constitutes the state in which all opposition from the merely natural man ceases, and in which the new natural man is completely in harmony with the spiritual or internal man. This, therefore, is the celestial or heavenly state, and therein the inmost life of man is fully realized in his words and actions. But still there is one more day in the series, in order to denote the new state of heavenly life which is to endure for ever, and which involves all previous states and makes them one by virtue of the ruling love; and we may be sure that that is the reason why the burnt offering of that day consisted of only one bullock and one ram, and not more, as in the previous days; and because in this state there is now a perfect arrangement of good conjoined with truths, even in ultimates, therefore the expression "solemn assembly" is used, concerning which Lev. xxiii. 36 may be consulted with advantage; for there its specific application clearly appears.

CHAPTER XXX

SUMMARY OF THE SPIRITUAL SENSE

1. When any one in the knowledge of the truth devotes himself to the Lord internally or externally by compelling himself to obedience, he must not profane the truth by acts of disobedience, vers. 1-2.

2. When any one in the affection of truth in the beginning of regeneration, does the same, his devotion may be confirmed if it is in agreement with internal good, but not otherwise; and remission may follow, because ignorance or error prevents the agreement of external good with internal, vers. 3-5.

3. Also if any one who is externally in truth conjoined with good does the same, similar results will follow, vers. 6-8.

4. But devotion from merely selfish motives, results in the confirmation of falsity and evil, ver. 9.

5. While yet devotion from selfish motives apparently, when truth conjoined with good is predominant internally, may also be followed by genuine confirmation or not, vers. 10-12.

6. For it is the state as to internal truth conjoined with good that decides, ver. 13.

7. And therefore, generally, confirmation in good or otherwise, depends upon the state internally; and it is the internal man that must endure temptations, and thus overcome evil, by power from the Lord, in order that the external may come into harmony with it, vers. 14-15.

8. All the foregoing are laws of Divine Order as to the conjunction of good and truth and as to the relation between the internal and external man, ver. 16.

THE CONTENTS OF EACH VERSE

1. And Moses spake unto the heads of the tribes of the children of Israel, saying, This is the thing which the LORD hath commanded.

2. When a man voweth a vow unto the LORD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall

1. And now there is influx from the Lord by Divine Truth with the man of the Spiritual Church giving instruction,

2. That when any one devotes himself to the Lord by willing that He may provide, or by confirming the truth in himself, which he has

do according to all that proceedeth out of his mouth.

3. Also when a woman voweth a vow unto the LORD, and bindeth herself by a bond, being in her father's house, in her youth;

4. And her father heareth her vow, and her bond wherewith she hath bound her soul, and her father holdeth his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5. But if her father disallow her in the day that he heareth; none of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6. And if she be married to a husband, while her vows are upon her, or the rash utterance of her lips, wherewith she hath bound her soul:

received into his understanding, thus compelling himself to obey from conscience, he must take heed not to profane the truth either inwardly or outwardly by any act of disobedience.

3. Also, when those who are in the affection of truth, from that affection devote themselves to the Lord by willing that He may provide, or by confirming the truth in their understandings, internally from conscience, as well as externally from the affection of knowing, this being the form which truth from good takes in the beginning of regeneration;

4. Then, if this determination of the will and understanding be in harmony with essential good from the Lord, this devotion and consecration, at first from comparatively external motives, shall be confirmed inwardly.

5. But if, on the other hand, such comparatively external devotion is not in harmony with essential good from the Lord, and this is revealed, such devotion is not to be confirmed inwardly, and remission will follow, because the vows arose from ignorance or mistake.

6. And again if, with one in such a state, devotion be not only from the affection of truth, but also from the conjunction of truth with good, or of faith with charity, and yet the external man is led

astray by, possibly, mistaking
falsity for truth,

7. And her husband hear
it, and hold his peace at her
in the day that he heareth
it: then her vows shall
stand, and her bonds where-
with she hath bound her
soul shall stand.

8. But if her husband dis-
allow her in the day that he
heareth it; then he shall
make void her vow which is
upon her, and the rash utter-
ance of her lips, wherewith
she hath bound her soul:
and the LORD shall forgive
her.

9. But the vow of a
widow, or of her that is
divorced, *even* every thing
wherewith she hath bound
her soul, shall stand against
her.

10. And if she vowed in
her husband's house, or
bound her soul by a bond
with an oath,

11. And her husband
heard it, and held his peace
at her, and disallowed her
not; then all her vows shall
stand, and every bond
wherewith she bound her
soul shall stand.

12. But if her husband
made them null and void in
the day that he heard them;
then whatsoever proceeded
out of her lips concerning
her vows, or concerning the

7. Then, if such devotion
be in harmony with the truth
conjoined to good, it shall be
confirmed inwardly both as to
the will and as to the under-
standing.

8. But if this be not the
case, then such comparatively
external devotion shall not
be confirmed inwardly, either
as to the will or understand-
ing, and there must be remis-
sion.

9. But devotion from merely
selfish motives, either because
truth has been rejected, or
good has been adulterated,
shall surely be followed by
the confirmation of evil.

10. While yet, if such
devotion proceed inwardly
from truth conjoined to good,
as to the will and as to the
understanding,

11. And outwardly is in
harmony with good and also
with truth, then it shall be
confirmed in the Judgment
both as to the will and the
understanding.

12. Whereas if the con-
trary be the case, and such
devotion is not in harmony
with truth conjoined to good,
then it shall not be confirmed
in the Judgment either as to

bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he hath established them, because he held his peace at her in the day that he heard them.

15. But if he shall make them null and void after that he hath heard them; then he shall bear her iniquity.

16. These are the statutes, which the LORD commanded Moses, between a man and his wife, between a father and his daughter, being in her youth, in her father's house.

the will or the understanding because it is not from internal good, and remission must certainly follow.

13. For every act of devotion both as to the will and the understanding is to be confirmed or not to be confirmed according to the state as to internal truth and good conjoined.

14. But if, in cases of devotion, the genuine ruling truth conjoined with good is altogether and continually in harmony therewith, as regeneration proceeds, then assuredly the external, in the Judgment, will be found to be confirmed in agreement with the internal, because this confirmation is the result of the harmony of truth with good internally which had been perceived.

15. And if such devotion appears consciously to be contrary to internal good, then repentance and redemption must follow.

16. And these are the laws of Divine Order as to the conjunction of good and truth, and as to the relation between the internal and external man in the beginning of regeneration.

REFERENCES AND NOTES

1. Moses speaking unto the heads of the tribes of the children of Israel saying, "This is the thing which the Lord hath commanded," denotes that now there is influx from the Lord by Divine Truth with

the man of the Spiritual Church giving instruction, 7010, 2619, 3728, 3858, 3654, 5486.

2. By a man vowing a vow unto the Lord, is denoted when he devotes himself to the Lord by willing that He may provide, 3732; by swearing an oath is denoted to confirm truth in himself, 2842; by binding his soul with a bond, is denoted compelling himself to obey the truth, received into his understanding, from conscience, 9096; and by his not breaking his word but doing according to all that proceedeth out of his mouth, is evidently denoted to take heed not to profane the truth either inwardly or outwardly by any act of disobedience, 8882, 5075, 4258, 6985, 6987.

3. By a woman vowing a vow unto the Lord, is denoted when those who are in the affection of truth, from that affection devote themselves to the Lord by willing that He may provide, 5946, 3732; by binding herself by a bond, is denoted confirming the truth in their understanding internally from conscience, as well as externally from the affection of knowing, 9096; and by being in her father's house in her youth, is denoted that this is the form which truth from good takes in the beginning of regeneration, 3128, 3183.

4. By her father hearing her vow, and her bond wherewith she hath bound her soul, is denoted that this determination of the will and understanding is perceived by essential good from the Lord, 2803, 8361, 3732, 9096; by her father holding his peace at her, is denoted the consecration of this devotion from its harmony with internal good, 2803, 8176; and by all her vows standing, and every bond wherewith she hath bound her soul standing, is denoted the confirmation of what proceeds from external motives, by internal motives, 3732, 9096, 4103, 7548, 8176.

5. By her father disallowing her in the day that he heareth, is denoted that such comparatively external devotion is not in harmony with essential good from the Lord, 2803, 8361; by none of her vows or of her bonds, wherewith she hath bound her soul, standing, is denoted that such devotion is not to be confirmed inwardly, ver. 4; by the Lord forgiving her, is denoted that remission will follow, 2001, 868, 8393; and by this being done because her father disallowed her, is denoted that the vows arose from ignorance, or error, since they were contrary to essential good, and yet their motive was externally good, 2803, 8361.

6. By the woman being married to a husband, is denoted one in such a state that devotion is not only from the affection of truth, but also from the conjunction of truth with good, 5946, 2618; and by her vows being upon her, or the rash utterance of her lips wherewith she hath bound her soul, is denoted that yet the external man is led astray by possibly mistaking falsity for truth, 3732, 9096, 7225, 9049⁸, 2930.

7. By her husband hearing it, is denoted that such devotion is certainly perceived by the truth conjoined to good, 1468, 8361; by his holding his peace in the day that he heareth it, is denoted that it is in harmony with that truth, 8176, 8361; and by her vows standing, and her bonds wherewith she hath bound her soul standing, is denoted confirmation inwardly both as to the will and as to the understanding, 3732, 9096, 4103, 7548.

8. By her husband disallowing her in the day that he heareth it, is denoted that this is not the case, vers. 5, 7; and by his making void the vow which is upon her, and the rash utterance of her lips by which she hath bound her soul, is denoted that such comparatively external devotion shall not be confirmed inwardly, either as to the will or understanding, 2059, 3732, ver. 6; while by the Lord forgiving her is denoted remission by Him, 868, 8393.

9. By the vow of a widow, or of one that is divorced, even everything wherewith she hath bound her soul standing against her, is denoted that devotion from merely selfish motives, either because truth has been rejected, or good has been adulterated, shall surely be followed by the confirmation of evil, 3732, 9096, 4844¹⁶, 4103, 7548.

10. If she vowed in her husband's house or bound her soul by a bond with an oath, denotes if such devotion proceed inwardly from truth conjoined to good, as to the will and understanding, 3732, 1468, 9096, 2842.

11. By her husband hearing it, is denoted the perception of truth conjoined with good, 1468, 8361; by his holding his peace at her, is denoted that it is in harmony with that good and also with truth, 8176, 2233, 1468; by not disallowing her, is also denoted harmony specifically as to the understanding, 1468; and by all her vows standing, and every bond wherewith she bound her soul standing, is denoted, therefore, confirmation in the Judgment, both as to the will and understanding, 3732, 9096, 4103, 7548.

12. By her husband making them null and void in the day that he heard them, is denoted if the contrary be the case, and such devotion is not in harmony with truth conjoined to good, 2059, 8361; by whatsoever proceeded out of her lips concerning her vows or concerning the bond of her soul not standing, is denoted non-confirmation in the Judgment, either as to the will or understanding, because it is not from internal good, 7225, 9049⁸, 3732, 9096, 2930, 4103, 7548; and by the Lord forgiving her, is denoted that remission must certainly follow, 2001, 868, 8393.

13. By every vow and every binding oath to afflict the soul being established, or made void by her husband, is denoted that every act of devotion, both as to the will and the understanding, is to be confirmed or not to be confirmed, according to the state as to internal truth and good conjoined, 3732, 9096, 2842, 1937, 2930, 1468, 4103, 7548, 2059.

14. By her husband altogether holding his peace at her from day to day, is denoted that the genuine ruling truth conjoined with good is altogether and continually in harmony with acts of devotion as regeneration proceeds, 1468, 8176, 487; by his establishing all her vows or all her bonds which are upon her, is denoted that then, assuredly, in the Judgment, the external will be found to be confirmed in agreement with the internal, 4103, 7548, 3732, 9096, 5946; and by his establishing them because he held his peace at her in the day that he heard them, is denoted that this confirmation is the result of the harmony of truth with good internally, which had been perceived, 4103, 7548, 8176, 8361.

15. By the husband making the vows null and void after he hath

heard them, then bearing the iniquity of his wife, is denoted that if such devotion be contrary to internal good, then repentance and redemption must follow, 1468, 2059, 8361, 9937.

16. By these being the statutes which the Lord commanded Moses, is denoted that these are the laws of Divine Order, 7995, 8357, 2001, 5486, 7010; by between a man and his wife, is denoted as to the conjunction of truth and good, 1468; and by between a father and his daughter being in her youth in her father's house, is denoted as to the relation between the internal and external man in the beginning of regeneration, vers. 3-4.

This chapter is a very interesting one, although it is so short. Almost every one knows what it is to vow a vow or to devote himself to a certain purpose; and it is well known, also, that vows may be made before the Lord, and also entirely on selfish grounds; or, again, they may be made before the Lord with a selfish object in view, or before Him without any selfish object in view. But at any rate, a vow is a sacred determination, or a fixed determination to carry out a certain purpose; and we cannot do better in order to illustrate our subject than to quote the following passage: "Jacob vowed a vow, signifies a state of providence. This appears from the signification of vowing a vow, as denoting in the internal sense, being willing that the Lord shall provide; consequently, in the supreme sense, in which the Lord is treated of, it denotes a state of providence. The reason is this, that in vows there is a desire and affection that what is willed may come to pass; thus, that the Lord may provide. Something of stipulation is implied, and at the same time something of a debt on the part of man, which he engages to discharge in case he comes to possess the object of his wish; as, in the present instance, Jacob vows that Jehovah should be to him for a God, and that the stone which he set for a pillar should be the house of God, and that he would tithe all that was given him, if Jehovah would keep him in the way, and give him bread to eat, and a garment to put on, and if he should return in peace to the house of his father. Hence it is evident that vows at that time were their several obligations, especially to acknowledge God to be their God, in case He should provide for them what they desired, and also to repay Him by some gift, if He so provided. From these considerations it is very evident of what quality the fathers of the Jewish nation were, as, in this instance, Jacob, that as yet he did not acknowledge Jehovah, and that as yet he was undetermined in his choice, whether he should acknowledge Him or another for his God. This was a peculiar characteristic of that nation, even from the time of their fathers, that every one wanted to have his own God, and if any worshipped Jehovah, it only meant that he worshipped some god who was called Jehovah, and distinguished by that name, from the gods of all other nations; thus that their worship, even in this respect, was idolatrous, for the worship of a mere name, even the name of Jehovah, is nothing but idolatrous worship (see n. 1094); as is the case with those who call themselves Christians, and say they worship Christ, and yet do not live according to His precepts: these worship Him idolatrously, because they worship His name alone, for it is a false Christ whom they worship, concerning which false Christ see Matt. xxiv. 23-24," 3723.

Hence, now, we see that vows may be entered upon from different motives, and that when they are religious vows, they may vary in quality, as the whole of our chapter shows, and especially as its

spiritual sense shows. Let us, then, think about it, as it is stated in series, according to the correspondences.

The first section states a general law. And it teaches that a determination to serve the Lord, from some knowledge of Him, is to be fully carried out, because otherwise the knowledge, or the truth received is profaned; and we know, from our former studies, that the profanation of the truth is very dangerous, and of a varied character. But, all the same, there is a point in the life of every person in which he must *freely* choose to devote himself to the Lord, or not. For a vow, although it is a binding, carries with it the idea of free determination. None of us, however, in the beginning, love to be obedient, and we all feel the necessity of compelling ourselves to be so, and thus we see what a vow, spiritually, is. And then, again, we observe that this vow affects both the will and the intellect. We will that the Lord may provide, that is, we decide to give up our own will; and also we determine to obey the truth we have learned, which is, spiritually to bind ourselves by an oath, or in other words to *compel* ourselves to obey the truth, whether we like it or not. And, lastly, it is evident from the conclusion of this introductory section that our obedience ought to be genuine and true internally and externally. This vow unto the LORD, therefore, every one ought to make.

But coming to the next section, we learn that a vow may be made to serve the Lord not only under the influence of some knowledge of Him, from truths, or from the Word, but also from an affection for the truth; and this, as we have seen from the references, is denoted by a woman vowing a vow unto the Lord, 5946, 9096; and that this also may take place at the beginning of regeneration, is clear from its being said that the woman is in her father's house in her youth. And we cannot refrain, here, from considering that if it is possible for any man or any woman (for either of these is meant in the internal sense, by the man of the first section, and the woman of the following sections), to make up his mind to devote himself, or herself, to the Lord sincerely, only having a little knowledge, much more is it possible, when there is affection for the truth, and not only some worldly or selfish love of it. For great is the power of the genuine love of truth for its own sake, or because it is truth. Still, however, we see from this section that the affection of truth may err. And this possibility is shown by its being said that the father of the woman, in this case, either holds his peace at her, or *disallows* her. For the father denotes essential good from the Lord; and any person may be essentially in good internally, and yet may externally be in errors; and it is important that we should remember this. But there is one more point; and it is involved in the expression, "The Lord shall forgive her because her father disallowed her." That is, there is the remission of evil, because the state of essential good in which the regenerating person is internally combined with the genuine love of the truth externally, causes the removal of evil, and consequently the ignorance or error is not imputed; or in other words, a resolution to serve the Lord under the impression that a certain doctrine is true, when yet it is false, because it is contrary to essential good, and is thus disallowed by it, cannot be carried out, since regeneration is the conjunction of good with truth, and cannot be the conjunction of good with falsity or error.

But the third section describes a more internal state, because a woman married to a husband denotes truth conjoined with good; and thus these three cases are illustrations of the natural, spiritual, and celestial degrees, and orders of persons who may devote them-

selves to the service of the Lord. And yet still the possibility of error is again involved, especially in the words, "the rash utterance of her lips wherewith she hath bound her soul." That is, this rash utterance may be in harmony with the good denoted by the husband, or it may not; and if it is in harmony, her husband is said to hold his peace at her, whereas, on the contrary, if it is not in harmony, he is said to make void the vow and the rash utterance. And also the remission, or removal, of the evil and error follows, because good, where it is conjoined with truth from the Lord, effects this.

And now the next section, which is only one verse, requires a little attention. For a widow or a divorced woman is evidently to be taken as representing a state of separation from good on account of falsity or evil prevailing, since it is said their vow stands against them, and no remission is spoken of; for a widow may signify also any one who is in truth and earnestly desires good, 4844³, and such *can* have their evils and errors remitted on account of that desire, since it implies the presence of good internally; and a woman divorced on account of adultery, *may* represent one who is in evil, and is yet capable of amendment, and thus of being forgiven, or having his evil removed (*A.E.* 222⁷; *John* viii. 11). We ought, therefore, to be particular, when we study the Word in its internal sense, in noting in what way its correspondential expressions are applied.

But the fifth section, on a cursory examination, appears to be but a repetition of the third; for they both represent a state of truth conjoined with good, in which there may be devotion to the Lord, either genuine or otherwise, and in which remission may follow in the case of error. But the former case is said to denote the external conjunction of truth with good, and the latter such internal conjunction, since that refers specifically to those who belong to the middle heaven, whereas this refers to those who belong to the third heaven, and even they, during regeneration, are not free from the liability to error. For indeed there is no human being in any heaven who has not erred, 868; and the celestial state, or the state of the conjunction of truth with good is predicable of any heaven.

And hence, in proceeding, the sixth section may be seen to be of very great importance in its internal sense. For the law is universal that it is the internal life of every one which must bring the external into harmony and agreement with itself. How utterly vain, therefore, in the light of this great truth, is the attempt of those who imagine that a merely outward morality, which puts on the appearance of goodness, when selfishness lurks within, can stand the test of the final Judgment, which none can avoid.

But, in conclusion, the last section, which sums up the spiritual teaching of the whole of this chapter, is worthy of a most careful study, and especially so with regard to the statement that the husband shall bear the iniquity of his wife, when it happens that he must make her vows null and void. That is, there must either be the removal of evil through temptations and victories involving the work of repentance all through life, or the confirmation of evil, and consequent vastation as to good and truth; for bearing iniquity spiritually involves both these things, according to the quality of the life of him who either suffers himself to be regenerated, or prefers to remain in the unregenerated state. But it is the internal man, or the Lord operating in the internal man, Who fights and overcomes; when yet the man himself must act as from himself in accomplishing this; for only thus can man have conjunction with the Lord; and only thus can the internal man bring the external into harmony with itself.

CHAPTER XXXI

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning the removal of falsifications of truth with the man of the Spiritual Church by victory in temptation, vers. 1-12.

2. That purification must follow, because the outward rejection of falsified truths must be succeeded by the separation of impure affections, and incipient falsities, as well as of whatever impurities yet adhere externally to the acquired goods and truths of the church, vers. 13-24.

3. Concerning the new quality by victory, and the clear distinction to be made between the Celestial and Spiritual, or between good and truth, vers. 25-31.

4. That goods and truths of every kind and degree, in this new state, are fully ascribed to the Lord, vers. 32-54.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saving,

2. Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

3. And Moses spake unto the people, saying, Arm ye men from among you for the war, that they may go against Midian, to execute the LORD's vengeance on Midian.

1. There is revelation from the Lord by Divine Truth giving the perception,

2. That falsifications of truth are to be entirely removed with the man of the Spiritual Church, in order that the conjunction and agreement of the internal man with the external or of good with truths may be fully effected.

3. And consequently the internal operates upon the external giving enlightenment and perception, that a state of conflict must be endured with truths against falsities, so that the latter may be overcome because Divine Good is eternally opposed to such falsifications;

4. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5. So there were delivered, out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

6. And Moses sent them, a thousand of every tribe, to the war, them and Phinehas the son of Eleazar the priest, to the war, with the vessels of the sanctuary and the trumpets for the alarm in his hand.

7. And they warred against Midian, as the LORD commanded Moses; and they slew every male.

8. And they slew the kings of Midian with the rest of their slain; Evi, and Rekem, and Zur, and Hur, and Reba, the five kings of Midian: Balaam also, the son of Beor, they slew with the sword.

4. And that this conflict must be by means of the truths of faith complete and in orderly arrangement.

5. And this actually happens; for the Lord secretly arranges such truths in all their fulness, in order that the man of the church may be able to oppose falsities.

6. For there is a distinct classification of such truths through the leading principle of Divine Truth, by which truths, as it were, separate from good, are conjoined with good, and with truths derived from good in temptations, including the scientifics of inmost good, and of inmost truth by which revelation is made, according to the state, with full power.

7. And temptation takes place under Divine protection, in which falsified truths are resisted, and falsities themselves are destroyed.

8. Also the leading principles of such falsifications of truth are overcome as well as falsified truths themselves, namely the lust of falsifying; cunning by which falsity is mixed with truths; that which confirms and fixes such falsifications; the natural affection which delights in them; and that which gives the appearance of consistency to them, this involving the whole of such falsifications; and in addition falsity from the evil which misinterprets the Word is also overcome.

9. And the children of Israel took captive the women of Midian and their little ones; and all their cattle, and all their flocks, and all their goods, they took for a prey.

10. And all their cities in the places wherein they dwelt, and all their encampments, they burnt with fire.

11. And they took all the spoil, and all the prey, both of man and of beast.

12. And they brought the captives, and the prey, and the spoil, unto Moses, and unto Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by the Jordan at Jericho.

13. And Moses, and Eleazar the priest, and all the

9. Moreover the spiritual man, in this temptation and victory, appropriates every affection of truth, all incipient truths and goods, all natural affections, all spiritual affections, and all the knowledges of good and truth, which had been perverted by falsifications, for truly spiritual uses.

10. Every doctrine also, which had served for falsification, and every false arrangement of truths, through this temptation and victory, comes into the possession of the true church, those who are in evil being deprived of such truths through their own selfish love, and those who are in good being sanctified by them through conjunction with genuine heavenly love.

11. And thus the church is enriched with goods and truths in abundance, both as to the internal and external man.

12. And all these spiritual acquisitions of every quality are now sincerely acknowledged to be from the Divine Truth and Divine Good, and also as belonging to the Spiritual Church in its totality, through orderly arrangement internally, and even to exist where some impure good remains, where the Word in its literal sense is acknowledged, and where are the knowledges of truth in the external man.

13. And there is consequently an influx of Divine

princes of the congregation, went forth to meet them without the camp.

14. And Moses was wroth with the officers of the host, the captains of thousands, and the captains of hundreds, which came from the service of the war.

15. And Moses said unto them, Have ye saved all the women alive?

16. Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and so the plague was among the congregation of the LORD.

17. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18. But all the women children, that have not known man by lying with him, keep alive for yourselves.

19. And encamp ye without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify yourselves on the third day

Truth and Divine Good and of all primary truths in an accommodated form even in this impure state.

14. For there is aversion on the part of the man of the church, in his impurity, to Divine Truth, as to the superior governing powers, as to intermediate powers, and as to ultimate powers which have endured temptation,

15. Because it is made clear from the light of Divine Truth that, as yet, the affections of falsity remain;

16. And that through these affections the man of the church is drawn away by perversions of the Word, and false teaching to the commission of sin by falsifying the truth in a state of selfish love most external, so that thus remains begin to suffer destruction;

17. And that consequently it is necessary that every incipient falsity should be separated, as well as every affection of falsifying the truth;

18. But that, at the same time, every affection of truth that has not been contaminated by falsity is to be preserved.

19. Besides which it is also necessary that impure states shall be distinguished carefully from the goods and truths of the church until regeneration is accomplished; for in order that evil and

and on the seventh day, ye and your captives.

falsity may be removed, purification therefrom must be continual in the course of regeneration, and must be completed at its close both as to hereditary and acquired states.

20. And as to every garment, and all that is made of skin, and all work of goats' *hair*, and all things made of wood, ye shall purify yourselves.

20. Also purification must take place as to every interior truth and good of the natural man, and as to every exterior truth and good thereof.

21. And Eleazar the priest said unto the men of war which went to the battle, This is the statute of the law which the LORD hath commanded Moses :

21. And this testimony of Divine Truth is confirmed by Divine Good with those who have been victorious in temptation; and assurance is given, that every outward form of the truth is the expression of its inward spirit, because Divine Good flows into Divine Truth, and Divine Truth is the form of Divine Good.

22. Howbeit the gold, and the silver, the brass, the iron, the tin, and the lead,

22. Nevertheless every outward form of good and truth of the highest degree; of good and truth of the middle degree; and of truth and good of the lowest degree,

23. Every thing that may abide the fire, ye shall make to go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation : and all that abideth not the fire ye shall make to go through the water.

23. Which is capable of being affected by pure love from the Lord, is essentially pure, and must therefore be made actually pure by the removal of evil and falsity which contaminates it, through the truth of the Word and through temptations; while the outward form which is not capable of being so affected (as is celestial good), must be purified through the removal of falsity by Divine Truth.

24. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25. And the LORD spake unto Moses, saying,

26. Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the heads of the fathers' *houses* of the congregation :

27. And divide the prey into two parts; between the men skilled in war, that went out to battle, and all the congregation :

28. And levy a tribute unto the LORD of the men of war that went out to battle : one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the flocks :

29. Take it of their half, and give it unto Eleazar the priest, for the LORD's heave offering.

30. And of the children of Israel's half, thou shalt take

24. And thus regeneration, and consequently purification, must be completed so that the heavenly life may be fully received.

25. And further, there is revelation from Divine Good by Divine Truth giving the perception,

26. That the quality of good and truth acquired through victory in temptation is truly estimated by the Lord through Divine Truth and Divine Good, and the primary truths thence derived, even as to internals and as to externals.

27. And that, as the result of regeneration, good and truth, or the celestial and spiritual principles, are in equality, good established against evil by truths being the internal, and truth now conjoined with good being the external.

28. For all who have engaged in the conflict by truths interiorly, are to ascribe unto the Lord all the good and truth they have received fully and completely as to celestial things internal and external, and as to spiritual things external and internal,

29. Since all good is from the Lord, and must be ascribed to Him as being the inmost principle of worship from Him and giving all the activity of life there;

30. And all truth is from the Lord with the man of the

one drawn out of every fifty, of the persons, of the beeves, of the asses, and of the flocks, *even* of all the cattle, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31. And Moses and Eleazar the priest did as the LORD commanded Moses.

32. Now the prey, over and above the booty which the men of war took, was six hundred thousand and seventy thousand and five thousand sheep,

33. And threescore and twelve thousand beeves,

34. And threescore and one thousand asses,

35. And thirty and two thousand persons in all, of the women that had not known man by lying with him.

36. And the half, which was the portion of them that went out to war, was in number three hundred thou-

Spiritual Church as distinguished from the Celestial, and must also be fully ascribed to Him as to the affections of truth internal and external, and as to truths themselves external and internal, yea as to every good of truth in worship from the holy principle of charity, which is the celestial principle of the Spiritual Church, and ministers to the genuine celestial principle, and thus to the Lord.

31. And this effect actually takes place, when man is regenerated according to Divine Order by influx and correspondence.

32. But the goods and truths thus acquired by man during regeneration, exclusive of the remains of evil and falsity which adhere to every one, are as follows: charity in all fulness and holiness acquired by victory in temptation;

33. Natural good holy and pure by conjunction with the interiors;

34. Natural truth also similarly acquired in fulness;

35. With fulness of conjunction with the interiors as to every natural affection of truth uncorrupted by falsity.

36. And the quality of the goods and truths appertaining to those who successfully engage in temptations is, of spiritual affections fulness and

sand and thirty thousand and seven thousand and five hundred sheep :

holiness both as to good and as to truth internally and externally ;

37. And the LORD'S tribute of the sheep was six hundred and threescore and fifteen.

37. And these are acknowledged to be from the Lord in the course of regeneration, wherein a new state of spiritual life is acquired.

38. And the beeves were thirty and six thousand ; of which the LORD'S tribute was threescore and twelve.

38. Of natural affections, there are fulness and perfection from victory in temptations, which are all acknowledged to be from the Lord holy and perfect ;

39. And the asses were thirty thousand and five hundred ; of which the LORD'S tribute was threescore and one.

39. Of natural truths also fulness and holiness, and these entirely ascribed to the Lord in the new state ;

40. And the persons were sixteen thousand ; of whom the LORD'S tribute was thirty and two persons.

40. And of pure affections for truth, conjunction with higher affections also ascribed to the Lord.

41. And Moses gave the tribute, which was the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses.

41. And in short, all these are fully ascribed to the Lord through Divine Truth, because it is felt that all life and activity are from Him through good conjoined with truth in the man of the church.

42. And of the children of Israel's half, which Moses divided off from the men that warred,

42. But of spiritual principles as distinct from celestial according to Divine Truth,

43. (Now the congregation's half was three hundred thousand and thirty thousand, seven thousand and five hundred sheep,

43. The quality of the spiritual affections is fulness and holiness as to good and as to truth ;

44. And thirty and six thousand beeves,

44. Of natural affections fulness and perfection from victory in temptation ;

45. And thirty thousand and five hundred asses,

45. Of natural truths also fulness and holiness;

46. And sixteen thousand persons;)

46. And of pure affections for truth, conjunction with the higher affections.

47. Even of the children of Israel's half, Moses took one drawn out of every fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

47. And all these different affections are fully ascribed to the Lord according to Divine Order, both as to things internal and things external, through the principle of charity which is the celestial principle of the Spiritual Church, and ministers to the genuine celestial principle and thus to the Lord.

48. And the officers which were over the thousands of the host, the captains of thousands, and the captains of hundreds, came near unto Moses :

48. And thus all the leading principles of the church, according to their degrees, are harmonized with Divine Truth;

49. And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us.

49. And there is perception from this harmony, that the quality of the church is full and perfect in every respect, nothing being wanting.

50. And we have brought the LORD's oblation, what every man hath gotten, of jewels of gold, ankle chains, and bracelets, signet-rings, earrings, and armlets, to make atonement for our souls before the LORD.

50. And through leading principles, there is full acknowledgment of the Lord in holy worship as to every individual, or as to every particular affection, namely, precious truths conjoined with good, coherence in the lowest natural degree, conjunction with the spiritual, holy fear of God in successive order according to degrees, and thus the full conjunction of the external with the internal man, and thus with the Lord.

51. And Moses and Eleazar the priest took the gold of them, even all wrought jewels.

52. And all the gold of the heave offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53. (*For the men of war had taken booty, every man for himself.*)

54. And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tent of meeting, for a memorial for the children of Israel before the LORD.

51. And thus all good is acknowledged to be from the Lord by Divine Truth and Divine Good as well as every precious truth conjoined with good.

52. And the quality of the good from the Lord involving perception, and acknowledged to be from Him, by the various powers in due subordination, is fulness and completeness of conjunction in every respect.

53. Exclusive of the evil that still adheres to man, and remains with him, although quiescent, even when he is regenerated.

54. And what is true of all celestial things ascribed to the Lord, is true also of all spiritual things in their order. All are ascribed to the Lord through Divine Truth and Divine Good, and remain with man to eternity from Him.

REFERENCES AND NOTES

1. This is evident because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

2. Avenging the children of Israel of the Midianites, denotes that falsifications of truth are to be entirely removed with the man of the Spiritual Church, 8223, 3654, 3242; and Moses being gathered to his people afterwards, denotes in order that the conjunction of the internal man with the external, and the agreement of the latter with the former may be fully effected, 7010, 3255, 9459, 1259.

3. Moses speaking unto the people, saying, denotes the operation of the Internal upon the External, giving enlightenment and perception, 7010, 2951, 1259, 1822; "Arm ye men from among you for

the war," denotes that a state of conflict must be endured with truths against falsities, 2686, 1007, 1664; "that they may go against Midian," denotes so that the latter may be overcome, 1664, 3242; and "to execute the Lord's vengeance on Midian," denotes because Divine Good is eternally opposed to such falsifications, 2001, 8223.

4. "Of every tribe a thousand, throughout all the tribes of Israel shall ye send to the war," denotes that this conflict must be by means of the truths of faith complete and in orderly arrangement, 3858, 3242, 3654.

5. There being delivered out of the thousands of Israel of every tribe twelve thousand armed for war, denotes that this actually happens; for the Lord secretly arranges such truths in all their fulness in order that the man of the church may be able to oppose falsities, 2575, 3858, 2686, 1664.

6. Moses sending them a thousand of every tribe to the war, denotes that there is a distinct classification of such truths, through the leading principle of Divine Truth, 7010, 2575, 3858, 1664; them and Phinehas the son of Eleazar the priest, denotes by which truths, as it were, separate from good, are conjoined with good, and with truths derived from good in temptations, chap. xxv. 7, 1664; with the vessels of the sanctuary, denotes including the scientifics of inmost good, 6917, 3210; and the trumpets for the alarm in his hand, denotes inmost truth by which revelation is made according to the state with full power, 8815, chap. x. 5.

7. Warring against Midian, as the Lord commanded Moses, and destroying every male, denotes that temptation takes place under Divine protection, in which falsified truths are resisted, and falsities themselves are destroyed, 1664, 3242, 2001, 5486, 7010, 4727, 725, 2466³.

8. Slaying the kings of Midian with the rest of their slain, denotes that the leading principles of such falsifications of truth are overcome as well as falsified truths themselves, 4727, 1682, 3242; Evi means *desire*, or *lust*, and therefore denotes the lust of falsifying, 8910; Rekem means *streaked*, or *embroidered*, or *variegated*, and therefore he denotes the cunning by which falsity is mixed with truths, 3993, 3995; Zur means a *rock*, and therefore he denotes that which confirms and fixes such falsifications, 2760 preface, 5096; Hur means *liberty*, *whiteness*, *hole*, *cavern*, and therefore he denotes the natural affection which delights in them, 2870, 6963, 5145, 2463, 8603; Reba means four-sided, and therefore denotes that which gives the appearance of consistency to them, 9717; the five kings of Midian denotes that these are the whole of such falsifications, 5708, 1682, 3242; and their slaying also Balaam the son of Beor with the sword, denotes that, in addition, falsity from the evil which misinterprets the Word is also overcome, 4727, chap. xxii. 5, 2799².

9. The children of Israel taking captive the women of Midian, denotes that the spiritual man, in this temptation and victory, appropriates every affection of truth, 3654, 1717-1719, 5946; and their little ones, denotes all incipient truths and goods, 5946; and taking all their cattle, and all their flocks, and all their goods for a prey, denotes the appropriation of all natural affections, all spiritual affections, and all knowledges of good and truth, which had been per-

verted by falsifications, for truly spiritual uses, 6126, 6134, 1694, 3242, 1851.

10. Burning with fire all their cities in the places wherein they dwelt, and all their encampments, denotes that every doctrine also which had served for falsification, and every false arrangement of truths, through this temptation and victory, comes into the possession of the true church, those who are in evil being deprived of such truths through their own selfish love; and those who are in good being sanctified by them through genuine heavenly love, 934, 402, 2625, 1293, 4236.

11. Taking all the spoil and all the prey both of man and beast, denotes that thus the church is enriched with goods and truths in abundance, both as to the internal and external man, 3242, 1851, 7872.

12. Bringing the captives and the prey and the spoil unto Moses and unto Eleazar the priest, and unto the congregation of the children of Israel unto the camp at the plains of Moab, which are by the Jordan at Jericho, denotes that all these spiritual acquisitions of every quality are now sincerely acknowledged to be from Divine Truth and Divine Good, and also as belonging to the Spiritual Church in its totality, through orderly arrangement internally, and even to exist where some impure good remains, where the Word in its literal sense is acknowledged, and where are the knowledges of truth in the external man, 1717-1719, 5946, 6126, 6134, 1694, 3242, 1851, 683, 7010, 9946, 7843, 3654, 4236, 2468, 1585, 9325, 5659.

13. Moses and Eleazar the priest, and all the princes of the congregation going forth to meet them without the camp, denotes that there is consequently an influx of Divine Truth and Divine Good and of all primary truths in an accommodated form even in this impure state, 7010, 9946, 1482, 7843, 5337, 4247, 4236.

14. Moses being wroth with the officers of the host, the captains of thousands, and the captains of hundreds, which came from the service of the war, denotes that there is aversion on the part of the man of the church in his impurity to Divine Truth, as to the superior governing powers, as to intermediate powers, and as to ultimate powers, which have endured temptation, 7010, 5798, 6358-9, 1482, 8712, 8713, 1664.

15. Moses saying unto them, "Have ye saved all the women alive?" denotes that it is made clear from Divine Truth that as yet the affections of falsity remain, 7010, 1822, 5407, 568.

16. "Behold, these caused the children of Israel through the counsel of Balaam to commit trespass against the Lord in the matter of Peor, and so the plague was among the congregation of the Lord," denotes that through these affections the man of the church is drawn away by perversions of the Word, and false teaching to the commission of sin by falsifying the truth in a state of selfish love most external, so that thus remains begin to suffer destruction, 568, 3654, chap. xxii. 5, xxv. 1-9.

17. "Now therefore kill every male among the little ones," denotes that it is necessary that every incipient falsity should be separated,

4727, 5946, 568; and "kill every woman that hath known man by lying with him," denotes as well as every affection of falsifying the truth, 3242.

18. "But all the women children that have not known man by lying with him, keep alive for yourselves," denotes that at the same time every affection of truth that has not been contaminated with falsity is to be preserved, 3242, 5407.

19. "And encamp ye without the camp seven days," denotes that it is necessary that impure states shall be distinguished carefully from the goods and truths of the church until regeneration is accomplished, 4236, 2044; and "whosoever hath killed any person, and whosoever hath touched any slain, purify yourselves on the third day, and on the seventh day, ye and your captives," denotes that for evils and falsity to be removed, purification therefrom must be continual in the course of regeneration, and must be completed at its close, both as to hereditary and acquired states, 4727, 10,130, 3900¹⁰, chap. xix. 12, 1007, 2686, 6126, 6134, 1694, 1851. Observe that the Hebrew word for *captives* is here applied as being a part of the *spoil* taken from the enemy, and therefore as representing *acquired* states; while the Israelites, considered as *men of war*, are taken as representing *hereditary* states, because the spirit of warfare is not from the Lord but from the proprium of man, that is, from the life into which he is born. Hence we see how purification is necessary after states of temptation and victory, and before the full realization of the state of heavenly order, which is denoted by coming into the camp, 4236.

20. "And as to every garment and all that is made of skin, and all the work of goats' hair, and all things made of wood, ye shall purify yourselves," denotes that purification must take place as to every interior truth, and good of the natural man, and as to every exterior truth and good thereof, 9215, 4169, 3301, 643, chap. xix. 12.

21. Eleazar the priest saying unto the men of war which went to the battle, "This is the statute of the law which the Lord commanded Moses," denotes that this testimony of Divine Truth is confirmed by Divine Good with those who have been victorious in temptation; and that assurance is given that every outward form of the truth is the expression of its inward spirit, because Divine Good flows into Divine Truth, and Divine Truth is the form of Divine Good, 9946, 1822, 2686, 1007, 1664, 1038, 7884, 2001, 5486, 7010.

22. "Howbeit the gold, and the silver, the brass, the iron, the tin and the lead," denotes every outward form of good and truth of the highest degree; of good and truth of the middle degree; and of truth and good of the lowest degree, 425, 2967³.

23. "Everything that may abide the fire, ye shall make to go through the fire, and it shall be clean," denotes which is capable of being affected by pure love from the Lord, is essentially pure, and must, therefore, be made actually pure, by the removal of evil and falsity which contaminate it through the truth of the Word and through temptations, 934, 10,130, 7861, 4545; "nevertheless, it shall be purified by the water of separation," denotes purification by the truth of the Word, chap. xix. 11-12; "and all that abideth not the fire ye shall make to go through the water," denotes that the out-

ward form which is not capable of being so affected (as is celestial good) must be purified through the removal of falsity by Divine Truth, 934, 7861, 10,130, chap. xix. 11-12.

24. "And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp," denotes that thus regeneration, and consequently purification, must be completed, so that the heavenly life may be fully received, 3147, 9215, chap. xix. 19, 1853, 4236.

25. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

26. "Take the sum of the prey that was taken both of man and beast, thou, and Eleazar the priest and the heads of the fathers' houses of the congregation," denotes that the quality of good and truth acquired through victory in temptation, is truly estimated by the Lord through Divine Truth and Divine Good, and the primary truths thence derived, even as to Internals and as to Externals. 10,217, ver. 9, 7872, 7010, 9946, 7833, 7843.

27. "And divide the prey into two parts between the men skilled in war that went out to battle, and all the congregation," or assembly, denotes that, as the result of regeneration, good and truth, or the celestial and spiritual principles are in equality, good established against evil by truths being the internal, and truth, now conjoined with good, being the external, 1832, 4342, 8292, 747, 2686, 1007, 1664, 7843.

28. "And levy a tribute unto the Lord of the men of war that went out to battle," denotes that all who have engaged in the conflict by truths interiorly, are to ascribe unto the Lord all the good and truth they have received fully and completely, 6394, 2001, ver. 3; one soul of five hundred, denotes fully and completely, 10,253; and "of the persons, of the beeves, of the asses and of the flocks," denotes as to celestial things internal and external, and as to spiritual things external and internal, 7120, 2180, 2781, 6126.

29. "Take it of their half and give it unto Eleazar the priest for the Lord's offering," denotes that all good is from the Lord, and must be ascribed to Him, as being the inmost principle of worship from Him, and as giving all the activity of life there, ver. 27, 10,227, 9946, 2001, 5619.

30. "And of the children of Israel's half thou shalt take one drawn out of every fifty," denotes that all truth is from the Lord with the man of the Spiritual Church as distinguished from the Celestial, and must be fully ascribed to Him, 3654, ver. 27, 2141; "of the persons, of the beeves, of the asses and of the flocks, even of all the cattle," denotes as to the affections of truth internal and external, and as to truths themselves external and internal, yea, as to every good of truths, 7120, 2180, 2781, 6126, 6134; "and give them unto the Levites which keep the charge of the tabernacle of the Lord," denotes in worship from the holy principle of charity, which is the celestial principle of the Spiritual Church, and ministers to the genuine Celestial and thus to the Lord, 10,227, 3858, 10,017, 3382, 3210, 2001.

31. Moses and Eleazar the priest doing as the Lord commanded Moses, denotes that this effect actually takes place, when man is regenerated according to Divine Order by influx and correspondence, 7010, 9946, 2618, 2001, 5486.

32. The prey over and above the booty which the men of war took being six hundred thousand and seventy thousand and five hundred sheep, denotes that the goods and truths thus acquired by man during regeneration, exclusive of the remains of evil and falsity which adhere to every one, are as follows: charity in all fulness and holiness acquired by victory in temptation, 3242, 1851, 6978, 8888, 8889, 10,253, 4169.

33. And three score and twelve thousand beeves, denotes natural good holy and pure by conjunction with the interiors, 728, 5194, 2180.

34. Three score and one thousand asses, denotes natural truth also similarly acquired in fulness, 8888, 2575.

35. Thirty and two thousand persons in all of the women who had not known man by lying with him, denotes with fulness of conjunction with the interiors as to every natural affection of truth uncorrupted by falsity, 5335, 5194, 3242.

36. The half which was the portion of them that went out to war being in number three hundred thousand and thirty thousand and seven thousand and five hundred sheep, denotes that the quality of the goods and truths appertaining to those who successfully engage in temptations is of spiritual affections, fulness, and holiness, both as to good and as to truth internally and externally, 10,255, 482, 10,253, 4169.

37. The Lord's tribute of the sheep being six hundred and three-score and fifteen, denotes that these are acknowledged to be from the Lord in the course of regeneration, wherein a new state of spiritual life is acquired, 8828, 8400, 6394, 2001, ver. 3.

38. The beeves being thirty and six thousand, of which the Lord's tribute was three score and twelve, denotes that of natural affections there are fulness and perfection from victory in temptations, which are all acknowledged to be from the Lord, holy and perfect, 2180, 5335, 8888, 6394, 2001, 728, 5194.

39. The asses being thirty thousand and five hundred, of which the Lord's tribute was threescore and one, denotes of natural truths also fulness and holiness, and these entirely ascribed to the Lord in the new state, 2781, 5335, 10,253, 6394, 2001, 3306, 2044.

40. The persons being sixteen thousand, of which the Lord's tribute was thirty and two persons, denotes of pure affections for truth, conjunction with higher affections, also ascribed to the Lord, 3242, 2044, 5194, 6394, 2001, 5335.

41. Moses giving the tribute which was the Lord's heave offering unto Eleazar the priest, as the Lord commanded Moses, denotes that, in short, all these are fully ascribed to the Lord, through Divine Truth, because it is felt that all life and activity are from Him through good conjoined with truth in the man of the church, 7010,

5194, 6394, 2001, 10,097, 9946. The word "Eleazar" means *the help of God*, and therefore denotes *truth*, while the priest denotes *good*, for which reason it is here said, "good conjoined with truth."

42. The children of Israel's half which was divided off from the men that warred, denotes spiritual principles as distinct from celestial according to Divine Truth, 3654, 10,255, 7010, ver. 3.

43. The congregation's half being three hundred thousand and thirty thousand, seven thousand and five hundred sheep, denotes that the quality of the spiritual affections is fulness and holiness as to good, and as to truth, 7843, 10,255, 482, 10,253, 4169.

44. Thirty and six thousand beeves, denotes of natural affections, fulness and perfection from victory in temptations, 5335, 8888, 2180.

45. Thirty thousand and five hundred asses, denotes of natural truths also fulness and holiness, 9487, 716, 2781.

46. And sixteen thousand persons, denotes of pure affections for truth conjunction with the higher affections, 2044, 5194, 3242.

47. Moses taking even of the children of Israel's half, one drawn out of every fifty, both of man and beast, and giving them unto the Levites, which kept the charge of the tabernacle of the Lord, as the Lord commanded Moses, denotes that all these different affections are fully ascribed to the Lord, according to Divine Order, both as to things internal and things external, through the principle of charity, which is the celestial principle of the Spiritual Church, and ministers to the genuine celestial principle and thus to the Lord, 7010, 3654, 10,255, 2141, 7872, 5619, 3858, 3382, 3210, 5486.

48. The officers which were over the thousands of the host, the captains of thousands, and the captains of hundreds coming near unto Moses, denotes that thus all the leading principles of the church, according to their degrees, are harmonized with Divine Truth, 1482, 8712-3, 3572, 7010.

49. Their saying unto Moses, "Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us," denotes that there is perception from this harmony that the quality of the church is full and perfect in every respect, nothing being wanting, 1822, 7010, 5164, 10,217, ver. 5, 8474.

50. "And we have brought the Lord's oblation what every man hath gotten," denotes that through leading principles there is full acknowledgment of the Lord in worship as to every individual, or as to every particular affection, 5619; "'jewels,' or 'vessels' of gold," denote precious truths conjoined with good, 3079, 425; "ankle chains," denote coherence in the lowest natural degree, 2162, 9852; "bracelets" denote conjunction with the spiritual degree, 3105, 5194; "signet-rings, earrings, and armlets, or necklaces," denote holy fear of God in successive order according to degrees, 4874, 3103, 5320; and "to make atonement for our souls before the Lord," denotes the full conjunction of the external with the internal man, and thus with the Lord, 10,042, 2973⁵, 2001.

51. Moses and Eleazar taking the gold of them, even all wrought jewels, denotes that thus all good is acknowledged to be from the Lord by Divine Truth and Divine Good, as well as every precious truth conjoined with good, 7010, 9946, 425, 3079, 9737.

52. All the gold of the heave offering that they offered up to the Lord, of the captains of thousands and of the captains of hundreds being sixteen thousand seven hundred and fifty shekels, denotes that the quality of good from the Lord involving perception and acknowledgment to be from Him by the various powers in due subordination, is fulness and completeness of conjunction in every respect, 425, 10,097, 5619, 8712-3, 5194, 2044, 2575, 716, 2141.

53. The men of war having taken booty every one for himself, denotes that evil still adheres to man and remains with him, although quiescent, even when he is regenerated, 6978 on Nahum iii. 1-4, 868.

54. Moses and Eleazar the priest taking the gold of the captains of thousands and of hundreds and bringing it into the tent of meeting for a memorial for the children of Israel before the Lord, denotes that what is true of all celestial things ascribed to the Lord, is true also of spiritual things in their order. All are ascribed to the Lord through Divine Truth and Divine Good, and remain with man to eternity from Him, 7010, 9946, 425, 8712-3, 3540³, 6888, 3654, 2001.

It is proper in reflecting on the contents of the first section of this chapter, to consider the distinction between the apparent and the genuine truths of the Word, and why the Word contains such truths as the former, and is not limited to the statement of genuine truths, since it is the Word of the Lord, and ought to contain, therefore, no teaching from Him that is false. We have to affirm, then, that there is no teaching in the Word from the Lord that is false; and yet we have to acknowledge that the Lord did speak to Moses, instructing him to take vengeance on the Midianites, while yet it is contrary to the genuine truth, that any person, or any number of persons combined, should indulge in taking revenge at all, as we know very well from Matt. v. 38-48. And that the Lord here taught a genuine truth in opposition to an apparent truth is beyond doubt. For it is manifestly true that no one ought to return evil for evil; and also that every one ought to overcome evil with good. For if I do evil to another because he has done evil to me, I am as bad as he is; but if I do good to him, because he has done evil to me, I am acting according to the genuine truth. Hence, then, it is decidedly wrong to resist evil by doing evil in return, while yet it is clearly necessary to resist evil with good, or from good, even if the good that is returned for the evil assumes the outward appearance of punishment or of revenge.

We now see, therefore, that when the Lord instructed Moses to take vengeance on the Midianites, the command assumed the outward form which it did in accommodation to the state of Moses and the Israelites, who were of such a character that they actually desired to take vengeance, or to do evil to others, who had done evil to them. This command of the Lord, therefore (that is, of the same Lord that spoke the Sermon on the Mount), in its first procedure from Him, was not a command to take vengeance at all, or to engage in war at all, but yet in its descent from Him, through the heavens, and through the mind of the angel or spirit who spoke

from the Lord to Moses, it assumed the outward appearance, which is here recorded and forms a part of the literal sense of the Word. That is, it is an apparent truth and not a genuine truth; and such, indeed, are all the truths of the Word in which vengeance, anger, wrath, repentance, changes of mind, and other merely human weaknesses, are attributed to the Lord. The Word, however, is Divine Truth in ultimate or lowest forms, and does not contain anything false, while yet both its apparent and its genuine truths, may easily be falsified by misinterpretations. For example, the Lord, when He was in the world, appeared, spoke of Himself, felt Himself to be, and was regarded by others, as a separate person from His Father; and these apparent truths were then unavoidable; and yet as a matter of fact, and thus, in the genuine sense, He was the Father Himself manifested in whom was the whole Divine Trinity, as He carefully taught His disciples (John xiv. 8-17, Matt. xxviii. 16-20, John viii. 17-18, 58-59). And therefore those who assume that the apparent truths of the Word concerning the Lord are genuine truths, and so make Him a distinct person from the Father, in reality, misinterpret the Word, and thence misunderstand it. Hence, then, it is not necessary to believe either that the Divine Being is revengeful, or advises vengeance; or that He is embodied in more persons than one. And thus, there are apparent truths in the Word as well as in creation, because it is impossible that Divine realities can appear the same outwardly as they are inwardly, and also that interior forms of truth only are adapted to the apprehension of mankind in all circumstances.

A second point to be noticed in this section is that although Divine Good or Divine Truth cannot be tempted, but only truth Divine adjoined to Good Divine, 2814, as it exists from the Lord with the man of the church, this being represented by the twelve thousand men sent against Midian and accompanied by Phinehas the son of Eleazar, the son of Aaron the priest, yet it is still true that the Lord alone fights for man in temptations, while man must himself endure conflict and overcome as from himself. A third point is, that, in spiritual conflicts, the essential and governing principles of falsity are also to be overcome, as appears from ver. 8, which is very interesting in the internal sense, on account of the correspondence of the names. And a fourth is that in consequence of victory, falsified truths come into the possession of man as genuine truths, which are acknowledged to be from the Lord. All the points in this section, therefore, are very stimulating and encouraging. And, in addition, it may be observed that this victory is gained, while yet man is in a comparatively imperfect and impure state, as the spiritual teaching of ver. 12 clearly shows.

But the next section also reveals, in the internal sense, some interesting things. To begin with, consider the first effect of victory in temptation. There is a stronger influence from the Lord, and from the angels. For as nothing but evils and errors prevent these from being perfect and full at any time, so the conquest of them immediately causes greater influences; and this is represented by Moses and Eleazar and the princes going out to meet the successful warriors. Notice one result, however. The presence of heavenly light and life discloses the imperfection and aversion of the yet not fully regenerated man. For the love of falsifying the truth still remains; and thus we learn how very gradual is man's progress in the higher life. And here we pause to think, for a moment, of the actual historical facts. Moses commands the slaughter of every male among the little ones, and all the married women of the captive

Midianites. How cruel were those wars of the Israelites! War is at all times a curse and not a blessing; and the very spirit of cruelty and revenge lurks in the minds both of the leaders and of the soldiers who engage in war, however apparently just may seem to be the reasons for the conflict. Hence, then, cruel and destructive warfare can never be justified. And if modern wars are in some respects not so bad, in this respect, as were those of ancient nations, yet it still remains absolutely true, that all wars have an evil origin; are contrary to the spirit of true religion; and inevitably foster and encourage and stimulate the worst of evil passions. No wonder, therefore, that the best conditions of mankind in the past are described as times of mutual love and peace and prosperity, when no selfishness was predominant; and that the best conditions of the future will be the return of the golden age, when men "shall beat their swords into plowshares, and their spears into pruning hooks," when "nation shall not lift up sword against nation," and "neither shall they learn war any more" (Isaiah ii. 4).

But now, on the other hand, turning to the interpretation, according to the correspondences, we realize how holy and pure is the Word in its spiritual sense. For the command given by Moses, in that sense, is of the greatest value, and ought to be strictly carried out by every member of the church. And the spiritual warrior should indeed separate from himself every incipient falsity, or evil, and every delight in falsifying the truth for selfish purposes, while yet he must preserve in himself every affection of truth, which is not contaminated with falsity; in addition to which it is necessary that impure states shall be distinguished carefully from the goods and truths of the church until regeneration is accomplished, and man is altogether purified from evil.

But this is as to internal things; and we must notice now what relates to the purification in external things, which must follow the spiritual warfare which is so necessary a part of human regeneration. And here we clearly are taught that the two great purifying powers are the love of the Lord and the neighbour, which are represented by fire and the holy truths of the Word of the Lord, which are signified by water, and especially by the water of separation, or as the marginal reading has it, the water of impurity, which means the truth which teaches that, apart from the acknowledgment that man of himself is nothing but evil, and that this acknowledgment must never be lost with the man of the church on earth, nor even with the angels, there is really no purification at all. And why is this so much insisted upon? It is because, if any man, or any angel, were persuaded that he ever had any good or any truth in himself, either hereditary, or acquired, independently of its continual influx from the Lord, and of its continual reception by himself, he could not possibly be preserved in a state of purity, since such a persuasion is the origin of all evil, and would, without doubt, cause him who cherished it to imagine himself a god, and induce him to claim dominion over his fellow creatures, and thus to destroy that Divine Order without which the universe cannot be preserved. For it is the very nature of selfish love to attempt this and to accomplish it, were it possible.

And again we must notice also one other particular in this section, namely, that whereas everything which could abide the fire required to be purified with this water of separation; while that which could not abide the fire necessarily required purification by being washed in water, yet in every case of regeneration there must be the acknowledgment that man of himself is nothing but evil; although still

there are some things, or some states of man, that not love but truth must make pure. For example, we know that a garment when soiled, or a wooden vessel, cannot be cleansed by passing through the fire, that is, by burning, and hence we may perceive that external intellectual powers, and affections, are not so susceptible of purification through the higher loves, and yet can be brought into correspondence with those loves by the operation of the truth which is represented by water, because garments, and vessels made of wood, correspond to external truths and affections. And again, on the other hand, we know that hot water is necessary in cleansing garments and wooden vessels, from which we learn, by correspondence, that spiritual heat or love in a modified and adapted form is essential in purification even here. For love is the life of all our powers, nor can it be conceived that spiritual purification is ever accomplished without the influence of love in some way. And hence, too, we have impressed upon us this lesson, that by the mere knowledge and understanding of truths we may indeed polish and brighten up our external deportment; but that, certainly, some earnest love of the truth, as well, must contribute to the making of our lives inwardly pure on the natural plane.

Concerning the next section, it may be said that we are already familiar with the signification of numbering, and of making an offering to the Lord through the priests and through the Levites from some of our former studies; and so it is only necessary here to re-impress upon our minds the importance of considering the quality of our own lives, habitually, as well as after seasons of trial, and temptation. For we know very well how little we are disposed to do this, and how slow we are in sincerely realizing and acknowledging that it is the Lord Who really arranges all our states, and Who enables us to know a little of their quality. And as this subject is of considerable interest, the following extract is here given:

"So long as man believes that he does all things from himself, both good and evil, so long goods do not affect him, and evils adhere to him; whereas, as soon as he acknowledges and believes that goods flow in from the Lord, and not from himself, and that evils are from hell, in this case goods affect him, and evils do not adhere to him; and also in proportion as goods affect him, in the same proportion evils are removed, thus he is purified and liberated from them. But so long as the state of man is such that he cannot perceive and be sensible of the influx of goods from the Lord, so long he does good works as from himself, nevertheless he ought to acknowledge and believe that they are from the Lord; for when this is the case, he is also liberated from evils; but to the intent that he may be liberated from evils, that acknowledgment must not be the confession of the mouth alone, but the confession of the heart itself.

"That a plague denotes the punishment of evil is manifest without explanation. There are three plagues, or three punishments, which follow those who attribute to themselves the truths of faith and goods of love, or who believe that they merit heaven by their works, for those who attribute to themselves those things, believe also that of themselves they merit heaven. These three punishments are:

1. That they cannot receive anything of the good of love and of the truth of faith.
2. That evils and falsities continually pursue them.
3. And that the truths and goods received from infancy perish.

These three punishments are signified by the three plagues which were proposed to David by the prophet Gad on account of numbering the people, which were: 1. Seven years of famine. 2. A flight of

three months before enemies. 3. And a pestilence of three days (2 Sam. xxiv. 13); for by a famine is signified the defect and scarcity of the goods and truths which are of faith and love. . . . But by flight before enemies, in the internal sense, is meant persecution by evils and falsities; for those who attribute to themselves goods and truths, are not able to fight against the evils and falsities which are from hell, n. 9978, which are enemies in the spiritual sense; . . . but by the pestilence is signified the vastation and consumption of goods and truths, which have been received from infancy, n. 7505. By David's choosing the pestilence, and by seventy thousand men dying of it, was signified that with the Israelitish and Jewish nation every truth and good of faith and love was about to perish, which also came to pass, for they did not acknowledge the Lord from whom, nevertheless, are all goods and truths. Three days signified to the full, and the same was also signified by the seventy thousand men who died," 10,219. Thus, therefore, we see the consequences of not "numbering our days," spiritually, in the right way (Ps. xc. 12).

And finally, with regard to the last section of this chapter, it is impossible to supply a very easy commentary, on account of the numerous details which might be profitably explained more at large, were there space, in accordance with the plan of this work. But let the interested reader carefully go over the series of the internal sense here, as given in the parallel column, and compare this with the explanation in giving the references, and he will quickly discern the order, beauty, and practical value of the internal sense as it refers to the various points involved, as, for example, to the distinction between celestial and spiritual principles; between the various degrees of life; and between the internal and external affections and powers, denoted by the persons, by the animals and by other things that are mentioned in the literal sense.

CHAPTER XXXII

SUMMARY OF THE SPIRITUAL SENSE

1. The perception of the natural man from the Lord or the perception of those who are in faith and good works in the external church, that various truths, which have been applied to selfish purposes, are to be rendered useful to the man of the church, vers. 1-4.

2. They perceive also that the delights of the external man are to be kept distinct from those of the internal man, ver. 5.

3. But Divine Truth teaches that the spiritual man cannot engage successfully in temptation without the co-operation of the natural man; that the separated natural man hinders and opposes the progress of the spiritual towards the heavenly life, either causing a long series of temptations, or condemnations and vastation, and that therefore a caution is necessary to the natural man who desires to enjoy his own peculiar delights, vers. 6-15.

4. But the new natural man is willing to co-operate with the spiritual man in the subjugation of evil, while still desiring to live his own life distinctly; and this is agreeable to Divine Truth, to Divine Good, and to the primary truths of the church, vers. 16-32.

5. And hence it actually happens that those who are in good works, and those who are in faith, in the external church come into the possession of the natural powers establishing themselves in doctrines of good and truth according to their requirements, vers. 33-38.

6. And hence, too, it follows that the new will of good is firmly established in the inmost of the natural man; the general evil principle being expelled; the interior natural is enlightened and confirmed in Divine Truths; and even the sensual man shares in the purification, vers. 39-42.

THE CONTENTS OF EACH VERSE

1. Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;

1. But those who are in the external church as to faith in the understanding and as to good works, are abundant also as to the natural affections, enjoying a strong perception of natural truths, and great delight in natural affections.

2. The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3. Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Sebam, and Nebo, and Beon,

4. The land which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle.

5. And they said, If we have found grace in thy sight, let this land be given unto thy servants for a possession; bring us not over Jordan.

6. And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to the war, and shall ye sit here?

2. And secondly, such persons, being also influenced by Divine Truth and Divine Good, with which they have connection as to understanding and will, and also by the primary truths of the church, have the perception,

3. That various doctrinals of truth in the external man relating to natural, spiritual, and celestial things in their degrees—namely, to the affection for natural truth, the knowledges thereof, and the application thereof; the affection for spiritual truth, spiritual knowledges, and their application; with the affection of celestial truths, celestial knowledges and their application—

4. Have been devoted to the merely natural life, and are now subdued by the Lord and rendered useful to the man of the church; and that the external man is delighted with such things and possesses such things.

5. And therefore, they further perceive that, possibly, it is according to Divine Good conjoined with Divine Truth, that the natural man should enjoy all natural delights, and is to be distinguished from the spiritual man.

6. But Divine Truth from the Lord insinuates into the minds of those who are in the good of life, and in faith, and thus in the external church, that the spiritual man cannot engage in temptation without the co-operation of the natural man, because the latter must be in harmony with the

former, since charity should unite them;

7. And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8. Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9. For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10. And the LORD's anger was kindled in that day, and he swore, saying,

11. Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12. Save Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun:

7. That therefore the separated natural man greatly hinders the earnest desire of the spiritual man, for the heavenly life which is given to him from the Lord;

8. And that it is even greatly opposed to the spiritual man during states of instruction in heavenly things.

9. For although thus instructed in the letter of the Word, and in the general doctrine of charity, and thus enabled to understand the character of the heavenly life, yet the natural man has not faith springing from love, and is disposed to retard the progress of the man of the church toward the heavenly state.

10. And therefore he is averted from the Lord in such a state, and evil and falsity are confirmed with him, with the perception,

11. That although he has been delivered from the absolute dominion of merely natural love, and has been instructed, yet in the exercise of his own liberty he rejects the heavenly life, which, from the Lord, is provided not only for the celestial, but even for the spiritual and natural man, and this on account of wilful disobedience;

12. But those who are in good from truth and thus have the perception of truth,

because they have wholly followed the LORD.

as well as those who are in truth and engage in spiritual temptation, perseveringly acquire the heavenly life because they are obedient to the Lord.

13. And the LORD's anger was kindled against Israel, and he made them wander to and fro in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

13. And therefore the man of the Spiritual Church is averted from the Lord, and endures a full course of spiritual temptations, until he is purified from the evils of the merely natural life.

14. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

14. But all those who make hereditary evil actual with themselves, in the same way avert themselves from the Lord, become a corrupted church, and are vastated.

15. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

15. And therefore a caution is necessary, lest man should turn away from the Lord, and thus either prolong the state of temptation, or confirm himself in evil altogether.

16. And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones :

16. Nevertheless, it is still true that the external church is distinct from the internal, both as to the exercises of charity, and as to the formation of doctrine from the Word in which are preserved incipient good and truth;

17. But we ourselves will be ready armed to go before the children of Israel, until we have brought them unto their place : and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

17. While yet the natural man is ready to co-operate with the spiritual against the powers of evil, until a state of spiritual rest is obtained; but remains are stored up for future use, and are adequately defended by the Lord against the influx of evil from the hells, in the meantime.

18. We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19. For we will not inherit with them on the other side Jordan, and forward; because our inheritance is fallen to us on this side Jordan eastward.

20. And Moses said unto them, If ye will do this thing; if ye will arm yourselves to go before the LORD to the war,

21. And every armed man of you will pass over Jordan before the LORD, until he hath driven out his enemies from before him,

22. And the land be subdued before the LORD: then afterward ye shall return, and be guiltless towards the LORD, and towards Israel: and this land shall be unto you for a possession before the LORD.

23. But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

18. Nor is the natural man, who co-operates with the spiritual, content to be in tranquillity and in the enjoyment of his own peculiar delights, unless the spiritual man is victorious, and each enjoys the delight of his own life.

19. And the man of the external church cannot realize the heavenly state of the man of the internal which is separated from him even as is the literal sense of the Word from the spiritual and celestial, because it is of Divine Providence that this should be so.

20. And these truths are confirmed by the Word, namely, that if the natural man acts truly, as from himself, and is willing to endure spiritual temptation, being protected by the truths of the Word,

21. At the same time being elevated into the perception of spiritual realities by the Lord until evils are entirely subdued,

22. So that the new heaven for the spiritual is adequately formed, then the natural man, in his own heaven, which is the ultimate, shall be in a state of innocence and truthfulness, and the external man shall enjoy his own peculiar life.

23. But where the external man does not so co-operate, there is aversion from the Lord through disobedience, and man will be confirmed in a state of evil, and will endure its punishment.

24. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25. And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26. Our little ones, our wives our flocks, and all our cattle, shall be there in the cities of Gilead :

27. But thy servants will pass over, every man that is armed for war, before the LORD to battle, as my lord saith.

28. So Moses gave charge concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' *houses* of the tribes of the children of Israel.

29. And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man that is armed to battle, before the LORD, and the land shall be

24. Truly the natural man must remain distinct from the spiritual, both as to the preservation of remains and the reception of charity in appropriate forms of doctrine; for he must act entirely according to his own understanding of Divine Truth.

25. And so it really happens; for those who are in good works and in faith, and constitute the external church, both perceive and acknowledge that the teaching of the internal man is just.

26. And hence they have remains and the affection of truth internal, and charity and the good of innocence external, in the state of natural delight received from the Lord.

27. While yet they are fully able to co-operate, from the Lord, with those in the internal church, or with their own internal man in the subjugation of evil according to the law of the Lord.

28. And all this is confirmed by Divine Truth; by the good and truth of the interior man; and the primary truths of the church which govern the external man.

29. And it is further perceived from Divine Truth by the spiritual man, that the man of the external church who is in good works and in faith must co-operate with the man of the internal church in contending against evil, and

subdued before you ; then ye shall give them the land of Gilead for a possession :

that evil must be destroyed ; in which case the natural man will enjoy his own peculiar life.

30. But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

30. But if he is unwilling to co-operate with the spiritual man, he does not enjoy his own life distinctly and in freedom ; but is in external worship without internal, or in merely selfish religion.

31. And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

31. Those, however, who are in good works and in faith are willing to obey the commandments of the Lord ;

32. We will pass over armed before the LORD into the land of Canaan, and the possession of our inheritance *shall remain* with us beyond Jordan.

32. They are willing to co-operate with the spiritual man in the subjugation of evil ; and yet they are persistent in having the enjoyment of their own peculiar life.

33. And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto the half tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, according to the cities thereof with *their* borders, even the cities of the land round about.

33. And it is according to Divine Truth that the natural man who is in good works and in faith, and who also acts from the new will of good, which is from the Celestial of the Spiritual, should enjoy all the delights of the natural man internal and external in harmony therewith.

34. And the children of Gad built Dibon, and Ataroth, and Aroer ;

34. And those who are in good works form to themselves doctrines concerning the knowledges of good in their varieties, namely, those having relation to the exterior natural as to truth, as to good, and as to innocence.

35. And Atroth-shophan, and Jazer, and Jogbehah :

36. And Beth-nimrah, and Beth-haran : fenced cities, and folds for sheep.

37. And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim ;

38. And Nebo, and Baal-meon, (their names being changed,) and Sibmah : and gave other names unto the cities which they builded.

39. And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorites which were therein.

40. And Moses gave Gilead unto Machir the son of Manasseh ; and he dwelt therein.

41. And Jair the son of Manasseh went and took the towns thereof, and called them Havvoth-jair.

42. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

35. To the interior natural in the same way,

36. And to the inmost of the Natural in the same way, all involving Divine Truths in general which protect and preserve good.

37. Also those who are in faith form, in like manner, doctrines of truth to themselves, in their varieties externally ;

38. And in their varieties internally, their qualities being changed ; for, by regeneration, outward forms of truth gain a new quality from the new life of good or charity.

39. Also those who are in truths from the new will of good, and who are in natural delight, expel from such natural delights the general evil principle.

40. For Divine Truth from the Lord forms the new natural man as to doctrine ; and therein he securely dwells internally ;

41. While the internal of the natural as to doctrine is also regenerated, and has a new quality from the truth which is from good there.

42. And lastly the sensual man shares in the purification, for he, too, is regenerated as to thought and affection, and receives a new heavenly quality, the outward forms remaining perfect.

REFERENCES AND NOTES

1. The children of Reuben and the children of Gad having a great multitude of cattle, denotes that those who are in the external church as to faith in the understanding, and as to good works are abundant also in natural affections, 5912, 3863, 3934, 6126; and their seeing the land of Jazer, and the land of Gilead that it was a place for cattle, denotes the enjoyment of a strong perception of natural truths, and great delight in natural affections, 2150, chap. xxi. 32, xxvi. 29, 2625.

2. Their coming and speaking unto Moses and unto Eleazar the priest and unto the princes of the congregation, saying, denotes that such persons being also influenced by Divine Truth and Divine Good with which they have communication as to the understanding and will, and also by the primary truths of the church, have the perception, 1853, 2951, 7010, 9946, 1482, 7843, 1822.

3. Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Sebam, and Nebo, and Beon, denote various doctrinals of truth relating to natural, spiritual, and celestial things in their degrees—namely, to the affection for natural truth, the knowledges thereof, and the application thereof; the affection for spiritual truth, the knowledges thereof, and the application thereof; with the affection of celestial truths, their knowledges and their application, because by Ataroth is meant *crowns*, and therefore it denotes the affection of natural truth, 9818²¹; by Dibon is meant *understanding, knowledge, building*, and therefore it denotes the knowledges of natural truth, chap. xxi. 25, 30; by Jazer is meant *he that helps*, and therefore it denotes doctrine, which aids in the interpretation of the Word, or, in other words, the application of knowledge to *the ascension of God, or the burnt offering of God*, and therefore it denotes the affection of spiritual truth, 2702; by Heshbon is meant *he that hastens to understand—or build*, and therefore it denotes the knowledge of spiritual truth, chap. xxi. 25, 30; by Elealeh is meant *the ascension of God, or the burnt offering of God*, and therefore it denotes the application of spiritual truth in worship, 795, 10,053; the meaning of Sebam, or Sihmah, is not known, and therefore we cannot know its correspondence from the mere expression, but we may infer from its position that it denotes the affection for celestial truth according to the series, 5114; by Nebo is meant *one that speaks, prophesies, or fructifies*, and therefore it denotes the same as Dibon and Heshbon on the highest plane, namely, celestial truth or knowledge, 2951, 2534, 913, chap. xxi. 25, 30; and by Beon, or Baal-meon, is meant *the house or habitation of Baal*, and therefore it denotes the ultimate, or application of celestial truth, 2451.

4. The land which the Lord smote before the congregation, or rather the assembly, of Israel being a land for cattle, and the Israelites having cattle, denotes that these various affections and powers have been devoted to the merely natural life, and are now subdued by the Lord and rendered useful to the man of the church; and that the external man is delighted with such things and possesses such things, chap. xxi. 25-26, 566, 6126, 1713.

5. By their saying, is denoted that they further perceive, 1822; by "If we have found grace in thy sight," is denoted that possibly it is according to Divine Good conjoined with Divine Truth, 2423, 2572; by "let this land be given unto us for a possession," is denoted that the natural man should enjoy all natural delights, ver. 1, 566, 8899, 1713, 5942; and by "bring us not over Jordan," is denoted distinction from the spiritual man, 6183, 9014.

6. Moses saying unto the children of Gad and unto the children of Reuben, denotes that Divine Truth from the Lord insinuates into the minds of those who are in the good of life and in faith, and thus are in the external church, 7010, 1822, 5912, 3863, 3934; and "Shall your brethren go to the war, and shall ye sit here?" denotes that the spiritual man cannot engage in temptation without the co-operation of the natural man, because the latter must be in harmony with the former, since charity should unite them, 1222, 1664, 9422.

7. "And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?" denotes that therefore the separated natural man greatly hinders the earnest desire of the spiritual man, for the heavenly life which is given to him by the Lord, 5912, 3863, 3934, 8782 on Isa. xxxvii. 27, 7272, 3654, 9014, 2001, 8899.

8. "Thus did your fathers when I sent them from Kadesh-barnea to see the land," denotes that it is even greatly opposed to the spiritual man during states of instruction in heavenly things, chap. xiii. 29-33, 2397, 2503, 2150, 3705, 8899. Note here that Kadesh-barnea means *the holiness of an inconstant son*, and also *the holiness of the fountain of delight*, and thus denotes, on the one hand, the state represented by the rebellious spies, and on the other the state represented by those who did not rebel.

9. "For when they went up into the valley of Eshcol," denotes although they were instructed in the letter of the Word, and in the general doctrine of charity, chap. xiii. 23, 1543, 1723, 4715; "and saw the land," denotes that they were able to understand the character of the heavenly life, 2150, 8899; "they discouraged the heart of the children," denotes that the natural man has not faith springing from love, ver. 7; and "that they should not go into the land which the Lord had given them," denotes a disposition to retard the progress of the man of the church toward the heavenly state, 3335, 8899.

10. And the Lord's anger was kindled in that day and He sware, saying," denotes that therefore there is aversion from the Lord in such a state, evil and falsity being confirmed in him, with the perception 5798, 2842, 1822.

11. "Surely none of the men that came up out of the land of Egypt," denotes although he has been delivered from the absolute dominion of merely natural love, 8866; "from twenty years old and upward," denotes a state of instruction and religious experience, 10,225; "shall see the land which I sware unto Abraham, Isaac, and Jacob," denotes that yet in the exercise of his liberty he rejects the heavenly life, which, from the Lord, is provided not only for the celestial, but also for the spiritual and natural man, 2150,

8899, 2842, 6098; and "because they have not wholly followed me," denotes and this on account of wilful disobedience, 3191.

12. "Save Caleb the son of Jephunneh the Kenizzite," denotes those who are in good from truth, and thus have the perception of truth, chap. xiii. 6; the meaning of a Kenizzite is uncertain, but some think it means a *hunter*, in which case it will denote one who persuades, 1178, or it may mean simply a descendant of Kenaz, Judg. i. 13, and then it will mean *this possession, this purchase*, and will therefore denote good acquired by means of truth, 7999; "and Joshua the son of Nun," denotes those who are in truth, and engage in spiritual temptation, perseveringly acquiring the heavenly life, chap. xiii. 8; and "because they have wholly followed the Lord," denotes clearly, because they are obedient to the Lord, 3191, 2001.

13. "And the Lord's anger was kindled against Israel," denotes that therefore the man of the Spiritual Church is averted from the Lord, 5798, 3654; "and he made them wander to and fro in the wilderness forty years," denotes the endurance of a full course of spiritual temptations, chap. xiv. 33-34; and "until all the generation that had done evil in the sight of the Lord was consumed," denotes until he is purified from the evils of the merely natural life, 1145, 4839, 10,431.

14. "And behold ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel," denotes that all those who make hereditary evil actual with themselves, in the same way avert themselves from the Lord, become a corrupted church, and are vastated, 8876, 5076, 5798, 3654, 6997⁵.

15. "For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people," denotes that therefore a caution is necessary, lest man should turn away from the Lord, and thus either prolong the state of temptation, or confirm himself in evil altogether, 10,702, 3191, 2708, 10,510.

16. Their coming near unto him and saying, denotes the perception of the external man as distinct from the internal, 3863, 3934, 3572, 7010, 1822; "We will build sheepfolds for our cattle and cities for our little ones here," denotes, both as to the exercises of charity, and as to the formation of doctrine from the Word, in which are preserved incipient good and truth, 4390, 2088², 402, 5946.

17. "But we ourselves will be ready armed to go before the children of Israel," denotes that the natural man is ready to co-operate with the spiritual man against the powers of evil, 3863, 3934, 2686, 3335, 3654; "until we have brought them unto their place," denotes until a state of spiritual rest is obtained, 5947, 2451, 2625; and "our little ones shall dwell in the fenced cities because of the inhabitants of the land," denotes that remains are stored up for future use, and are adequately defended by the Lord against the influx of evil from the hells in the meantime, 3183, 2451, 7297³, 10,640.

18. "We will not return unto our houses until the children of Israel have inherited every man his inheritance," denotes that the natural man who co-operates with the spiritual is not content to be in tranquillity, and in the enjoyment of his own peculiar delight, unless the spiritual man is victorious, and each enjoys the delight

of his own life, 2288, 2233, 3654, 2658. The particular Hebrew word used in this verse for "inheritance," according to the last reference, has relation to truth rather than to good, and therefore to the External than to the Internal, so that it implies, in the spiritual sense, that by victory in temptation the External becomes not simply submissive to the Internal, but completely harmonious with it, as the furniture of a house does when it is properly arranged by its owner according to his peculiar tastes.

19. "For we will not inherit with them on the other side Jordan and forward," denotes that the man of the external church cannot realize the heavenly state of the man of the internal, 3863, 3934, 2658, 10,584 on Jer. vii. 24; and "because our inheritance is fallen unto us on this side of Jordan eastward," denotes which is separated from him even as is the literal sense of the Word from the spiritual and celestial, because it is of Divine Providence that this should be so, 2658, 9927, 1585, 4300.

20. Moses saying unto them denotes that these truths are confirmed by the Word, 7010, 1822; and "if ye will do this thing; if ye will arm yourselves to go before the Lord to the war," denotes that if the natural man acts truly, as from himself, and is willing to endure spiritual temptations, being protected by the truths of the Word, 4258, 1288, 5075, 2686, 3335, 2001, 1664.

21. "And every armed man of you will pass over Jordan before the Lord, until he hath driven out his enemies from before him," denotes at the same time being elevated into the perception of spiritual realities by the Lord, until evils are entirely subdued, 2686, 1585, 2001, 10,638, 9313, 9306.

22. "And the land be subdued before the Lord," denotes so that the new heaven for the Spiritual is adequately formed, 6858, 8054; "then afterwards ye shall return and be guiltless before the Lord," denotes that then the natural man, in his own heaven, which is the ultimate, shall be in a state of innocence and truthfulness, 3863, 3934, 2288, 9262, 9306, 2001, 3654, 8054; "and this land shall be unto you for a possession before the Lord," denotes that the external man shall enjoy his own peculiar life, 2028, 2029.

23. "But if ye will not do so, behold ye have sinned against the Lord; and be sure your sin will find you out," denotes that where the external man does not so co-operate, there is aversion from the Lord through disobedience, and man will be confirmed in a state of evil, and will endure its punishment, 3863, 3934, 2686, 5076, 1857.

24. "Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth," denotes that truly the natural man must remain distinct from the spiritual both as to the preservation of remains and the reception of charity in appropriate forms of doctrine; for he must act entirely according to his own understanding of Divine Truth, 4309, 2088², 402, 5946, 3313, 6987.

25. The children of Gad and the children of Reuben speaking unto Moses, saying, "Thy servants will do as my lord commandeth," denotes that those who are in good works and in faith, and constitute the external church, both perceive and acknowledge that (1;

teaching of the internal man is just, 3863, 3934, 2951, 7010, 1822, 2541, 4258, 2921, 5486.

26. "Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead," denotes that hence they have remains, and the affections of truth internal and charity and the good of innocence external, in the state of natural delight received from the Lord, 5946, 2088², 6134, 402, 4117.

27. "But thy servants will pass over, every man that is armed for war, before the Lord to battle, as my lord saith," denotes that yet they are fully able to co-operate, from the Lord, with those in the internal church, or with their own internal man, in the subjugation of evil, according to the law of the Lord, 2541, 4255, 2686, 1664, 2001, 2921, 1822, 7010.

28. Moses giving charge concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' houses of the tribes of the children of Israel, denotes that all this is confirmed by Divine Truth; by the good and truth of the interior man; and by the primary truths of the church which govern the external man, 7010, 3382, 9946, 8595, 3728, 7833, 3858, 3654.

29. Moses saying unto them, denotes perception from Divine Truth by the spiritual man, 7010, 1822, 3654; "If the children of Gad and the children of Reuben will pass with you over Jordan, every man that is armed to battle, before the Lord, and the land be subdued before you," denotes that the man of the external church who is in good works and in faith must co-operate with the man of the internal church, in contending against evil; and that evil must be destroyed, 3934, 3863, 4255, 2686, 1664, 55⁴; and "then ye shall give them the land of Gilead for a possession," denotes that in this case the natural man will enjoy his own peculiar life, 9946, 8595, 8899, 4117, 2028, 2029.

30. "But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan," denotes that if the natural man is unwilling to co-operate with the spiritual man, he does not enjoy his own life distinctly and in freedom, but is in external worship without internal, or in merely selfish religion, 3863, 3934, ver. 29, 2028, 2029, 1063.

31. The children of Gad and the children of Reuben answering and saying, "As the Lord hath said unto thy servants so will we do," denotes that those who are in good works and in faith are willing to obey the commandments of the Lord, 3934, 3863, 2919, 2001, 1822, ver. 25.

32. "We will pass over armed before the Lord into the land of Canaan, and the possession of our inheritance shall remain with us beyond Jordan," denotes that they are willing to co-operate with the spiritual man in the subjugation of evil, and yet they are persistent in having the enjoyment of their own peculiar life, vers. 19, 29.

33. Moses giving them, even to the children of Gad and to the children of Reuben, and unto the half tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the

kingdom of Og king of Bashan, the land according to the cities thereof, with their borders even the cities of the land round about, denotes that it is according to Divine Truth that the natural man who is in good works and in faith, and who also acts from the new will of good, which is from the Celestial of the Spiritual, should enjoy all the delights of the natural man internal and external in harmony therewith, 7010, 8899, 3863, 3934, 6275, 4592⁴, chap. xxi. 23, 33, 402, 7643 2973.

34. The children of Gad building Dibon, and Ataroth and Aroer, denotes that those who are in good works form to themselves doctrines concerning the knowledges of good in their varieties, namely, those having relation to the exterior natural, as to truth, as to good, and as to innocence, because by the children of Gad are denoted those in good works, 3934; to build cities denotes to form doctrines, 1187; Dibon denotes the knowledges of natural truth, ver. 3; Ataroth denotes the affection of natural truth, ver. 3; and by Aroer is meant *naked, bare*, and therefore it denotes, in the best sense, innocence, or, more particularly, the doctrine relating thereto, 402, 165.

35. And Atroth-shophan, and Jazer, and Jogbehah, denotes to the interior natural in the same way, because by Atroth-shophan is meant *what is crowned, or covered or concealed*, and therefore it denotes the same as Ataroth more interiorly, ver. 3; Jazer denotes doctrine which aids in the interpretation of the Word, or in the application of knowledge to use, ver. 3; and by Jogbehah is meant *what is lofty*, it is said, but not with certainty; but if so it will denote doctrine relating to motives of life, still more interiorly, 2148.

36. And Beth-nimrah, and Beth-haran: fenced cities and folds for sheep, denote to the inmost of the natural in the same way, where is the conjunction between the Natural and the Spiritual; all involving Divine Truths in general, which protect and preserve good, because Beth-nimrah denotes the affection of spiritual truth, ver. 3; and by Beth-haran is meant *the house of consecration*, and therefore it denotes inmost devotion, chap. xviii. 14, 8042; and fenced cities and folds for sheep denote Divine Truths in general which protect and preserve good, ver. 16.

37. The children of Reuben building Heshbon, and Elealeh, and Kiriathaim, denotes that those who are in faith form, in like manner, doctrines of truth to themselves in their varieties externally, because the children of Reuben denote those who are in faith, 3863; to build cities denotes to form doctrines, 1187; Heshbon denotes the knowledges of spiritual truth, ver. 3; Elealeh denotes the application of spiritual truth in worship, ver. 3; and by Kiriathaim is meant *the two cities*, and therefore it denotes the conjunction of truth and good in doctrine, 5194, 402.

38. And Nebo, and Baal-meon, and Sibmah, their names being changed, denotes, in their varieties internally, their qualities being changed, for by regeneration outward forms of truth gain a new quality from the new life of good or charity, because Nebo denotes celestial truth or knowledge; Baal-meon denotes the application of this to life; and Sibmah denotes the affection for celestial truth, ver. 3; while by their names being changed is denoted the new quality of outward forms acquired by regeneration, 145.

39. The children of Machir the son of Manasseh going to Gilead, and taking it, and dispossessing the Amorites which were therein, denotes that those who are in truths from the new will of good, and who are in natural delights, expel from such natural delights the general evil principle, chap. xxvi. 29, 1857.

40. Moses giving Gilead to the son of Manasseh, and his dwelling therein, denotes that Divine Truth from the Lord forms the new natural man, as to doctrine, and that therein he securely dwells internally, 7010, 8899, 4117, 489, chap. xxvi. 29.

41. Jair the son of Manasseh going and taking the towns thereof, and calling them Havvoth-jair, or the towns of Jair, denotes that the internal of the Natural as to doctrine is also regenerated, and has a new quality from the truth which is from good there, because Jair means *one who is enlightened*, and therefore denotes truth from good, 3195; the towns of Gilead denote the external of the Natural, 402, 4117; and calling them Havvoth-jair denotes a new quality, 145.

42. Nobah going and taking Kenath and the villages, or daughters, thereof, and calling it Nobah after his own name, denotes that the sensual man shares in the purification, and is regenerated, having also a new quality from truth which is from good there, because Nobah means *barking like a dog*, and therefore denotes those in truth from good in the lowest or sensual man, 9231; Kenath means *possession*, and therefore it denotes the sensual man regenerated, 2028, 2029; villages, or daughters, denote affections, 489; and a new name denotes a new quality, 145.

In order clearly to understand the internal sense of this whole chapter, it will be useful to observe that the part of the promised land on the eastern side of the river Jordan denotes, generally speaking, the natural man as distinguished from the spiritual and celestial man, which are denoted by the part on the western side of that river. And that the natural man regenerated forms a part of the Lord's heavenly kingdom is plain from the following remarkable words: "God hath spoken in His holiness; I will exult: I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine; Ephraim also is the defence of mine head; Judah is my sceptre, or lawgiver, Moab is my washpot; upon Edom will I cast my shoe; Philistia, shout thou because of me. Who will bring me unto the strong city? Who hath led me unto Edom?" (Ps. lx. 6-9). For it is evident that each of the names here used, and called His possessions by God Himself, must contain a spiritual sense, Gilead and Manasseh as distinguished from Ephraim, and Judah plainly signifying what is external in the church, and in heaven, as compared with what is internal. The parts of the country, therefore, assigned to the tribes of Reuben, of Gad, and of Manasseh denote the natural man regenerated, or in the course of regeneration; and the conquest of these parts by the Israelites shows that the natural man is to be brought into subjection by the spiritual man as a preliminary step in man's heavenward progress. And considering that Reuben signifies faith in the understanding, and Gad, good works, while Manasseh denotes the new will of good, according to the correspondences, we also see why those tribes came into the possession of the district that had formed the kingdoms of Sihon king of the Amorites and Og the king of Bashan, and the representation is that the merely natural man must be subdued, and become the possession of the spiritual man.

But now, our first two sections teach very plainly that, although the corrupted natural will and understanding are indeed to be destroyed as the Amorites were, yet the natural man itself is not to lose its identity, and its distinctness in the regenerated state. And, more than this, the new natural man is not only to remain distinct from the spiritual man, but, in the heavenly state, he is actually to be delighted with and to cultivate all his natural affections, appropriately denoted by the cattle, and all his natural intellectual powers, not even excluding what relates to the proper use of the outward senses, which are denoted by the various cities named. And, indeed, this is very important and practical spiritual instruction. For the regenerating man, in the beginning of his warfare, is very apt to imagine, as history shows, that the natural affections and powers are really to be crushed out of existence when a man devotes himself to the service of the Lord. But our chapter shows that this is not the truth; and, in fact, that there is no natural affection or power which cannot be consecrated for heavenly uses, or which cannot minister, in its proper place, to the development of the celestial and spiritual life.

Nor should we fail to notice, in our careful study of the subject before us in these sections, the wonderful adaptability of the names and thus of the correspondences of the various places mentioned to the requirements of the internal sense. For we must remember that a single name wrongly applied would have broken the continuity of the series; nor would it have been possible for any person, without ascertaining the meaning of the names, and thence their correspondences, to have discerned the particular spiritual import of each, and thence the properly connected spiritual series involved. And these remarks are applicable not only to the particulars of this chapter, but also to those of the following chapter especially, as we shall see. Also, from these considerations we may be led more and more to confirm ourselves in the truth that only the Lord Himself could have caused the Word to be written so as to contain, in every expression, Divine Wisdom so wonderfully clothed in human language.

The first verse of the third section shows that, in the progress of regeneration, yea, even when it is advanced, there is disagreement between the natural and spiritual man, because the former appears to be reluctant to engage in the spiritual warfare, and not to recognize that there should be co-operation, while the latter is disturbed by this appearance, not, in that state, discerning the cause of it. For although the external or natural man may desire, in an orderly way, to enjoy and cultivate his proper natural powers, he may not be unwilling to fight in the great battle of life, side by side with the spiritual man, because he may be, in his own degree, a recipient of good from the Lord. And the lesson for us here, therefore, is that interior men, such as are or may be represented by Moses, should not misjudge exterior men, who are, in reality, equally conscientious with themselves. But proceeding according to the series, we learn, or are reminded on reflection, that the merely natural man greatly hinders the spiritual man in his eagerness to attain to the heavenly life, and is, in itself, opposed to the investigation of heavenly principles by means of holy truths from the Word received with delight. And who has not at some time in his life felt in himself such opposition? For the natural man is instructed, indeed, according to his state in the genuine truths of the spiritual life, and also in the doctrine of charity, but from himself he has not faith springing from love, and fears to encounter his spiritual adversaries, so that he is averted from the Lord and is disposed to confirm himself in evil.

Word, abutest of this section, in its inner sense, impresses upon any mere weighty truths in connection with the Lord's work of redemption, which is represented by the deliverance of the Israelites from Egyptian bondage. For we here see that, notwithstanding that every one has been redeemed, by the preservation of the freedom of the human race to choose either the life of evil or the life of good, yet no person is compelled, and the consequences of an evil life or of a good life still remain the same. That is, a life of disobedience to the laws of Divine Order either retards the progress of man, or regeneration by a long course of temptation signified by the forty years' wandering, or it causes total vastation as to all true spiritual life, since we read that "when man is in temptation, he is in a vastation as to all things that pertain to his proprium, and those things which are corporeal, for whatever belongs to the proprium or is corporeal must die, and indeed by combats and temptations, before he is born again a new man, or before he becomes spiritual and celestial, therefore the forty days and nights denote the duration of vastation. The same meaning is here involved, the subject treated of being both the *temptation* of the man of the new church, called Noah, and the *devastation* of the antediluvians," 730.

In the fourth section, again, there are also some interesting and practical truths in the spiritual sense. And the first is that the natural man is submissive to the spiritual, although it appears all through as if he might not continue to be so, because doubt is expressed by Moses even to the end. Now, this is just how it happens in the church. The man of the external church, who is a faithful servant of the Lord, may really be as conscientious and earnest in his determination to do his duty as the man of the internal church, and yet the latter, equally conscientious and true, may not quite understand his brother in some things; and thus each ought to be considerate, and both have to learn that they have their specific uses in the kingdom of the Lord. Let us now, therefore, see what the natural man requires. He must have doctrines of good, denoted by the sheepfolds, and doctrines of truth denoted by the cities, adapted to his external affections, and to his interior delights grounded in innocence. For, considered as an individual, he is to remain a natural man in the ultimate heaven to eternity. And we see from the series that the spiritual man, on consideration, recognizes the truth of this. And, moreover, the spiritual man himself, and even the celestial man, each in his own heaven, has his corresponding natural man; and also, during regeneration, passed through the preparatory states in which that natural man was led by the Lord. And this is worthy of notice just here, as we have pointed out, the Lord says, "Gilead is mine, and Manasseh is mine." But this may be interpreted in its several senses. As applied to the Lord's glorification it means that He made His Human Divine even to the ultimate; the celestial man also was regenerated, and was first in the merely natural state, 286; the spiritual man had the same experience, 18; and, in short, every man is first, during his spiritual training and trial, introduced into the delights of the natural life, in order that he may learn properly to use his natural powers. But as to this read 4117.

But, all the same, the regenerating natural man knows, as we learn in the next place, that he must establish spiritual and celestial life in himself, and be connected therewith by influx and correspondence, in order that he may be a true natural man; and therefore he knows that he must fight the good fight of faith, so to speak, side by side with his brethren. And so he, too, puts on the whole armour

God, namely, the breastplate of righteousness; the shield of brass, which are the literal truth and good of the Word (Deut. xiii. 25); the shield of faith; the helmet of salvation; and the sword of the Spirit, which is the inner truth of the Word, and does not rest from the warfare until the victory is gained, and his internal man is in peace, so that he also may go home to his place.

But, then, in the meantime, we must not forget the natural man is under the Lord's protection; for although, as of himself, he builds the sheepfolds and the cities, yet he knows that "Except the Lord build the house, they labour in vain that build it; except the Lord keepeth the city, the watchman waketh but in vain" (Ps. cxxvii. 1); and he has a clear perception also, "that the man of the external church cannot realize the heavenly state of the man of the internal, which is separated from him even as is the literal sense of the Word from the spiritual and celestial, because it is of the Divine Providence that this should be so" (ver. 19). For casting lots, in the best sense, signifies full submission to the will of the Lord. These things, therefore, are the essential truths of the fourth section.

In the fifth and sixth sections, however, we are spiritually instructed regarding two points. The first is that all the operations of Divine Providence do not in the least interfere with the freedom and reason of man; that those who freely act, according to good and truth and thus in harmony with Divine Providence are regenerated; and, consequently, that those who do not so act cannot be regenerated. For it is of the Lord's appointment that every person may be saved who so chooses; that if any one does not so choose he acts contrary to the Lord's will; and that yet the Divine Being controls all things and provides nothing but good for all mankind. For which reason it happens that even the wicked in the hells are not deprived of their life; that, by permission, they suffer terribly whenever they violate Divine laws on their own plane of life; and that with every one of them the fear of punishment finally overcomes the love of doing evil. But the other point above referred to is that the natural man is regenerated, and fully enjoys his own proper life to eternity, because, by the power of the Lord, he has finally overcome not only all evil and falsity in general, as represented by the Amorites with their king Sihon, but all evil and falsity essentially, that is, selfish love and its delusions, which are signified by the Amorites with their ruler, Og the king of Bashan. And herein we see that it is impossible that good and evil can continue to co-exist to eternity in any human being.

But, finally, in addition to this our last two sections emphatically teach, in their internal sense, that the heavenly life is a life of perfect order, in which, even on the natural plane, every voluntary faculty and every intellectual faculty has its appointed place and its appointed function, which state of perfection is fully represented, first by the division of the country on the eastern side of the river Jordan into three distinct districts, assigned respectively to the Gadites, the Reubenites, and the Manassites, who denote successively good works, faith, and charity; the Gadites, occupying the central district, in order to show that good works, or the good of life, is the united expression in ultimates of charity on the one hand, and of faith on the other. And, secondly, the state of heavenly perfection is further represented by the mention of the various cities in the respective divisions of the country, the very meaning of the names in each case corresponding to certain spiritual principles in a series, and thus indicating, in a very remarkable manner, the great exactness with which each term is applied in the composition of the Holy

Word, abundantly demonstrating, indeed, that it cannot be of any merely human origin, but must incontrovertibly be what it affirms itself to be, namely, the Word of the Lord, wonderfully adapted, by the law of correspondence, to be alike an eternal source of instruction for angels and for men; and, more than that, an eternal means of conjunction between heaven and earth and between human beings and the Lord, not only generally but individually. For the Lord teaches every one by the Word either directly or indirectly, since nothing but the truths of the Word can enable any one to become regenerated, and thus to enter into the kingdom of heaven.

CHAPTER XXXIII

SUMMARY OF THE SPIRITUAL SENSE

1. The subject of whole chapter is the changes of state through which the man of the church passes in the course of regeneration, which are all inscribed on his memory, vers. 1-2.

2. The first general state includes deliverance from evil, a state of instruction, and some preparatory states of temptation, vers. 1-15.

3. The second general state involves more temptations, and a gradual advance towards a state of the good of truth or of charity, accompanied by successive states of instruction and a realization of more distinct states of natural delight in good and truth, vers. 16-36.

4. And the third general state describes other states of temptation, during which there is a decline to a state of adulterated good, vers. 37-49.

5. But now revelation follows concerning deliverance from this temptation, and an advance into the heavenly state in which evils and errors are to be entirely abolished, or removed, because otherwise falsities would obscure the light of truth, weaken the life of charity, and pervert the life of love to the Lord, vers. 50-56.

THE CONTENTS OF EACH VERSE

1. These are the journeys of the children of Israel, when they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

2. And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.

1. These are the changes of state through which the man of the Spiritual Church passes, when he is delivered from the bondage of the merely natural man, by means of Divine Truths in their ordination and arrangement, in subordination to the power of Divine Truth and Divine Good:

2. And these states are all inscribed on the memory of the man of that church, in their succession according to the laws of Divine Order in proceeding from states of evil to states of instruction in truth and good, or in declin-

ing from truth and good to states of evil.

3. And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians,

3. But separation from falsity and evil which are destructive of the heavenly life, first takes place when faith in the Lord commences, and this in a new state of spiritual life involving deliverance from evil, purification, and conjunction with the Lord, the Divine power being manifested even before those who are in evil,

4. While the Egyptians were burying all their first-born, which the LORD had smitten among them: upon their gods also the LORD executed judgements.

4. For in the Judgment, the wicked freely reject all faith in the Lord, because they reject all charity and love, and are confirmed in the falsities of their evil.

5. And the children of Israel journeyed from Rameses, and pitched in Succoth.

5. But the good are delivered from the falsity of evil, and are brought into a holy state of truth derived from good,

6. And they journeyed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

6. This being succeeded by another state in which the power of truth is increased, because a state of temptation is impending, and consequent obscurity.

7. And they journeyed from Etham, and turned back unto Pi-hahiroth, which is before Baalzephon: and they pitched before Migdol.

7. Hence there is a decline from good, because man is not yet prepared, and the way must be opened by the excitement of hidden evils, when truth operates from above and within, and evil from below and without.

8. And they journeyed from before Hahiroth, and passed through the midst of the sea into the wilderness:

8. So that there is in this temptation a full manifestation of the power of Hell, succeeded by obscurity as to

and they went three days' journey in the wilderness of Etham, and pitched in Marah.

9. And they journeyed from Marah, and came unto Elim: and in Elim were twelve springs of water, and threescore and ten palm trees; and they pitched there.

10. And they journeyed from Elim, and pitched by the Red Sea.

11. And they journeyed from the Red Sea, and pitched in the wilderness of Sin.

12. And they journeyed from the wilderness of Sin, and pitched in Dophkah.

13. And they journeyed from Dophkah, and pitched in Alush.

14. And they journeyed from Alush, and pitched in Rephidim, where was no water for the people to drink.

15. And they journeyed from Rephidim, and pitched in the wilderness of Sinai.

16. And they journeyed from the wilderness of Sinai, and pitched in Kibroth-hattaavah.

the life of truth, and followed by aversion therefrom.

9. But now follows consolation, with enlightenment and affection, because there is abundance of truth, and a full state of the holy good of truth.

10. And yet again the state is changed, and evils are again operative from the hells,

11. Leading to the obscurity of truth, and discontent,

12. Followed by stronger promptings from evil,

13. And the increasing power of infernal false persuasions,

14. Succeeded by temporary peace and rest, with a scarcity as to truths.

15. And consequently Divine Revelation follows, giving instruction in truths through a state of obscure good. And this is the conclusion of the first general state of the man of the church.

16. But after states of instruction further states of temptation succeed, the first of which is from the lusts of

the flesh, that is, from sensual and corporeal affections of various kinds,

17. And they journeyed from Kibroth-hattaavah, and pitched in Hazeroth.

17. Which is followed by a temporary state of external tranquillity, during which nevertheless, the truth is profaned and falsified by being separated from good, or from things interior and applied to selfish purposes;

18. And they journeyed from Hazeroth, and pitched in Rithmah.

18. After which succeeds another state of obscurity arising from inferior perception as to truths,

19. And they journeyed from Rithmah, and pitched in Rimmon-perez.

19. But followed by one of simple obedience to good from truths, accompanied by fluctuations as the result of that obscurity.

20. And they journeyed from Rimmon-perez, and pitched in Libnah.

20. And thence arises a more advanced state as to exterior truths,

21. And they journeyed from Libnah, and pitched in Rissah.

21. Succeeded by a state of peace and tranquillity,

22. And they journeyed from Rissah, and pitched in Kehelathah.

22. And then by a more perfect arrangement of truths under the good of truth,

23. And they journeyed from Kehelathah, and pitched in mount Shepher.

23. Resulting in a state of natural delight in good and truth,

24. And they journeyed from mount Shepher, and pitched in Haradah.

24. Which produces a state of holy fear and reverence,

25. And they journeyed from Haradah, and pitched in Makheloth.

25. This being followed by a still closer drawing together of truths.

26. And they journeyed from Makheloth, and pitched in Tahath.

26. And now follows, therefore, a state of submission to the Divine Will,

27. And they journeyed from Tahath, and pitched in Terah.

27. Which leads to greater freedom of life, a grateful sphere of good, and a wider extension of truths,

28. And they journeyed from Terah, and pitched in Mithkah.

28. So that another state of natural delight follows,

29. And they journeyed from Mithkah, and pitched in Hashmonah.

29. Succeeded by renewed activity of the understanding, with acknowledgment of the Lord in faith and act,

30. And they journeyed from Hashmonah, and pitched in Moseroth.

30. And resulting in more definite instruction, and a strengthening of external and internal bonds.

31. And they journeyed from Moseroth, and pitched in Bene-jaakan.

31. And now follows in order, first a state of instruction in interior truths;

32. And they journeyed from Bene-jaakan, and pitched in Hor-haggidgad.

32. Then a holy state of good in act or of good works;

33. And they journeyed from Hor-haggidgad, and pitched in Jotbathah.

33. Thirdly a state of interior happiness and delight;

34. And they journeyed from Jotbathah, and pitched in Abronah.

34. Fourthly a further advance in interior good;

35. And they journeyed from Abronah, and pitched in Ezion-geber.

35. Fifthly a state of strengthened exterior good and truth;

36. And they journeyed from Ezion-geber, and pitched in the wilderness of Zin (the same is Kadesh).

36. And lastly a full state of the good of truth, or of charity, the result of all previous trials, and the conclu-

37. And they journeyed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38. And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the fifth month, on the first day of the month.

39. And Aaron was an hundred and twenty and three years old when he died in mount Hor.

40. And the Canaanite, the king of Arad, which dwelt in the South in the land of Canaan, heard of the coming of the children of Israel.

41. And they journeyed from mount Hor, and pitched in Zalmonah.

42. And they journeyed from Zalmonah, and pitched in Punon.

43. And they journeyed from Punon, and pitched in Oboth.

44. And they journeyed from Oboth, and pitched in

sion of the second period of preparation for heaven.

37. But the third period must involve further temptations, and first, therefore, apparent removal from the good of truth to a state of desolation arising from the corrupted natural man;

38. Through which corrupted natural good is rejected, when the state of temptation is completed, and the man of the church is entirely delivered from the predominance of natural love, those who are in that love having little remains of faith.

39. But, with those who are in heavenly good, remains are full in all respects;

40. And the rational faculty of the merely natural man, which rules with those who are in external worship without internal, and appears to be in the light of truth, is then subdued.

41. Still there is a further departure from the good of truth, and hence greater obscurity,

42. And this is increased in the next stage of descent,

43. Leading to a state of the merely natural life,

44. And thus involving a passing over to evil states,

Iye-abarim, in the border of Moab.

45. And they journeyed from Iyim, and pitched in Dibon-gad.

46. And they journeyed from Dibon-gad, and pitched in Almon-diblahthaim.

47. And they journeyed from Almon-diblahthaim, and pitched in the mountains of Abarim, before Nebo.

48. And they journeyed from the mountains of Abarim, and pitched in the plains of Moab by the Jordan at Jericho.

49. And they pitched by Jordan, from Beth-jeshimoth even unto Abel-shittim in the plains of Moab.

50. And the LORD spake unto Moses in the plains of Moab by the Jordan at Jericho, saying,

51. Speak unto the children of Israel, and say unto them, When ye pass over Jordan into the land of Canaan,

52. Then ye shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images, and demolish all their high places :

45. In which there is an approach to adulterated good ;

46. And this is still more intensified,

47. Until falsity seems to be triumphant,

48. And a confirmed state of adulterated good to be inevitable,

49. Because a state most external involving desolation and mourning is reached.

50. And then revelation from Divine Good by Divine Truth follows,

51. Giving perception to the man of the church concerning deliverance from temptation,

52. In which evils are to be entirely overcome ; falsities external and internal are to be removed ; and all states of the false worship of the Lord are to be destroyed ;

53. And ye shall take possession of the land, and dwell therein: for unto you have I given the land to possess it.

54. And ye shall inherit the land by lot according to your families; to the more ye shall give the more inheritance, and to the fewer thou shalt give the less inheritance: wheresoever the lot falleth to any man, that shall be his; according to the tribes of your fathers shall ye inherit.

55. But if ye will not drive out the inhabitants of the land from before you; then shall those which ye let remain of them be as pricks in your eyes, and as thorns in your sides, and they shall vex you in the land wherein ye dwell.

56. And it shall come to pass, that as I thought to do unto them, so will I do unto you.

53. So that good shall take the place of evil, and truth the place of falsity in the church;

54. And by Divine Providence every one shall come into the delight of his own good, with all variety according to the quality of good, since it is the Lord who imparts good to every man according to the particular state of each, which is established under the general state in societies, or in the heavens.

55. For evil must necessarily be expelled when good rules, since otherwise falsities would obscure the light of truth, weaken the life of charity, and pervert the life of love to the Lord;

56. And thus the church would be destroyed, since evil must inevitably suffer the punishment of evil, which is vastation as to all good and truth.

REFERENCES AND NOTES

1. These being the journeys of the children of Israel, when they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron, denotes that these are the changes of state through which the man of the Spiritual Church passes when he is delivered from the bondage of the merely natural man by means of Divine Truths in their ordination and arrangement, in subordination to the power of Divine Truth and Divine Good, 1457, 3654, 1851, 8866, 7236, 878, 7010, 9946.

2. Moses writing their goings out, according to their journeys by the commandment of the Lord; and these being their journeys according to their goings out, denotes that these states are all inscribed on the memory of the man of that church, in their succession, according to the laws of Divine Order in proceeding from states of evil to states of instruction in truth and good, or in declining from states of truth and good to states of evil, 7010, 8620, 1851, 1457, 5486, 2001.

3. Journeying from Rameses denotes separation from falsity and evil, which are destructive of the heavenly life, because Rameses means *son of the sun, he that destroys evil, and born of the sea or roaring like the sea*, and thus denotes in the best sense truth from good, and in the opposite sense falsity from evil, 489, 2441, 9755; the first month denotes the commencement of faith, 851, 7828, 7831; the fifteenth day of the month denotes a new state of spiritual life, 8400; and on the morrow after the passover the children of Israel going out with a high hand in the sight of the Egyptians, denotes deliverance from evil, purification, and conjunction with the Lord, the Divine power being manifested even before those who are in evil, 3998, 7867, 7886, 7900, 3654, 1851, 878, 2403, 6692.

4. The Egyptians burying all their firstborn, which the Lord had smitten among them; and the Lord executing judgments upon their gods, denotes that, in the Judgment, the wicked freely reject all faith in the Lord, because they reject all charity and love, and are confirmed in the falsities of their own evil, 6692, 4564, 3325, 7778, 2001, 7871, 696, 10,648, 5068.

5. Journeying from Rameses and pitching in Succoth, denotes that the goods are delivered from the falsity of evil and are brought into a holy state of truth derived from good, because by Succoth is meant *booths or tents*, and therefore it denotes a holy state of truth from good, ver. 3, 4392, 7972.

6. Journeying from Succoth and pitching in the valley of Etham, which is in the edge of the wilderness, denotes succession to a state in which the power of truths is increased, because a state of temptation is impending, and consequent obscurity, 1457, ver. 5, 1616, 1723, 7643, 2708. But Etham means *their strength*, and thus denotes the increase of the power of truth, 3727 end.

7. Journeying from Etham, and turning back unto Pi-hahiroth, which is before Baal-zephon: and pitching before Migdol, denotes that hence there is a decline from good, because man is not yet prepared, and the way must be opened by the excitement of hidden evils, when truth operates from above and within, and evil from below and without, because journeying from Etham denotes a decline from good, since man is not yet prepared for temptation, ver. 6; turning back denotes declension to evil, 2454; by Pi-hahiroth is meant *the mouth of the caverns, or the opening of liberty*, and thus it denotes the opening of the way for temptation by the excitement of hidden evils, 8910, 2463, 9801, 2874; by Baal-zephon is meant *the idol, or lord, of the north, also the lord of what is hidden*, and therefore it denotes the concealed operation of evil, 10,642, 1605; and by Migdol is meant *a tower*, and therefore it denotes the operation of truth from above, 4500, 8120, 8130.

8. Journeying from before Hahiroth and passing through the midst of the sea into the wilderness, denotes a full manifestation of the

power of hell succeeded by obscurity as to the life of truth, 1457, ver. 7, 8205, 2708; and going three days' journey in the wilderness of Etham and pitching in Marah, denotes a state of aversion as to truth, 3335, 8347, 2708, ver. 6, 1616, 8349, 8350.

It is to be observed that what is called in this verse the wilderness of Etham, is called in Exodus xv. the wilderness of Shur; and a comparison of the signification of Shur, 8346, with that of Etham will show the reason of this, namely, that in this case it is the power of truth in temptations that is described, whereas in Exodus it is the weakness of truth which has not yet gained life on account of the power of falsity from evil, Shur meaning *an enemy* and *a wall*, and thus denoting evil and its falsity, 2851, 6419.

9. Journeying from Marah and coming to Elim denotes progress to a state of consolation; for by Elim is meant rams, and thus it denotes internal or spiritual good, with its innocence, ver. 8, 10,042; twelve springs of water denote abundance of truth, 8367-8; seventy palm-trees denote a full state of the holy good of truth, 8369; and pitching there evidently denotes the enjoyment of that state, 1616.

10. Journeying from Elim and pitching by the Red Sea denotes that yet again the state is changed, evils from the hells being again operative, ver. 9, 8205.

11. Journeying from the Red Sea, and pitching in the wilderness of Sin, denotes leading to the obscurity of truth, and discontent, because by Sin is meant *bush*, or *clay*, and therefore it denotes a state of the obscurity of truth and of discontent, ver. 10, 2708, 273, 6669, 6832, 8398.

12. Journeying from the wilderness of Sin, and pitching in Dophkah, denotes stronger promptings from evil following, because this word is under a root which means *to beat* or *to drive* as applied to cattle, and thus it denotes stronger promptings from evil, 1457, ver. 11, 1616, 9081.

13. Journeying from Dophkah and pitching in Alush denotes the increasing power of infernal false persuasions, because by Alush is meant *a lion's den*, and therefore it denotes such persuasions, ver. 12, 6367.

14. Journeying from Alush and pitching in Rephidim, where was no water for the people to drink, denotes succession to a state of temporary peace and rest with a scarcity as to truths, because by Rephidim is meant *beds* or *places of rest*, and therefore it denotes a state of peace and rest, accompanied by an arrangement of truths to undergo temptations, 7353, 7354, 8561, 2702, 3168.

15. Journeying from Rephidim and pitching in the wilderness of Sinai, denotes that consequently Divine Revelation follows, giving instruction in truths, through a state of obscure good, this being the conclusion of the first general state of the man of the church, because Sinai probably has the same meaning, generally, as Sin, 1457, ver. 14, 1616, ver. 11, 8753.

16. Journeying from the wilderness of Sinai, and pitching in Kibroth-hattaavah, denotes that after states of instruction further

states of temptation succeed, the first of which is from the lusts of the flesh, that is, from sensual and corporeal affections of various kinds, because Kibroth-hattaavah means *the graves of lust*, ver. 15, 8452, chap. xi. 34.

17. Journeying from Kibroth-hattaavah and pitching in Hazeroth, denotes that a state of external tranquillity follows, during which, nevertheless, the truth is profaned and falsified by being separated from good, or from things interior, and applied to selfish purposes, because by Hazeroth is meant *a village, a court, or a porch*, and therefore it denotes what is external, and there Miriam and Aaron spake against Moses, 3270, 3271, chap. xii. throughout.

18. Journeying from Hazeroth and pitching in Rithmah, denotes that after this succeeds another state of obscurity arising from inferior perception as to truths, because by Rithmah is meant *broom*, which being a shrub growing in the wilderness, therefore denotes obscurity of perception as to truth, ver. 17, 2682.

19. Journeying from Rithmah and pitching in Rimmon-perez, denotes passage to a state of simple obedience to good from truths, accompanied by fluctuations as the result of the obscurity, because by Rimmon is meant *a pomegranate*, and by Perez is meant *a breach*, and therefore they denote, when taken together, obedience with fluctuations, ver. 18, 9552, 9163. It is said "obedience" because a pomegranate denotes good, and as a fruit, good in act, 1873, and "fluctuation" because breaches imply this spiritually.

20. Journeying from Rimmon-perez and pitching in Libnah, denotes that thence arises a more advanced state as to exterior truths, because by Libnah is meant *whiteness*, and thus it denotes truths, ver. 19, 3993⁵.

21. Journeying from Libnah and pitching in Rissah, denotes succession to a state of peace and tranquillity, because by Rissah is meant *watering*, or *distillation* or *dew*, and thus a state of tranquillity is indicated, ver. 20, 93.

22. Journeying from Rissah and pitching in Kehelathah, denotes then by a more perfect arrangement of truths under the good of truth, because by Kehelathah is meant *assembly*, or *congregation*, and therefore it denotes such arrangement, ver. 21, 6338.

23. Journeying from Kehelathah, and pitching in mount Shepher, denotes resulting in a state of natural delight in good and truth, because by mount Shepher is meant *pleasantry*, *beauty*, and therefore it denotes what is delightful, ver. 22, 994, 553.

24. Journeying from mount Shepher and pitching in Haradah, denotes which produces a state of holy fear and reverence, because by Haradah is meant *fear* or *trembling*, and thus it denotes this spiritually, ver. 23, 5459.

25. Journeying from Haradah and pitching in Makheloth, denotes that this state is followed by a still closer drawing together of truths, because by Makheloth is meant *congregations* or *assemblies*, ver. 24, 6338.

26. Journeying from Makheloth and pitching in Tahath, denotes that now follows a state of submission to the Divine Will, because by Tahath is meant *under*, and therefore it denotes submission, ver. 25, 1937.

27. Journeying from Tahath and pitching in Terah, denotes greater freedom of life, a grateful sphere of good, and a wider extension of truths, because by Terah is meant to *breathe*, *scent*, *blow*, and therefore it denotes the things named, ver. 26, 97, 9229, 4628.

28. Journeying from Terah and pitching in Mithkah, denotes another state of natural delight, because by Mithkah is meant *sweetness*, and therefore, like honey, it denotes natural delight, ver. 27, 5620.

29. Journeying from Mithkah and pitching in Hashmorah, denotes succession to renewed activity of the understanding, because by Hashmonah is meant *diligence*, or *enumeration*, or *embassy*, or *present*, and thus it denotes the activity of the understanding, ver. 28, 8360, 10,217, 4239, 5619.

30. Journeying from Hashmonah and pitching in Moseroth, denotes resulting in more definite instruction, and a strengthening of external and internal bonds, because by Moseroth is meant *erudition*, or *discipline*, or *bonds*, and therefore it denotes the things named, ver. 29, 3820⁴, 1937, 9096.

31. Journeying from Moseroth and pitching in Bene-jaakan, denotes that now follows in order, first a state of instruction in interior truths, because by Bene-jaakan is meant the *sons* of Jaakan who possessed certain *Beeroth*, or *wells*, and thus the place called Bene-jaakan or Beeroth denotes instruction in truths, ver. 30, 489, 2702.

32. Journeying from Bene-jaakan and pitching in Hor-haggidgad, denotes a succeeding state of good in act, or of good works, because by Hor-haggidgad is meant the *mountain of felicity*, or of a *troop*, and therefore it denotes good works, ver. 31, 795, 3934.

33. Journeying from Hor-haggidgad and pitching in Jotbathah, denotes, thirdly, a state of interior happiness and delight, because by Jotbathah is meant *seeming good or happy*, since it is under a root with this meaning, and denotes happiness spiritually, ver. 32, 6392.

34. Journeying from Jotbathah and pitching in Abronah, denotes fourthly, a further advance in interior good, because by Abronah is meant *a mountain pass*, and therefore it denotes an advance in interior states, ver. 33, 795, 5338.

35. Journeying from Abronah and pitching in Ezion-geber, denotes fifthly, a state of strengthened exterior good and truth, because by Ezion-geber is meant *the counsel of the strong man*, and thus it denotes such a state, as appears from the fact that Ezion-geber was a part of Edom which denotes natural good with doctrine adjoined, ver. 34, 3322.

36. Journeying from Ezion-geber and pitching in the wilderness of Zin, the same being Kadesh, denotes lastly a full state of the

good of truth, or of charity, the result of all previous trials, and the conclusion of the second period of preparation for heaven, 1457, ver. 35, 1616, 2708, chap. xxvii. 14.

37. Journeying from Kadesh, and pitching in mount Hor in the edge of the land of Edom, denotes that the third period must involve further temptations, and first therefore apparent removal from the good of truth to a state of desolation arising from the corrupted natural man, because by mount Hor is denoted a state of desolation as to good and truth, chap. xx. 22, 1675, ver. 36, 7643, 3322.

38. Aaron the priest going up to mount Hor and dying there, denotes through which corrupted natural good is rejected, chap. xx. 24-29; at the commandment of the Lord in the fortieth year after the children of Israel were come out of the land of Egypt, denotes when the state of temptation is completed, and the man of the church is entirely delivered from the predominance of natural love, 5486, 730, 3654, 8866; and in the fifth month, on the first day of the month, denotes when there is little remains of faith, 5291, 851, 7891.

39. Aaron being a hundred and twenty and three years old, when he died in mount Hor, denotes that with those who are in heavenly good remains are full in all respects, 9946, 575.

40. The Canaanite the king of Arad, which dwelt in the south in the land of Canaan, hearing of the coming of the children of Israel, denotes that the rational faculty of the merely natural man, which rules with those who are in external worship without internal, and appears to be in the light of truth, is then subdued, chap. xxi. 1-3.

41. Journeying from mount Hor, and pitching in Zalmonah, denotes that there is a farther departure from the good of truth, and hence greater obscurity, because by Zalmonah is meant *a shade*, and therefore it denotes a state of obscurity, ver. 37, 2367.

42. Journeying from Zalmonah and pitching in Punon, denotes that this is increased in the next stage of descent, because although the meaning of Punon is uncertain, the series, or context of the spiritual sense indicates this, vers. 37-41.

43. Journeying from Punon and pitching in Oboth denotes leading to a state of the merely natural life, because by Oboth is probably meant *bottles*, or *wine-skins*, and therefore it denotes an external state, ver. 42, chap. xxi. 10.

44. Journeying from Oboth and pitching in Iye-abarim in the border of Moab, denotes thus involving a passing over to evil states, because by Iye-abarim is meant the heaps of Abarim, and thus a passing over to evil states; and Moab denotes a state of adulterated good, chap. xxi. 11, 7643.

45. Journeying from Iyim, and pitching in Dibon-gad, denotes an approach to adulterated good, because Dibon-gad denotes the external rational faculty, in this place corrupted, ver. 44, chap. xxi. 30.

46. Journeying from Dibon-gad and pitching in Almon-diblathaim, denotes that this is still more intensified, because this expression means *the concealment of the two dried figs*, and thus denotes the natural will and understanding corrupted, ver. 45, 8230, 217, 683.

47. Journeying from Almon-diblathaim and pitching in the mountains of Abarim before Nebo, denotes until falsity seems to be triumphant, because by the mountains of Abarim are denoted evils interiorly giving a passage to evils exteriorly, 795, 8321, 8323; and by Nebo is meant *one that speaks, prophesies, or fructifies*, and therefore it denotes celestial truth or knowledge, but here in the opposite sense because the series is declining, falsity, chap. xxxii. 3, xxi, 25-30.

48. Journeying from the mountains of Abarim, and pitching in the plains of Moab, by the Jordan at Jericho, denotes that a confirmed state of adulterated good appears to be inevitable, 1457, ver. 47, 1616, 2418, 2468, 1585, 8815.

49. Pitching by Jordan from Beth-jeshimoth, even unto Abel-shittim in the plains of Moab, denotes a state most external involving desolation and mourning, 1616, 1585, 2418, 2468, because by Beth-jeshimoth is meant *the house of the desert*, and therefore it denotes a state of desolation, 2708, and by Abel-shittim is meant *the mourning of the cedars*, and therefore it denotes a state of mourning, as well as a state of claiming merit, 9472.

50. The Lord speaking unto Moses, in the plains of Moab by the Jordan at Jericho, saying, denotes revelation from Divine Good by Divine Truth in that state, 2001, 2951, 7010, ver. 48, 1822.

51. "Speak unto the children of Israel, and say unto them," denotes perception to the man of the church, 2951, 3654, 1822; and "when ye pass over Jordan into the land of Canaan," denotes deliverance from a state of temptation, 8321, 8323, 1585, 3705.

52. "Then ye shall drive out all the inhabitants of the land from before you," denotes that evils are to be entirely overcome, 10,638; "destroy all their figured stones, and destroy all their molten images," denotes that falsities external and internal are to be removed, 8869; and "demolish all their high places" denotes that all states of the false worship of the Lord are to be destroyed, 2722.

53. "And ye shall take possession of the land, and dwell therein; for unto you have I given the land to possess it," denotes that good shall take the place of evil, and truth the place of falsity in the church, 2658, 3705, 1293, 8899.

54. "And ye shall inherit the land by lot according unto your families," denotes that by Divine Providence every one shall come into the delight of his own good with all variety according to the quality of good, 2658, 3705, 9942¹³, 3239, 494, 7833; "to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance," denotes that it is the Lord who imparts good to every one, according to the particular state of each, 8899, 6172, 3417, 9373 end; "whosoever the lot falleth to any man that shall be his; according to the tribes of your fathers shall ye inherit," denotes that the particular state of each is established under the general state in societies, or in the heavens, 6494, 3858, 2658.

55. "But if ye will not drive out the inhabitants of the land from before you; then shall those which ye let remain of them be as pricks in your eyes, and as thorns in your sides, and they shall vex you in the land wherein ye dwell," denotes that evil must necessarily

be expelled when good rules, since otherwise falsities would obscure the light of truth, weaken the life of charity, and pervert the life of love to the Lord, 10,638, 273, 3310, 2701, 9495, 9308, 3705, 1293.

56. "And it shall come to pass that as I thought to do unto them so will I do unto you," denotes that thus the church would be destroyed, since evil must inevitably suffer the punishment of evil, which is vastation as to all good and truth, 4979, 696, 10,638, 306.

Since this chapter describes the journeyings of the children of Israel after they were delivered from Egyptian bondage, and it has been long well known that Egyptian bondage represents the bondage of sin, and also that the land of Canaan, to which they journeyed, represents the kingdom of the Lord in heaven and upon earth, it follows that these journeyings signify the changes of state which man passes through in the course of his regeneration. For no one can enter the kingdom of heaven who is not regenerated (John iii. 5). And again, if the whole of the journeys have this representation in the Word of the Lord, then also it follows that each journey describes a particular state. And it now follows, therefore, that our chapter in its internal sense is a very interesting one, although, in its literal sense, it consists almost entirely of mere names. Let us then carefully consider it. And first, the introduction teaches us one or two things. The Israelites had two leaders, who were directed by the Lord, and spiritually they represent the Divine Wisdom, and the Divine Love by which men are really guarded in this wonderful journey of regeneration. But this Divine Wisdom is expressed in the Divine Word; and so we see that the Lord leads every man, and regenerates him by means of the Word. Secondly, the Israelites left Egypt by their hosts, or by their armies; and from this we have learned that regeneration is an orderly process, for an army is a very different thing from an undisciplined rabble, or crowd, without any organization.

But again we are here told that Moses wrote out the journeys of this people by the commandment of the Lord. And remembering that in the spiritual sense to write in a book signifies to impress upon the memory, we learn that all the states through which man passes in regeneration are impressed upon his memory. We never, therefore, really lose anything from our memories, although we may appear to do so; and consequently we are told, by the Lord Himself, that of every idle word that man shall speak he shall give an account in the day of Judgment; and this day of Judgment is, of course, a part of man's experience in regeneration (Matt. xi. 36). And lastly, we have to observe, regarding this general introduction, that the writing was done at the commandment of the Lord. And we have also learned, in our previous studies, that commanding denotes influx, 5486. That is, in the most general sense the Lord, Who is the self-existent life, flows into man with that life so that it appears in him just as if it were his own, notwithstanding that it is received continually, or moment by moment. And this truth is so important that it may be considered as fundamental. For whether a person is regenerated or not depends upon his acknowledgment of this truth of influx. And it is thus: if a man, judging according to the appearance, persuades himself that his life is his own, and continues and persists in that persuasion, he will never be regenerated and saved; but if, on the other hand, he acknowledges the Lord, and that he is a constant recipient of the Divine life, accommodated to his state, then also he will be regenerated, provided he confesses his responsi-

bility; acknowledges that of himself, or apart from the Lord, he is nothing but evil; shuns the evils and errors that he finds in himself; and lives according to the laws of Divine Order, given also by influx from the Lord in His Word. Hence then we now see that our chapter opens with a most appropriate introduction in the internal sense, and is indeed worth reflecting upon continually.

But there is one thing more involved in what is here said. The journeys according to their goings out involve, as the whole account shows, procedure from states of evil to states of truth and good, or from states of truth and good to states of evil, and thus are a description of fluctuating states.

The first section includes deliverance from evil, instruction, and certain temptations. But the first three verses are especially interesting. For *Rameses* in the best sense signifies "the inmost of the spiritual in the natural mind," 6104, and this agrees exactly with the correspondence of the meaning of the word, here, of course, as it is applied in the opposite sense. And again also, the first month, and the fifteenth day of the month, as denoting the beginning of faith, and a new state of life, are equally appropriate, as referring to the spiritual man immediately after his deliverance from the bondage of sin. And thirdly, how appropriately, too, does the signification of the passover and the feast of unleavened bread describe the state of purification and of conjunction with the Lord which necessarily follows. And this, indeed, is one side of the picture. But there is also the other; and this requires some notice. To bury the dead, in the best sense, corresponds to resurrection to eternal life, and regeneration; for we read: "A burying place in the internal sense of the Word, signifies life or heaven, and in the opposite sense, death or hell. The reason why it signifies life or heaven is because the angels, who are in the internal sense of the Word, have no idea of a burying place, because they have no idea of death, wherefore instead of a burying place they perceive nothing else than a continuation of life, consequently resurrection; for man rises again as to his spirit, and is buried as to his body (see no. 1854); and whereas burial signifies resurrection, it also signifies regeneration, for regeneration is man's first resurrection, inasmuch as he then dies as to the old man, and rises again as to the new. By regeneration a man from being dead becomes alive; hence comes the signification of a burying place in the internal sense," 2916. But in this chapter burying the firstborn, on the part of the Egyptians, signifies, clearly, the rejection of faith and charity, or what is the same, the rejection of truth and goodness by the wicked in the course of the Judgment, according to the explanation just quoted, and according to the further explanation in the place referred to.

However, we are now to consider the successive journeys comprised in the first general state of man after deliverance from evil absolutely by the Lord's work of redemption. Now the first place arrived at was *Succoth*, which denotes a holy state of truth from good. And it is necessary to consider what this really means. It is not that state of truth from good, which distinguishes man when fully regenerated, and which is represented by the feast of tabernacles, nor is it a state of truth conjoined with good, such as is experienced as regeneration proceeds, but it is one of truth that naturally flows from the initiatory state of good, into which man is introduced at the beginning of regeneration, when, as yet, he has not been instructed in truths, except in the most general manner. But proceeding, the next advance was from *Succoth* to *Etham*, at the edge of the wilderness, and this denotes a secret state of deliverance and arrangement

of truth and good to undergo temptations, 8103-4, Etham corresponding to the power of truth. Journeying from Etham, and turning back to Pi-hahiroth, before Baal-zephon, and pitching in Migdol, represents the third state of departure; and this was a decline from good because man is not yet prepared, and temptations must be endured, 8129-30; also we see here from the explanation in ver. 7 how true are the correspondences of the places named. Going through the Red Sea, and being protected, denotes a fourth state, in which the power of hell is manifested, 8205-6, 8234. Taking a three days' journey in the wilderness, and pitching in Marah, signifies a fifth state, in which there is aversion from truth, and also a remedy, 8346-51; and we see here how that remedy is the influx and predominance of good. Journeying from Marah, coming to Elim, and encamping by the waters, denotes a sixth state, which is a full state of the holy good of truth and a state of consolation, as all the particulars beautifully show, when spiritually understood, and much more when such a state is realized, 8367-70. Going from Elim and pitching by the Red Sea involves a seventh change when evils from the hells are operative, 8205. Thence passing into the wilderness of Sin denotes an eighth state, which is one of the obscurity of truth and discontent as the references clearly indicate, thus involving a state also of falsity and evil, respectively signified in the opposite sense by a bush and clay, 8398. Journeying from Sin and pitching in Dophkah represents a ninth state, evidently signifying stronger promptings from evil, 9081. Thence going to Alush denotes a tenth state, which is one of the power of falsity from evil, as the correspondence of the term plainly implies, 6367. Next pitching in Rephidim denotes an eleventh state, namely, one in which, although there is temporary rest, yet there is a thirst for knowledge, and an arrangement interiorly for future states of temptation as well, 7354-4, 8561. And lastly, there is an advance from Rephidim to Sinai which is a twelfth state, and which involves a Divine Revelation, a state of instruction, and at the same time a state of obscurity as to good relatively, 8753, 8755-7. Thus ends the first general state; and we have now to consider the second as described in the next section.

And in beginning to do so it is obvious that a separate description of each state involved in the second and third general states would take up too much space, and even then would be a mere repetition; and therefore it is proposed only to point out some things in the description that may help us the better to comprehend the whole series. And, to begin with, it is clear that three general states are described in the chapter, because from Rameses to mount Sinai evidently denotes the first, while the journey to Kadesh as evidently concludes a second, since the Law was delivered at the former place, and the unfaithful spies and their followers were condemned to thirty-eight years' wandering at the latter; nor is anything whatever recorded of what happened to the wanderers during that period. But they must have come to Kadesh a second time, after the long interval just named, since they journeyed *from* Kadesh and came to mount Hor, where Aaron died, in the fortieth year after leaving Egypt. And they passed through all the places named in the second section in going to Kadesh the first time (Kitto, *Art. Wandering*, p. 1083 a).

The next thing to be observed is that the second general state consists of two parts, the first describing temptations external and internal, vers. 16-18, and the second a succession of advancing states, vers. 19-36. And thirdly, it may be noticed that in this second part, generally, is involved the acquirement of more and more interior

states of good by means of truths, the first being one of simple obedience to good from truths, ver. 19; the second, one of natural delight in good and truth, ver. 23; the third an interior state of such delight, ver. 28; the fourth a strengthening of external and internal bonds, ver. 30. Then follows a series of states leading to one of strengthened exterior good and truth, ver. 35; and this culminates in a full state of the good of truth, or of charity, which is the result of all previous trials, ver. 36.

And passing on to the third section, we cannot fail, on examination, to see that, as the second describes, in the internal sense, a gradual advance, this equally shows a gradual decline, all the terms being as truly correspondential, and each falling into its proper place with great exactness. For, in the first place, we have to consider the remarkable fact that such a state of giving back should occur just on the borders of the promised land. The reason is, spiritually, that only a full course of regeneration involving a full course of temptation, or vastation, whichever it may be, enables man to discover his own impure state. But still, the children of Israel, remember, as they spread themselves in the plain of Moab, are representative of the true church, or man of the church, not now internally bad, but internally good, recognizing, at the same time, the imperfection of the natural degree, and that this imperfection is to be removed.

And therefore we have to notice, just here, how Aaron dies upon mount Hor. It is really the death or cessation of the merely natural life, and consequently of merely representative worship that is described. And hence the picture is, as it were, double; for when the old natural man ceases, the new natural man becomes active. And thus the fortieth year, the fifth month, the first day of the month, and also the one hundred and twenty three years of Aaron's life all synchronize and harmonize; and he can be at once a symbol of the worst state and of the best, as the correspondence show. And then, again, it follows that what happens as to the affections, happens also to the rational powers, and this is why Arad the king of the Canaanites also "hears of the coming of the children of Israel," that is the corrupted natural reason is dethroned. Also thirdly, some of these terms which follow to the end of the section might be commented upon, as illustration of the careful way in which names of places are applied in the Holy Word, but we mention only one. The Israelites, in this part of their journeys, came to Dibon-gad, and this signifies the external rational faculty corrupted, even as king Arad does the internal, both, of course, belonging to the natural degree of the mind; and turning to chap. xxi. 30 we see how this place has a singular signification under different circumstances. For there it forms a portion of a quotation from the Ancient Word, while here it has another application. And this indeed shows the operation of Divine Providence not only in regard to the giving of a Revelation adapted to certain times, but also in the affairs of nations and individuals, by which they have been led, without any force, and even without their own knowledge, to conform to the Divine Will.

But in conclusion, it is only necessary to remark concerning the last section, that the land of Canaan, besides representing, in the Word, the perfect heavenly state, also represents the church corrupted, when wicked nations had possession of it, and also the life of an individual, in the inner recesses thereof, in which hidden evils and errors lurk, which require to be expelled before the perfect life can be fully realized. We are to learn the lessons, therefore, here set before us. As of ourselves, we must drive out our spiritual enemies, according to the commandment of the Lord here given; and

as of ourselves, we are to recognize that the land is divided unto us by lot, or in other words, is assigned to us by Divine Providence. And yet, at the same time, no man is compelled to be regenerated as here described, although the consequences of tampering with our evils is plainly set before us. In one word, therefore, simple as it may seem to make the statement, evils must either be overcome, by power given freely from the Lord to each individual, or assuredly they will overcome the individual and make him their slave for ever. But we need not throw away the high privilege of human beings. On the contrary, every one may freely exercise it.

CHAPTER XXXIV

SUMMARY OF THE SPIRITUAL SENSE

1. Concerning the extension and limits of good and truth in the heavenly state, and first as to those who are in the light of truth and constitute the spiritual heaven, vers. 1-5.

2. Secondly, as to those in the obscurity of good constituting the Internal of the ultimate heaven, ver. 6.

3. Thirdly, as to those in the obscurity of truth and constitute the External of the ultimate heaven, vers. 7-9.

4. And fourthly, as to those in celestial good and constitute the inmost heaven, vers. 10-12.

5. There is continual influx from the Lord by Divine Truth, giving the perception to the man of the church that the heavenly life is provided for him by the Lord, and is given to all in whom there is fulness of the conjunction of Divine Good and Truth, vers. 13-15.

6. And every one enjoys his life in Externals according to his state as to good and truth internally, vers. 16-29.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saying,

2. Command the children of Israel, and say unto them, When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan according to the borders thereof,)

3. Then your south quarter shall be from the wilderness of Zin along by the side of Edom, and your south border shall be from the end of the Salt Sea eastward;

1. There is revelation from the Lord by Divine Truth giving the perception,

2. To the man of the Spiritual Church through influx and illustration, that in the fully regenerated state, which is one in which the external fully corresponds to the internal affections even as to every particular,

3. Those who are in the light of truth, or in the spiritual heaven, have extension from the obscurity where truth ends and charity ceases; are distinguished from those in natural good with its adjoined

truth; and are separated from the lusts of the unregenerate man.

4. And your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin: and the goings out thereof shall be southward of Kadesh-barnea; and it shall go forth to Hazar-addar, and pass along to Azmon:

4. Moreover, in this light of truth there is freedom from the falsities derived from lusts, which cause obscurity where truth ends and charity ceases, in a state of holy delight in the Word, which is the source of truth, and of love to the Lord, by which man is purified through the good of truth and the truth of good from all outward things which have served their use; and this extends even to ultimates where good by truth is in fulness and power,

5. And the border shall turn about from Azmon unto the brook of Egypt, and the goings out thereof shall be at the sea.

5. And where truth from good, or the Word adapted to the natural man in all its abundance, is the medium of the heavenly life.

6. And for the western border, ye shall have the great sea and the border *thereof*: this shall be your west border.

6. And those who are in the obscure good which constitutes the ultimate heaven, as to its internal, have their extension to the abundance of truth in the literal sense of the Word, as to the will, as to the understanding, and as to the activity of both together.

7. And this shall be your north border: from the great sea ye shall mark out for you mount Hor:

7. But those who are in obscurity as to truth, and constitute the external of the ultimate heaven, have their limit also from the literal sense of the Word, and include a state of the love of truth.

8. From mount Hor ye shall mark out unto the

8. Thence a state of external zeal for good and truth,

entering in of Hamath; and the goings out of the border shall be at Zedad:

also a state of opposition to falsity;

9. And the border shall go forth to Ziphron, and the goings out thereof shall be at Hazar-enan: this shall be your north border.

9. Thence a state of most external good, and finally a state of most external truth, where the limit is.

10. And ye shall mark out your east border from Hazar-enan to Shepham:

10. But those who are in the life of celestial love, have their limits also in the obscurity of good conjoined with truth where good ends and evil begins;

11. And the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall reach unto the side of the sea of Chinnereth eastward:

11. Where a state of natural good is rendered fruitful by instruction from the Word; where the same is in its greatest power, because in truth it has its receptacle;

12. And the border shall go down to Jordan, and the goings out thereof shall be at the Salt Sea: this shall be your land according to the borders thereof round about.

12. Where the external man is protected and governed by truth perceived from good, and grounded in good; and where the lusts of the merely natural man are quiescent, through vastation as to all falsities. And all these are the boundaries of the heavenly kingdom, according to the distinction between truth and falsity and good and evil.

13. And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD hath commanded to give unto the nine tribes, and to the half tribe:

13. And there is continual influx of Divine Truth with the man of the Spiritual Church, giving perception that the heavenly life is provided for him by the Lord, and is given to all in whom there is fulness of the conjunction of Divine Good and Truth.

14. For the tribe of the children of Reuben according to their fathers' houses, and the tribe of the children of Gad according to their fathers' houses, have received, and the half tribe of Manasseh have received, their inheritance :

15. The two tribes and the half tribe have received their inheritance beyond the Jordan at Jericho eastward, toward the sunrising.

16. And the LORD spake unto Moses, saying,

17. These are the names of the men which shall divide the land unto you for inheritance : Eleazar the priest, and Joshua the son of Nun.

18. And ye shall take one prince of every tribe, to divide the land for inheritance.

19. And these are the names of the men : of the tribe of Judah, Caleb the son of Jephunneh.

14. For every one who is in faith in the understanding ; who is obedient to the Word of the Lord ; and who is established in the new will of good from the Lord, has his peculiar and distinctive life by Divine Providence,

15. Since such have full conjunction with the Lord, although they be of the external church and form the ultimate heaven ; for they are distinguished from the internal church by the reception of the Word in its literal sense, and of the knowledges of good and truth there, while yet they are in natural good affections which are the gift of the Lord, and in the beginning of regeneration where the light of Divine Truth first shines.

16. Further there is revelation from the Lord by Divine Truth giving the perception,

17. That every one enjoys his heavenly life in externals according to his state as to good and truth internally, namely, as to celestial good acting by truth ; as to truth from good opposing evil perpetually ;

18. And as to the primary truths of the church in subordination to these.

19. And the quality of such primary truths is as follows : of celestial love, truth immediately proceeding from and manifesting good ;

20. And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

20. Of faith in the will, truth acting from a principle of good;

21. Of the tribe of Benjamin, Elidad the son of Chislon.

21. Of truth from good which is a medium, good conjoined with truth acting from confidence in the Lord;

22. And of the tribe of the children of Dan a prince, Bukki the son of Jogli.

22. Of the affirmation of truth, truth acquired from states of trial and temptation, which is primary;

23. Of the children of Joseph: of the tribe of the children of Manasseh a prince, Hanniel the son of Ephod:

23. Of the celestial-spiritual principle, that is, of the new will of good, the grace of God acting by truth from good which is primary;

24. And of the tribe of the children of Ephraim a prince, Kemuel the son of Shiphtan.

24. And of the new understanding of truth, good derived from truth exercising judgment which is primary;

25. And of the tribe of the children of Zebulun a prince, Elizaphan the son of Parnach.

25. Of conjugal love, truth from God which protects, and which is primary;

26. And of the tribe of the children of Issachar a prince, Paltiel the son of Azzan.

26. Of the conjoining principle of truth with good, and good with truth, redemption by truth in its power from good which is primary.

27. And of the tribe of the children of Asher a prince, Ahihud the son of Shelomi.

27. Of natural delight, charity derived from a state of peace which is primary;

28. And of the tribe of the children of Naphtali a prince, Pedahel the son of Ammihud.

28. And of resistance to evil, redemption by truth proceeding from good, which is primary.

29. These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

29. And all these are instrumental in the hands of the Lord in adapting the state of the external man to that of the internal in the heavenly kingdom.

REFERENCES AND NOTES

1. This is evident because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

2. Commanding the children of Israel, and saying unto them, denotes instruction to the man of the Spiritual Church through influx and illustration, 5486, 10,290; "When ye be come into the land of Canaan," denotes admission to the fully regenerated state, 1853, 3705; and "this is the land that shall fall unto you for an inheritance, even the land of Canaan according to the borders thereof," denotes that this state is one in which the external fully corresponds to the internal affections, even as to every particular, because by the Israelites are signified, as the inhabitants of the land, what is internal, and therefore by the land itself is signified the external man, 2268, 3705, 6494, 2658, 8063.

3. "Then your south quarter shall be from the wilderness of Zin, along by the side of Edom, and your south border shall be from the end of the Salt Sea eastward," denotes that those who are in the light of truth, or in the spiritual heaven, have extension from the obscurity where truth ends, and charity ceases; are distinguished from those in natural good conjoined with truth; and are separated from the lusts of the unregenerate man, because the south signifies those who are in the light of truth in the spiritual heaven, 3195, 9684; the wilderness of Zin signifies the obscurity where truth ends and charity ceases, chap. xx. 1; and the Salt Sea eastward signifies the lusts of the unregenerate man, 1666.

4. "And your border shall turn away southward of the ascent of Akrabbim, and pass along to Zin," denotes that in this light of truth there is freedom from the falsities of lusts, which cause obscurity where truth ends and charity ceases, because by Akrabbim are meant *scorpions*, which denote falsities from evil, thus from lusts, 10,010, 8063, 3195, 5964, 4205, chap. xx. 1; "and the goings out thereof shall be southward of Kadesh-barnea," denotes in a state of holy delight in the Word, which is the source of truth, because by Kadesh-barnea is meant *the holiness of the fountain of delight*, 2503, 2702; "and it shall go forth to Hazar-addar," denotes by which man is purified through the good of truth and the truth of good from all outward things which have served their use because by Hazar-addar is meant *the threshing-floor of Addar*, and therefore it denotes these things, 2401, 6537; "and pass along to Azmon," denotes that this extends even to ultimates, where good by truth is in fulness and power, because by Azmon is meant *numerous, great, and strong*, and thus it denotes the power of good and truth in ultimates, 6172, 4015.

5. "And the border shall turn about from Azmon to the brook of Egypt, and the goings out thereof shall be at the sea," denotes where truth from good, or the Word, adapted to the natural man, in all its abundance is the medium of the heavenly life, 8063, 6226, 5196, 4271, 5079, 2401, 30484.

6. "And for the western border ye shall have the great sea and the border thereof: this shall be your west border," denotes that those

who are in the obscure good, which constitutes the ultimate heaven as to its internal, have their extension to the abundance of truth in the literal sense of the Word, as to the will, as to the understanding, and as to the activity of both together, 3708, 9755, 8063, 9866.

7. "And this shall be your north border, from the great sea ye shall mark out for you mount Hor," denotes that those who are in the obscurity of truth, and constitute the external of the ultimate heaven, have their limit also from the literal sense of the Word, and include a state of the love of truth, 3708, 9648, 3048⁴, 1675. According to the last reference, mount Hor denotes falsities, and therefore the limit of those in the state of the obscurity of truth, is some love of truth, the falsity commencing where truth ends.

8. "And from mount Hor ye shall mark out the entering in of Hamath," denotes thence a state of external zeal for good and truth, because by Hamath is meant *anger, heat, or a wall*, and thus it denotes such a state, 9144, 4164, 6419; "and the goings out of the border shall be Zedad," denotes a state of opposition to falsity, because by Zedad is meant *turned away from or an adversary*, and therefore it denotes this, 2799²⁰, 9314.

9. "And the border shall go forth to Ziphron, and the goings out thereof shall be at Hazar-enan," denotes thence a state of most external good, and finally a state of most external truth where the limit is, because Ziphron is probably derived from Ziph, which means *the mouth*, and thus denotes the lowest kind of good, 8068; and by Hazar-enan is meant *the village of fountains*, and therefore it denotes the lowest kind of truth, 3270, 2702, 2401.

10. "And ye shall mark out your east border from Hazar-enan to Shepham," denotes that those who are in the life of celestial love have their limits also in the obscurity of good conjoined with truth, where good ends and evil begins, because by Hazar-enan is meant the village of fountains, and therefore it denotes the obscurity of good conjoined with truth, 3270, 2702; and by Shepham is meant *a bare region, and a conspicuous mountain*, and therefore it denotes a state where good ends and evil begins, 5433, 7780, 795; besides which, the east border denotes the limit of celestial love, 3708, 8063.

11. "And the border shall go down from Shepham to Riblah, on the east side of Ain," denotes where a state of natural good is rendered fruitful by instruction from the Word, because going down denotes a descent to external things, 3084; Shepham denotes a state of natural good, ver. 10; by Riblah is meant *fertility*, and therefore it denotes what is fruitful, 348; the east side denotes the limit of celestial good, ver. 10; and by Ain is meant *a fountain*, and therefore it denotes truths instructing from the Word, 2702; "and the border shall go down and reach unto the side of the sea of Chinnereth eastward," denotes where natural good is in its greatest power, because in truth it has its receptacle, since the side, or shoulder, denotes the greatest power, 6393; and the sea of Chinnereth eastward, denotes truth as the receptacle of good, Chinnereth meaning *shaped like a basin*, and thence denoting a receptacle, 9755, 3708, 3079.

12. "And the border shall go down to Jordan, and the goings out thereof shall be at the Salt Sea: this shall be your land according to

the borders thereof round about," denotes where the external man is protected and governed by truth perceived from good, and grounded in good; and where the lusts of the merely natural man are quiescent through vastation as to all falsities. And all these are the boundaries of the heavenly kingdom according to the distinction between truth and falsity and between good and evil, 8063, 3084, 1585, 2401, 1666, 3705, 2973.

13. Moses commanding the children of Israel saying, denotes that there is continual influx of Divine Truth with the man of the Spiritual Church giving perception, 7010, 5486, 3654, 1822; "this is the land which ye shall inherit by lot," denotes that the heavenly life is provided for him by the Lord, 3705, 2658, 3239, 6494; and, "which the Lord hath commanded to give unto the nine tribes and to the half tribe," denotes that it is given to all in whom there is fulness of the conjunction of Divine Good and Truth, 2001, 5486, 8899, 2075, 5291, 3858.

14. "For the tribe of the children of Reuben, according to their fathers' houses, and the tribe of the children of Gad according to their fathers' houses, have received, and the half tribe of Manasseh have received their inheritance," denotes that every one who is in faith in the understanding; who is obedient to the Word of the Lord; and who is established in the new will of good from the Lord, has his peculiar and distinctive life by Divine Providence, chap. xxxii. 33-42.

15. "The two tribes and the half tribe have received their inheritance beyond the Jordan at Jericho eastward toward the sunrising," denotes since they have full conjunction with the Lord, although they be of the external church, and form the ultimate heaven; for they are distinguished from the internal church by the reception of the Word in its literal sense, and of the knowledges of good and truth there, while yet they are in natural good affections, which are the gift of the Lord, and in the beginning of regeneration where the light of Divine Truth first shines, 5194, 3858, 5291, 2658, chap. xxxii. 33-42, 1585, 9325¹⁰, 3708, 4300.

16. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth or the Word, 7010; and by saying is denoted perception, 1822.

17. "These are the names of the men that shall divide the land unto you for inheritance," denotes that every one enjoys his life in externals according to his state as to good and truth internally, 145, 1007, 3705, 2658, ver. 2; and "Eleazar the priest and Joshua the son of Nun," denotes celestial good acting by truth; and truth from good opposing evil perpetually, 9946, 8595, because by Eleazar is meant *God helpeth*, and therefore he denotes truth, 2001, while as priest he denotes good; by Joshua is meant *salvation*, and therefore he denotes truth combating or truth opposing evil from a principle of good; and by Nun is meant what is *durable and eternal*, and therefore it denotes what is perpetual.

18. "And ye shall take one prince of every tribe to divide the land for inheritance," denotes the primary truths of the church in subordination to Divine Good and Truth, 1482, 3858, 2658.

19. "And these are the names of the men: of the tribe of Judah Caleb the son of Jephunneh," denotes that the quality of such primary truths is as follows: of celestial love, truth immediately proceeding from, and manifesting good, because by Judah is denoted celestial love, 3880; Caleb means *as the heart*, and thus he denotes good, 4112; and Jephunneh means *one that beholds*, and therefore he denotes truth manifesting good, 2150.

20. "And of the tribe of Simeon, Shemuel the son of Ammihud," denotes of faith in the will, truth acting from a principle of good, because Simeon is named from *hearing*, and therefore he denotes faith in the will, 3869; by Shemuel is meant *heard of God*, and therefore he denotes also obedience, or truth in action, 2542; and by Ammihud is meant the *people of praise or confession*, and therefore, like Judah, he denotes the love of good, 3880, 1259.

21. Of the tribe of Benjamin, Elidad the son of Chislon, denotes of truth from good, which is a medium, good conjoined with truth, acting from confidence in the Lord, because Benjamin is named from the *right hand*, and therefore he denotes truth from good, which is a medium, 4585³, 4592; by Elidad is meant *beloved of God*, and therefore he denotes good conjoined with truth, 2001; and by Chislon is meant *strength and confidence*, and therefore he denotes confidence in the Lord, 6343, 2982.

22. "And of the tribe of the children of Dan a prince, Bukki the son of Jogli," denotes of the affirmation of truth, truth acquired from states of trial and temptation, which is primary, because Dan is named from judging, and denotes the affirmation of truth, 3923; by Bukki is meant *the mouth of God*, and this word is under a root meaning *deprived of, empty*, and therefore it denotes the truth that shows that man of himself is void of good, 6985, 6987, 17; and by Jogli is meant *led in to captivity or affliction*, and therefore he denotes states of trial and temptation, 9164, 1846, 1937.

23. "Of the children of Joseph: of the tribe of the children of Manasseh, a prince, Hanniel the son of Ephod," denotes of the celestial-spiritual principle, that is of the new will, of good, the grace of God acting by truth from good, which is primary, because Joseph denotes the celestial of the spiritual principle, 4286; Manasseh is named from *forgetfulness*, and denotes the new will of good, 5351; by Hanniel is meant *the grace of God*, and therefore he denotes this, 598; and by Ephod is meant the outermost garment of the priest, and therefore it denotes truth from good, 9824; while a prince denotes what is primary, 1482.

24. "And of the tribe of the children of Ephraim a prince Kemuel the son of Shiphtan," denotes of the new understanding of truth good derived from truth exercising judgment, which is primary, because Ephraim is named from *fruitfulness*, and denotes the new understanding of truth, 5354; by Kemuel is meant *raised by God*, and therefore he denotes good derived from truth, 4103, 2001; and by Shiphtan is meant *one who judges, or decides a case*, and therefore he denotes this, 2335, a prince, as before, denoting what is primary, 1482.

25. "And of the tribe of the children of Zebulun a prince, Elizaphan the son of Parnach," denotes of conjugal love, truth from God which

protects, because Zebulun was named from *cohabiting*, and he denotes the heavenly marriage, 3960; by Elizaphan is meant, *my God hides or protects*, and therefore he denotes this, 6721, 6722; and the meaning of Parnach not appearing in the authorities consulted, its correspondence can only be inferred from the context of the internal sense as being some state of good, which is the origin of the truth specified.

26. "And of the tribe of the children of Issachar a prince, Paltiel the son of Azzan," denotes of the conjoining principle of truth with good, and good with truth, redemption by truth in its power from good which is primary, because Issachar was named from *reward*, and he denotes the conjoining principle named, 3956; by Paltiel is meant *God is deliverance*, and therefore he denotes redemption by truth, from God, 2954, 2001; and by Azzan is meant *strong, powerful*, and therefore he denotes the power of truth from good, 6343.

27. "And of the tribe of the children of Asher a prince Ahihud the son of Shelomi," denotes of natural delight, charity derived from a state of peace, which is primary, because Asher was named from *blessedness*, and he denotes natural delight, 3938; by Ahihud is meant *the brother of praise*, and therefore he denotes charity, 367, 3880; and by Shelomi is meant *peaceful*, and therefore he denotes a state of peace spiritually, 925.

28. "And of the tribe of the children of Naphtali a prince, Pedahel the son of Ammihud," denotes of resistance to evil redemption by truth proceeding from good which is primary, because Naphtali is named from *struggling*, and he denotes the resistance of the natural man, 3927; by Pedahel is meant *God hath delivered*, and therefore he denotes redemption by truth proceeding from good, 2954, 2001; and by Ammihud is meant *the people of praise or confession*, and therefore he denotes like Judah the love of good, 3880, 1259.

29. These being they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan, denotes that all these are instrumental in the hands of the Lord in adapting the state of the external man to that of the internal in the heavenly kingdom, 2001, 5486, 2658, 3654, 3705

The great truth that underlies the whole of the contents of this chapter in the internal sense, is that there is an eternal and an exact distinction between good and evil or between heaven and hell. For this is evidently what is signified by marking out with such precision the borders of the land of Canaan, which was to be given to the children of Israel. And therefore in order that we may understand and duly appreciate all the particulars, we must first know from the Word what this distinction is, since it is quite certain, on reflection, that it never has been discovered, and never can be discovered, by any merely natural investigation. It is not meant, however, that men have not any common or general perception of this distinction; for most people have this more or less. For who does not perceive, for example, that it is wicked to steal, and good not to do so? But it is affirmed that even this is not born with any one, but is given to him afterwards, as he is instructed, and that then it comes from the Lord by influx, and is not the result of instruction merely. Much more, then, we may depend upon it, is every more exact distinction from perception, which is given by the Lord, of the difference be-

tween good and evil, as man is more fully instructed by revelation, or by the Word. And, consequently, we find more especially in the Word of the New Testament, or in the Gospel, that the exact universal distinction between good and evil is given, where it is said that love to the Lord and love to the neighbour constitutes the whole of what is good, and, further, that all Divine Truths, which are called the Law and the Prophets, depend upon, or are derived from these loves (Matt. xxii. 34-40; xix. 16-22). But knowing, then, this universal principle of good, and thence of truth, we may also know the universal principle of evil, which is the exactly opposite state, namely, that it is the inordinate love of self and the world, or in one word, selfishness, and that thence is derived all kinds of falsities; and, indeed, this is so very plainly implied in the second reference given just above that it cannot for a moment be doubted.

Hence, therefore, we may now see further why it is that our first section states that the heavenly life is to be most accurately defined and distinguished when we come into it, this being denoted by the Israelites coming into the land of Canaan. But the next point is, that we want to know why the southern border of the land is the first to be defined, and not the eastern border, which, from its correspondence we might have expected to come first, since the east corresponds to celestial love, where heaven begins from the Lord, and the south to spiritual truth, which distinguishes the second heaven, as the references show? The answer appears to be, that it is the function of the enlightened intellect, and not so much that of the loving heart, to define.

But, thirdly, we must proceed to consider the limits of the southern border. Now, of course, the series, as given in the right-hand column, is derived from the correspondence of the various names; and yet, on reading it over, and considering its order, we see, at once, how true the description is. The spiritual man is distinguished by love to the neighbour, or charity, and the faith, or truth of charity, and the limit of these, therefore, is first described as being where charity ceases and faith ends, this being signified by the wilderness of Zin, because Zin means *a buckler*, and *coldness*, and the latter, therefore, expresses the absence of charity, while the former denotes the ultimate truth which defends itself against falsity, or the falsity which opposes the truth. But, secondly, the spiritual man is distinguished from the natural man, or from those in the ultimate heaven, who have their own love of good and appropriate truths and are signified by Edom. And, thirdly, the Spiritual are protected from the lusts of the unregenerate man, which are represented by the Salt Sea of the east, the last term being applied in the opposite sense. These limits, however, have reference to good more than truth, whereas the following symbols indicate the limit of truths more than of good affections. For there is freedom from the falsities of lusts, these being denoted by Akrabbim, because this word means scorpions; and also there is the enjoyment of genuine truths from the Word, which, as we have seen, are signified by Kadesh-barnea, while at the same time, there are truths which are denoted by the threshing-floor of Addar; and ultimate truths in their fulness and power represented by Azmon, this word meaning, *numerous*, *great*, and *strong*. And, lastly, as a boundary there are the knowledges or scientifics of truth so appropriately signified by the brook of Egypt, and its going out by the sea. Hence, then, in this first section there are some valuable lessons, which will easily suggest themselves to the earnest and thoughtful student, but we must now pass on to a brief consideration of the second.

It is very useful to have a good general idea of the signification of the four quarters in the spiritual sense, which are all determined from the east, and not from the south, because in the Word it is the Lord Who is, in the supreme sense, the East. For the proximate sphere proceeding from His Divine Love and Divine Wisdom, is the Sun of heaven, which is the first created thing, and the great source of spiritual heat and light, and also of natural heat and light to all in the universe; and therefore, in the spiritual world, the Sun always appears in the east, and the Lord Himself, from Whom it proceeds, is also called the East, and the Sun of heaven. Now, for this reason the east not only signifies the Lord, but also the highest degree of love from Him, which distinguishes the angels of the celestial heaven, and is called celestial love, which is the purest love to the Lord. And because this is so, therefore the quarter opposite the east, in the Word, and in the spiritual world, denotes good or love in obscurity, and is constantly signified by the west, where, in the natural world the sun sets. And, hence, it will be seen at once that the west denotes the obscure good which distinguishes the angels of the ultimate heaven, internally and externally, the west itself denoting, specifically, that good internally and the north, which is opposite the south, denoting that good externally. But, it may now be asked, how then shall we distinguish the four kinds of good denoted by the four quarters accurately? The answer is, that, as the east and the south denote, respectively, the highest love to the Lord and the neighbour, which is called celestial, and the next lower degree of that love, which is called spiritual, so the west and the north denote, respectively, this same love to the Lord and the neighbour internal and external of the lowest degree, which is called natural, the internal being obedience springing from the love of natural good from the Lord, and the external being obedience springing from the love of natural truths from the Lord. Hence, then, it is clear that every one can love the Lord and the neighbour according to his degree; that the west corresponds to the obscure love of good from Him; and that the north corresponds to the obscure love of truth; and also that, generally, to love the Lord and to love the neighbour, is to love the good and the true, of whatever degree they may be, and to do them from inclination (*H.H.* 16). We see now, therefore, exactly what is meant, in this second section, by the west, and consequently, by the western border, denoted by the sea, namely, the abundance of truth in the literal sense of the Word. And let it, therefore, be remembered, carefully, that every infringement of the holy truth of the Word, is a passing over from good to evil, or a going beyond the prescribed limits of good and truth. It is necessary now to take up the third section.

And to begin with, we notice that here also the "great sea," representing the literal sense of the Word, is that from which the border commences, and that mount Hor is mentioned immediately afterwards to denote some love of the truth, the falsity signified also by this mountain, arising where the truth ends; to which it may be added that this mountain was a part of Lebanon, which means *white*, or *incense*, thus indicating the truth from which is some worship of the Lord grateful and acceptable to Him, 3993^b, 886², 9475. And then we come to Hamath, as another part of the northern boundary, this word meaning *anger*, *heat*, and a *wall*, which, as we have seen, denote an external zeal for truth, and also a defence against falsity. And we have also learned, that the other places forming a part of this border are equally appropriate correspondences. It is delightful, therefore, to know, and believe, from all these spiritual teachings,

that there is really no human being, who, in the course of his earthly life, is not supplied with truths by which he may learn the distinction between good and evil, and have the opportunity of deciding freely what his eternal condition shall be, excepting those who die in infancy, or who are prevented by other causes, such as idiocy, etc., from so deciding, and whose salvation, therefore, is provided for.

But with regard to the fourth section, which describes the eastern border, the explanation already given, combined with the series in the parallel columns, appears to be sufficient to show that what is said about it refers to the celestial man, and the celestial heaven specifically. At the same time, however, it is not to be forgotten that the celestial man, as distinguished from others, requires to be regenerated, because his first experiences of life are merely natural, like those of others, because he has hereditary tendencies to evil like others, and because he is liable to make hereditary evil actual like others. Hence, therefore, we may observe that his "border" is so described in the spiritual sense, that it is in harmony with these facts. And another thing may also be observed here. Because heaven consists of two kingdoms, as well as of three heavens, therefore the terms celestial and spiritual are applied to heaven accordingly, and thus there are celestial and spiritual things also in the ultimate heaven, as well as in the superior heavens, and thus also the borders of each heaven, considered by itself, are similar to those of the whole heavens. And hence these considerations will enable us the better to understand the internal sense of our chapter, and of the Word generally.

The fifth section is interesting, as being a confirmation of what is contained in chap. xxxii. with reference to the tribes of Reuben and Gad, and the half tribe of Manasseh; and what has just been said will, in some measure, account for the peculiar distinction made as to these tribes. And it is here to be remembered that they really denote spiritual principles in the natural man. But since it appears from the history as if they did not receive their inheritance by lot, because it was assigned to them at their own request, yet we find on looking back, that they acknowledge that it was so, because they say, "*Our inheritance is fallen to us on this side Jordan eastward.*" That is, spiritually, we have to acknowledge that those who constitute the ultimate heaven hold their position according to Divine Providence equally with those who constitute the superior heavens (chap. xxxii. 19). And it will be well to observe here, also, that Ephraim, who represents the new understanding of truth, really takes the place of Reuben on the western side of Jordan, and how the division of the tribe of Manasseh into two parts provides for the representation of the new will of good on both sides of the river. For every one who is regenerated must receive from the Lord the new understanding of truth and the new will of good. But see on this subject 6328, from which we learn that the new understanding of truth takes the place of the corrupted understanding thereof, and that the new will of good takes the place of the defiled will of good, and also why Reuben and Simeon could still be representative, namely, because representatives do not regard the person but the thing represented.

It is now time, however, to say a little on the last section. And here it is quite evident that Divine Providence works by means; is opposed to the unregenerated will of man; and acts in harmony with the regenerated will and understanding. And these three are what may be called essential principles concerning Divine Providence. Thus, then, Divine Good and Divine Truth *from* the Lord,

represented by Eleazar and by Joshua, are the first means by which the Lord acts, and the primary truths of the Word denoted by the princes are the second. And therefore the Lord provides for every man nothing but good, and if evil befalls a person, it is never from Divine Providence. But, secondly, Divine principles, which man receives from the Lord by regeneration, become a part of his life, and have a quality according to the state of the man, so that, as a matter of fact, the same Divine principles have a different quality, so to speak, with different men, and also with the same man, in different states of his life. And this remark is made in order to show why the princes of the tribes are not always the same. Of course, we know very well why this is in the literal sense; but we are here considering the internal sense. Thus, for example, the names of the princes in this chapter are not the same as those in chap. i., and consequently, this denotes, spiritually, that while the tribes have the same general signification, there is a variation with regard to the princes, this depending upon the subject in the internal sense, which has reference to different states of the church or of the individual. And, thirdly, we have to observe that the princes here properly represent internal things, or goodness and truth, which form the internal man, whereas the land itself that is to be divided, properly denotes external things, or goodness and truth, as they are manifested in the external man. And this now is why the spiritual sense of the section is that "every one enjoys his life in Externals, according to his state as to good and truth internally," when he comes into heaven. But we need not here repeat the internal sense as it is given in the series. It is enough only to observe that, as in all other cases the correspondence of each name is deduced from its meaning, and that this principle of interpretation never fails, where the meaning of a name can be ascertained. And, of course, the great lesson that we have all to learn from the study of this section is, habitually, to endeavour, while we are in this world, to bring our outward life as far as we possibly can into harmony with our internal life. And it is said, "as far as we possibly can," because during the state of probation in which we now are, we are in the state of our Externals, and cannot come into the realization of our internal life, until after our departure from this world, during the process of our Judgment. But that process, let us remember, may be lengthened, or shortened, according to our conduct from internal principles while we remain in this world (*H.H.* 491-2).

CHAPTER XXXV

SUMMARY OF THE SPIRITUAL SENSE

1. There is revelation from the Lord by Divine Truth, or the Word, that doctrine is to be provided in the external man for the support of charity there, vers. 1-5.

2. Also these doctrines must include full provision for the protection of those who sin through error or ignorance without an evil intention; and they must be acquired by a full course of temptation, and be continually renewed with every one according to the state as to charity, vers. 6-8.

3. And several particulars are given in the remainder of the chapter concerning evils and errors committed without fault, and particularly concerning the removal of evils and falsities in the Judgment, the prevailing state of good, and the necessity for purification, vers. 9-34.

THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses in the plains of Moab by the Jordan at Jericho, saying,

2. Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and suburbs for the cities round about them shall ye give unto the Levites.

3. And the cities shall they have to dwell in; and their suburbs shall be for their cattle, and for their

1. There is revelation from the Lord by Divine Truth even when good is adulterated in a low state of spiritual life, when external things prevail, and when the knowledges of truth from the Word are limited.

2. And this revelation is to the man of the Spiritual Church giving the perception, that doctrines and truths are to be provided in the external man for the reception of charity internally and externally there.

3. For charity has its abode in truths; and the natural affections as to the good of innocence; as to delight in

substance, and for all their beasts.

4. And the suburbs of the cities, which ye shall give unto the Levites, shall be from the wall of the city and outward a thousand cubits round about.

5. And ye shall measure without the city for the east side two thousand cubits, and for the south side two thousand cubits, and for the west side two thousand cubits, and for the north side two thousand cubits, the city being in the midst. This shall be to them the suburbs of the cities.

6. And the cities which ye shall give unto the Levites, they shall be the six cities of refuge, which ye shall give for the manslayer to flee thither: and beside them ye shall give forty and two cities.

7. All the cities which ye shall give to the Levites shall be forty and eight cities: them *shall ye give* with their suburbs.

knowledge; and as to sensual things, are in heaven and in the church, to be supplied with appropriate nourishment.

4. And such nourishment is properly to be distinguished from what is of the internal of the natural degree, as well as being sufficient in every respect.

5. And the quality of this provision for the external of the natural man, is to be according to good and truth interior, and according to good and truth exterior; and it is to have conjunction with the internal truths which are the immediate receptacles of charity. And thus the external of the natural man is to minister to and serve the internal as to doctrines which are receptacles of charity,

6. And also, in the doctrines and truths which are the receptacles of charity there must be a full provision against the consequences of evil committed unconsciously, when evil has been done to another without any evil intention; and besides this, the receptacles with the man of the church for charity are to be acquired and appropriated through victory in temptation, culminating in a state of holiness.

7. And all the receptacles in the external man are to be in fulness as to good and truth, and are to be continually renewed from the internal or from charity, and this both as to the interiors of the natural and as to the exteriors thereof.

8. And concerning the cities which ye shall give of the possession of the children of Israel, from the many ye shall take many; and from the few ye shall take few: every one according to his inheritance which he inheriteth shall give of his cities unto the Levites.

8. Moreover, this provision in the external man for the reception and support of charity, is to be according to the state of the internal; for if the internal is abundant in charity, its external will be in agreement therewith as to truths, and therefore much charity is rich in truths, and little charity is poor in truths. For the man of the church must acknowledge that he has all truths from the Lord through charity and for the sake of charity.

9. And the LORD spake unto Moses, saying,

9. Further, there is revelation from the Lord by Divine Truth giving the perception,

10. Speak unto the children of Israel, and say unto them, When ye pass over Jordan into the land of Canaan,

10. By influx into the will and by illustration in the understanding, that when the man of the church is in the heavenly state,

11. Then ye shall appoint you cities to be cities of refuge for you; that the manslayer which killeth any person unwittingly may flee thither.

11. He recognizes that the Lord provides for such a state protection from the consequences of evil committed without evil intention.

12. And the cities shall be unto you for refuge from the avenger; that the manslayer die not, until he stand before the congregation for judgment.

12. For the truth teaches that the man who sins in ignorance is without fault, and must be protected until investigation is made by truths;

13. And the cities which ye shall give shall be for you six cities of refuge.

13. And hence the protection of such persons is complete in every respect;

14. Ye shall give three cities beyond Jordan, and three cities shall ye give in the land of Canaan; they shall be cities of refuge.

14. And this both as to the external and internal man distinctly according to the truths of the Word having relation to each. For the truth always

protects those who are in charity and yet in ignorance.

15. For the children of Israel, and for the stranger and for the sojourner among them, shall these six cities be for refuge: that every one that killeth any person unwittingly may flee thither.

15. And the man of the internal church, as well as the man of the external, and he who is being instructed, alike need this protection, since all are liable to err without having evil intention.

16. But if he smote him with an instrument of iron, so that he died, he is a manslayer: the manslayer shall surely be put to death.

16. But he who, by means of false doctrine, injures another deliberately from the love of evil surely brings upon himself a state of spiritual death which is vastation.

17. And if he smote him with a stone in the hand, whereby a man may die, and he died, he is a manslayer: the manslayer shall surely be put to death.

17. Also he who by the power of falsity which is from its nature opposed to good, wilfully takes away spiritual life from another, is certainly guilty, and brings upon himself a state of vastation.

18. Or if he smote him with a weapon of wood in the hand, whereby a man may die, and he died, he is a manslayer: the manslayer shall surely be put to death.

18. Or again, he who wilfully and forcibly does injury to another by persuading that good is meritorious, because selfish love desires reward, is guilty and brings upon himself vastation.

19. The avenger of blood shall himself put the manslayer to death: when he meeteth him, he shall put him to death.

19. For evil punishes itself, and he who indulges therein brings upon himself the consequences thereof.

20. And if he thrust him of hatred, or hurled at him, lying in wait, so that he died;

20. Or still again, he who from hatred of good and truth does injury thereto either openly or by deceit;

21. Or in enmity smote him with his hand, that he died: he that smote him shall surely be put to death;

21. Or in enmity exercises the power of falsity against them, brings upon himself his own vastation, because he who

he is a manslayer: the avenger of blood shall put the manslayer to death, when he meeteth him.

22. But if he thrust him suddenly without enmity, or hurled upon him any thing without lying in wait,

23. Or with any stone, whereby a man may die, seeing him not, and cast it upon him, so that he died, and he was not his enemy, neither sought his harm:

24. Then the congregation shall judge between the smiter and the avenger of blood according to these judgments:

25. And the congregation shall deliver the manslayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled: and he shall dwell therein until the death of the high priest, which was anointed with the holy oil.

26. But if the manslayer shall at any time go beyond the border of his city of refuge, whither he fleeth;

27. And the avenger of blood find him without the border of his city of refuge, and the avenger of blood

wilfully uses falsity as a means of doing evil is guilty, and brings upon himself his own punishment more intensely.

22. But on the other hand, when he who is interiorly in good, does injury to another from mistaken zeal, either as to the will or understanding, and without deceit;

23. Or by falsity which causes spiritual death, from ignorance or wilfulness, when yet there is no intention from evil or from injury,

24. Then the truths of the church are decisive in a doubtful case, according to Divine Order.

25. And he who is in good interiorly is delivered from the consequences of evil or error, and is protected by the doctrine of the church, which excuses and protects the innocence of ignorance until, in the Judgment, good is clearly manifested, evil is fully rejected, and there is the conjunction of truth with good.

26. But if he, who from ignorance has violated charity, afterwards deliberately passes beyond the limits of the truth which defends him;

27. And thus brings upon himself the consequences of actual evil, he must needs suffer; and guilt is not

slay the manslayer; he shall not be guilty of blood :

imputed to him who resists evil from good, and restrains it by punishment.

28. Because he should have remained in his city of refuge until the death of the high priest : but after the death of the high priest the manslayer shall return into the land of his possession.

28. For only the innocence of ignorance excuses wrong doing, from the consequences of which the good are delivered by the Judgment; for then genuine good is manifested and evil is rejected, and the external man becomes the true expression of the internal.

29. And these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

29. And these laws of Divine Order in relation to the man of the church, are eternal in every change of state, and as to every state of good.

30. Whoso killeth any person, the manslayer shall be slain at the mouth of witnesses : but one witness shall not testify against any person that he die.

30. For injury done to good must inevitably bring vastation through the combined testimony of various truths; but one truth is not sufficient to decide.

31. Moreover ye shall take no ransom for the life of a manslayer, which is guilty of death : but he shall surely be put to death.

31. But evil confirmed by falsity under all circumstances is incapable of redemption, because it is guilty, and vastation is the result of this confirmation.

32. And ye shall take no ransom for him that is fled to his city of refuge, that he should come again to dwell in the land, until the death of the priest.

32. Moreover, even he who has committed evil without an evil intention, cannot be in freedom and full redemption so long as good is not conjoined with truth in him, or until, by the Judgment, he is delivered from falsity, and confirmed in the truth which agrees with his own good.

33. So ye shall not pollute the land wherein ye are : for blood, it polluteth the land : and no expiation can be

33. For the heavenly state must not be polluted with falsity; and falsity always causes pollution; and there is

made for the land for the blood that is shed therein, but by the blood of him that shed it.

no redemption for the man who has confirmed himself in evil and falsity; and he must needs therefore suffer vastation.

34. And thou shalt not defile the land which ye inhabit, in the midst of which I dwell: for I the LORD dwell in the midst of the children of Israel.

34. And therefore falsity as well as evil is at all times, or in all states, to be rooted out, because it does not agree with Divine Good; and Divine Good is the essential life of the man of the church.

REFERENCES AND NOTES

1. The Lord speaking unto Moses in the plains of Moab, by the Jordan at Jericho, saying, denotes that there is revelation from the Lord by Divine Truth, even when good is adulterated, in a low state of spiritual life, when external things prevail, and when the knowledges of truth from the Word are limited, 2001, 2951, 7010, 2418, 2468, 1585, 9325¹⁰, 1822.

2. "Command the children of Israel that they give unto the Levites of the inheritance of their possession cities to dwell in; and suburbs, or pasture-lands, for the cities round about them shall ye give unto the Levites," denotes that this revelation is to the man of the Spiritual Church giving the perception that doctrines and truths are to be provided in the external man for the reception of charity internally and externally there, 5486, 3654, 10,227, 3877, 2658, 2029, 492, 1293, 7407, 6078, 2973.

3. "And the cities shall they have to dwell in," denotes that charity has its abode in truths, 402, 3877, 1293, 2268; "and their suburbs shall be for their cattle, and for their substance, and for all their beasts," denotes that the natural affections as to the good of innocence; as to delight in knowledge, and as to sensual things are in heaven and in the church, to be supplied with appropriate nourishment, 7407, 6078, 6134, 4105, 987.

4. "And the suburbs, or pasture-lands, of the cities which ye shall give unto the Levites, shall be from the wall of the city and outward a thousand cubits round about," denotes that such nourishment is to be properly distinguished from what is of the Internal of the natural degree, as well as being sufficient in every respect, 7407, 6078, 402, 10,227, 3877, 6419, 10,185, 2973, 648, 2575.

5. "And ye shall measure without the city for the east side two thousand cubits, and for the south side two thousand cubits, and for the west side two thousand cubits, and for the north side two

thousand cubits," denotes that the quality of this provision for the External of the natural man is to be according to good and truth interior, and according to good and truth exterior, 648, 2973, 402, 3708, 5194, 2575; "the city being in the midst," denotes that it is to have conjunction with the internal truths which are the immediate receptacles of charity, 5194, 402, 200, 3877; and "this shall be to them the suburbs, or pasture-lands of the cities," denotes that thus the External of the natural man is to minister to and serve the Internal as to doctrinals which are receptacles of charity, 7407, 6078, 402, 3877.

6. "And the cities which ye shall give unto the Levites they shall be the six cities of refuge which ye shall give for the manslayer to flee thither," denotes that in the doctrines and truths which are the receptacles of charity, there must be a full provision against the consequences of evil committed unconsciously, when evil has been done to another without any evil intention, 402, 10,227, 3877, 3239, 9011; and "beside them ye shall give forty and two cities," denotes that the receptacles with the man of the church for charity are to be acquired and appropriated through victory in temptation, culminating in a state of holiness, 10,227, 402, 3877, 730, 9741⁸.

7. "All the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs," denotes that all the receptacles in the external man are to be in fulness as to good and truth, and are to be continually renewed from the Internal, or from charity, and this both as to the interiors of the Natural and as to the exteriors thereof, 402, 10,227, 3877, 730, 2044, 7407, 6078.

8. "And concerning the cities which ye shall give of the possession of the children of Israel; from the many ye shall take many; and from the few ye shall take few: every one according to his inheritance which he inheriteth shall give of his cities unto the Levites," denotes that this provision in the external man for the reception and the support of charity is to be according to the state of the internal; for if the internal man is abundant in charity its external will be in agreement therewith as to truths, and therefore much charity is rich in truths, and little charity is poor in truths. For the man of the church must acknowledge that he has all truths from the Lord through charity, and for the sake of charity, 402, 10,227, 2029, 3654, 6654, 4518, 2658, 3877.

9. This is evident because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1822.

10. "Speak unto the children of Israel and say unto them, When ye pass over Jordan into the land of Canaan," denotes by influx into the will and illustration in the understanding, that when the man of the church is in the heavenly state, 2951, 10,290, 9014, 3705.

11. "Then ye shall appoint you cities to be cities of refuge for you; and the manslayer which killeth any person unwittingly may flee thither," denotes that he recognizes that the Lord provides for such a state protection from the consequences of evil committed without evil intention, 5288, 402, 9011.

12. "And the cities shall be unto you for refuge from the avenger, that the manslayer die not until he stand before the congregation, or assembly, for judgment," denotes that the truth teaches that the man who sins in ignorance is without fault, and must be protected until investigation is made by truths, 402, 9011, 8223, 3136, 7843, 8972.

13. "And the cities which ye shall give shall be for you six cities of refuge," denotes that hence the protection of such persons is complete in every respect, 402, 10,227, 3239, 9011.

14. "Ye shall give three cities beyond Jordan, and three cities shall ye give in the land of Canaan; they shall be cities of refuge," denotes both as to the external and internal man distinctively, according to the truths of the Word having relation to each. For the truth always protects those who are in charity and yet in ignorance, 2788, 1585, 3705, 402, 9011.

15. "For the children of Israel, and for the stranger, and for the sojourner among them shall these six cities be for refuge: that every one who killeth any person unwittingly may flee thither," denotes that the man of the internal church as well as the man of the external, and he who is being instructed, alike need this protection, since all are liable to err without having evil intention, 3654, 1097, 1463, 3239, 402, 9011.

16. "But if he smote him with an instrument of iron, so that he died, he is a manslayer: the manslayer shall surely be put to death," denotes that he who by means of false doctrine injures another deliberately from the love of evil, surely brings upon himself a state of spiritual death, which is vastation, 4251, 9011, 9007, 9008.

17. "And if he smote him with a stone in the hand whereby a man may die, and he died, he is a manslayer: the manslayer shall surely be put to death," denotes that he who by the power of falsity, which is from its nature opposed to good, wilfully takes away spiritual life from another, is certainly guilty, and brings upon himself a state of vastation, 4251, 9011, 878, 7507.

18. "Or if he smote him with a weapon of wood in the hand, whereby a man may die, and he died, he is a manslayer: the manslayer shall surely be put to death," denotes that he who wilfully and forcibly does injury to another by persuading that good is meritorious, because selfish love desires reward, is guilty, and brings upon himself vastation, 4251, 9011, 878, 7507.

19. "The avenger of blood shall himself put the manslayer to death: when he meeteth him he shall put him to death," denotes that evil punishes itself, and that he who indulges therein brings upon himself the consequences thereof, 696, 8223, 683.

20. "And if he thrust him of hatred, or hurled at him lying in wait, so that he died," denotes that he who from hatred of good and truth does injury thereto, either openly or by deceit, 4503, 683, 9013.

21. "Or in enmity smote him with his hand, that he died; he that smote him shall surely be put to death, he is a manslayer: the avenger of blood shall put the manslayer to death when he meeteth

him," denotes or in enmity exercises the power of falsity against them, brings upon himself his own vastation, because he who wilfully uses falsity, as a means of doing evil, is guilty, and brings upon himself his own punishment more intensely, 4251, 878, 7507, 696, 8223, 683.

22. "But if he thrust him suddenly without enmity, or hurled at him anything without lying in wait," denotes that, on the other hand, when he who is interiorly in good, does injury to another from mistaken zeal, either as to the will or understanding, and without deceit, 4503, 683, 9013.

23. "Or with any stone whereby a man may die, seeing him not and cast it upon him, so that he died, and he was not his enemy neither sought his harm," denotes or by falsity, which causes spiritual death, from ignorance or wilfulness, when yet there is no intention from evil or from injury, 4251, 9011, 7507, 2150, 683, 2851.

24. "Then the congregation, or assembly, shall judge between the smiter and the avenger of blood according to these judgments," denotes that then the truths of the church are decisive in a doubtful case, according to Divine Order, 7843, 8972.

25. "And the congregation shall deliver the manslayer out of the hands of the avenger of blood," denotes that he who is in good interiorly is delivered from the consequences of evil or error, because the manslayer, in this case, denotes him who is in good interiorly, ver. 23, and the congregation, or assembly, denotes truth from good judging and delivering, 7843; also the avenger of blood denotes the consequences of evil and error, 696, 8223; "and the congregation shall restore him to his city of refuge whither he was fled," denotes that such a person is protected by the doctrine of the church, which excuses and defends the innocence of ignorance, 402, 9011; and "he shall dwell therein until the death of the high priest which was anointed with the holy oil," denotes until, in the Judgment, good is clearly manifested, evil is fully rejected, and there is the conjunction of truth with good, 5975, 900, 9946, 9954⁶, 10,010, 10,011.

26. "But if the manslayer shall at any time go beyond the border of his city of refuge whither he fleeth," denotes that if he who, from ignorance, has violated charity, afterwards passes deliberately beyond the limits of the truth which defends him, ver. 25, 8063, 9011.

27. "And the avenger of blood find him without the border of his city of refuge, and the avenger of blood slay the manslayer, he shall not be guilty of blood," denotes that the person hitherto protected, brings upon himself the consequences of actual evil, and must needs suffer; and that evil is not imputed to him who resists evil from good, and restrains it by punishment, 696, 8223, 8063, 9011, 4727, 3400, 8598.

28. "Because he should have remained in his city of refuge until the death of the high priest," denotes that only the innocence of ignorance excuses wrong doing, from the consequences of which the good are delivered in the Judgment, vers. 11, 25; and "after the death of the high priest the manslayer shall return into the land of his possession," denotes that then genuine good is manifested, and evil is rejected, and the external man becomes the true expression of the internal, ver. 25, 9946, 2288, 2029.

29. "And these things shall be for a statute of judgment unto you throughout your generations in all your dwellings," denotes that these laws of Divine Order in relation to the man of the church, are eternal in every change of state, and as to every state of good, 8357, 1041, 1293, 10, 160.

30. "Whoso killeth any person the manslayer shall be slain at the mouth of witnesses: but one witness shall not testify against any person that he die," denotes that injury done to good must inevitably bring vastation through the combined testimony of various truths; but that one truth is not sufficient to decide, 9011, 7507, 4727, 4197¹.

31. "Moreover ye shall take no ransom for the life of a man-slayer which is guilty of death: he shall surely be put to death," denotes that evil confirmed by falsity under all circumstances is incapable of redemption, because it is guilty, and vastation is the result of this confirmation, 10,042, 3400, 9011, 7507, 845.

32. "And ye shall take no ransom for him that is fled to his city of refuge, that he should come again to dwell in the land, until the death of the priest," denotes that even he who has committed evil without an evil intention, cannot be in freedom and full redemption so long as good is not conjoined with truth in him, or until by the Judgment he is delivered from falsity, and confirmed in the truth which agrees with his own good, 10,042, 3400, 9011, 1293, 3705, ver. 25.

33. "So ye shall not pollute the land wherein ye are: for blood it polluteth the land; and no expiation can be made for the land for the blood that is shed therein but by the blood of him that shed it," denotes that the heavenly state must not be polluted by falsity; that falsity always causes pollution; and that there is no redemption for the man who has confirmed himself in evil and falsity, and that he must needs therefore suffer vastation, 5954⁹, 3705, 374, 9127, 10,042, 1010, 1011, 7507, 7474¹.

34. "And thou shalt not defile the land which ye inhabit, in the midst of which I dwell; for I the Lord dwell in the midst of the children of Israel," denotes that therefore falsity as well as evil is at all times or in all states to be rooted out, because it does not agree with Divine Good; and Divine Good is the essential life of the man of the church, 5954⁹, 683, 3705, 1293, 200, 2001, 3654.

The first section of this chapter, in the internal sense, makes a distinction between the children of Israel generally and the Levites; and we are already familiar with that distinction. But, in addition to that, we are now taught that the external man in the Natural, represented by the Israelites, is to provide doctrine, denoted by cities, for the reception of the good of charity, signified by the Levites, there. And why is this? It is because charity in the ultimate heaven, or in the external church, or in the natural degree of the individual mind, flows in from the Lord through the celestial and spiritual heavens into the ultimate heaven, or into the natural degree of the church generally and particularly, and is not something inherent in man by birth; and therefore, also, it is because this inflowing spiritual life in the Natural must have a receptacle in the natural mind, from the Word, since it cannot abide in the *merely* natural man the will of which is corrupt, and the intellect of which,

or the thought from the will of which, is only evil continually, as we read in Gen. vi. 5. And this receptacle is truth or doctrine, and therefore we see how *new* really is the regenerated life of man.

But we are to take notice, however, that the doctrine represented by the cities is to be acquired by man as from himself; for it is said that the Israelites were to provide the cities and give them to the Levites. Again, the doctrine thus drawn from the Word by the spiritual-natural man is to be both interior and exterior, the former being signified by the cities and the latter by the suburbs. And, thirdly, the quality of doctrine, in Externals, is to be according to its quality in Internals, by conjunction therewith, and is to be sufficient, which is represented by the measurements, two especially having relation to such conjunction. And, moreover, it is to be with all variety adapted to the various kinds of good as denoted by the four quarters. Thus, then, we clearly learn that the new life of the natural man is to be entirely from the Lord, and yet in such a way that it is acquired, as it were, by the man himself.

And now, in the second section we read of the six cities of refuge to which those persons might flee who had slain any man without evil intention, this plainly teaching in the internal sense, that such are protected by true doctrine; for this takes account, not simply of the actions of men, but of their motives more especially, and thus it does not condemn any one who does wrong through ignorance or mistake, while yet nothing is more exact than the truth of the holy Word in condemning wilful sin. But, it may be asked, why were there only six such cities of refuge; and why only three on each side of the river, as described in the beginning of the third section? It is because such protection by true doctrine is full and complete in every respect, both as to the internal and external man.

And here it may be well to observe that the number six varies in signification in the Word according to the subject, sometimes signifying combat against evil, as when it is said there should be six days of labour, and that the seventh should be a sabbath, or a state of rest and peace, and at other times denoting completeness either as to falsity or truth, as in Rev. xiii. 18, where it denotes totality as to the former, and in this chapter, where it signifies completeness as to protection by true doctrine. And these, indeed, will be perceived to be not inconsistencies, when it is considered that the six days of labour involve not only combat against evil and error simply, but also the completeness of a course of temptations, because six is a multiple of three, which, it is well known, signifies completeness in general, this, no doubt, arising from the fact that, according to the law of discrete degrees, in the third degree, or ultimate, the prior degrees, are in their fulness and power, that is, in all completeness (*D.L.W.* 217). And concerning the passage from Rev. xiii. 18, see the explanation in 10,217, and in *A.R.* 610.

But, noting the great importance of the spiritual teaching in ver. 8, which closes the second section, we continue our comments on the third, and call attention to the appropriateness of the spiritual sense of ver. 15. For surely the man of the external church and those who are being instructed, respectively represented by the stranger and sojourner, are liable to do wrong without any evil intention, and indeed no man of the Spiritual Church, even in an advanced state, is free from this liability, and all such are protected by the true doctrine which is represented by the cities of refuge.

But we now have to deal with the cases in which murder is committed with deliberate evil intention; and, of course, the literal

sense is plain enough. The internal sense, however, requires some consideration; for, clearly, no Christian ought to return evil for evil as is here described in this old law of Moses; and also when murderers are punished with death by the state for the crimes they commit, this is not to be done from vindictive motives at all, but for the protection of society, and, so far as it is possible, for the real good of the criminal himself. And, therefore, in a Christian community it could not be permitted that the nearest relative of a murdered person should personally take vengeance on the murderer. We see, on this account, that some deep spiritual truths are involved in this law, concerning the avenger of blood. For it is evident that, even if any one should take the life of another wickedly from a deliberate intention, he ought not to be punished vindictively.

Now, we have learned from the previous explanation of vers. 16-21 what their spiritual teaching is. The avenger of blood denotes the punishment of evil by itself, and is according to the law of retaliation by which evil returns upon him who commits evil, as is explained fully in the reference given in demonstrating ver. 19; and we read: "It frequently happens in the other life that the wicked, when they are desirous to occasion evil to the good, are grievously punished; and that the evil which they intend for others returns upon themselves. This appears at the time as if it were revenge from the good; but it is not revenge, neither is it from the good, but from the wicked, to whom, in such case, the opportunity is given from the law of order: yea, the good do not will evil to them; but still they cannot take away the evil of punishment, because, at such times, they are kept in the intention of good, just as a judge when he sees a malefactor punished, or as a father when he sees his son chastised by a master; the wicked, when they inflict punishment, do it from the lust of doing evil, but the good from the affection of doing good," 8223³. But the various offences, committed from a spirit of evil and premeditation, signify certain states of a corrupted man, or of a corrupted church, in which injury is done to others by falsities of various kinds, which are represented respectively by iron, by stone, or by wood; and when such injuries are so inflicted, it is manifest that the evil returns upon those who thus do evil, because, in this case, the very evils and falsities intended to injure or destroy the spiritual life of others, are confirmed in those who practise them; while, on the other hand, it is evident from the teaching in vers. 22-25, spiritually interpreted, that, where false doctrines are taught, under the impression that they are truths, and from truly religious motives, the persons who teach them are not guilty. But here a certain question arises. Although the teachers of false doctrine are not guilty, yet, all the same, great injury may be done to others, and indeed actually has been done to others, by such teaching. How, then, is it with those who receive such injury? The answer to this question is not given in our chapter, as a careful perusal of the series of the spiritual sense will show. The reason is because the subject is concerning those who teach false doctrine, and not concerning those who suffer from it, either spiritual injury, or spiritual death, and therefore it must be sought elsewhere. And first with regard to the reception of injury from false doctrine and its cure, we learn, from Mark xvi. 18 in its spiritual sense, that those who imbibe false doctrine, which is there called drinking a deadly thing, because drinking corresponds to the reception of truth or falsity in the understanding, 9960¹⁶, and a deadly thing evidently denotes falsity, if they have a true faith in the Lord shall not be injured thereby. And, secondly, that spiritual death is not the result of receiving false

doctrine merely, but of appropriating what is evil, signified by eating, is clear from Gen. ii. 17, as explained in 126-129.

But passing from this short digression, we are now to reflect on the remainder of the chapter; and it is interesting particularly to notice how emphatically it is declared that injury, done to others without evil intention, is excusable, and that such as inadvertently err in this respect are to be protected, as we read in vers. 22-25. And consider, also, the importance of the teaching of these verses in their internal sense, especially with regard to what is represented by the manslayer remaining in his city of refuge until the death of the high priest. For the high priest represents the "work of the salvation of those who are in the Lord's celestial kingdom"; and as this kingdom includes, specifically, those who are in good in each of the three heavens, 10,017, therefore, also, he denotes the inmost state as to good of every one, and his death denotes, in the best sense, a new state of life, 5975, which is the result of the Judgment that takes place after the death of the earthly body. That is to say, when this new state of life is manifested, there is no longer any need for the state of comparatively external restraint which is represented by the manslayer remaining in his city of refuge. And how delightful such a state of freedom will be to the spiritual man in our present state we can very hardly conceive; for then all conflicts will have ceased; and the external man will become the true expression of the internal, as we learn from ver. 28; for there the manslayer himself denotes the internal man, and the land of his possession the external.

Nor ought we to neglect the caution contained in vers. 26-28; and which we know very well is, as to its spiritual teaching, so often given in other parts of the Word. For how solemnly does the Lord impress this upon us when He says, even in speaking of His Coming, and thus of the Judgment, "Remember Lot's wife" (Luke xvii. 32)! And how significant is the same kind of caution given to Shimei by Solomon in 1 Kings ii. 36, which chapter also, in its internal sense, has relation to the same process! And there, truly, we see not only what awaits all such persons as are represented by Shimei, but also the impossibility of retaining, in the heavenly state, such imperfections as are represented by the enemies of David and Solomon. But on this subject it may be allowable to refer the reader to the *Two Books of Kings Explained*, pages 21-39.

Another interesting point in connection with the process of Judgment is contained in the internal sense of ver. 30, which teaches that a combination of truths is necessary to condemn those who have confirmed themselves in evil. For it is said, even in the literal sense, that one witness shall not testify against any person that he die. But there is another aspect of this truth that deserves consideration. The whole of the inner meaning of this chapter has reference principally to doctrine; and doctrine specifically considered has relation to the understanding of man. But man is not man by virtue of his intellectual powers only, or even chiefly. For it is the will or the love that constitutes the man, and the understanding only so far as it agrees with the will or love, and is used by the will or love as a means of self-improvement. Again, it is not even sufficient that a man should have an enlightened mind and a loving heart; for these are no use by themselves, but only become useful when they are expressed and embodied in a life of usefulness. And hence the collective man is only fully represented by good deeds according to an enlightened understanding and loving heart. And to make a perfect man, therefore, these must agree together and be in harmony, especially in heaven, where only we shall find perfect men, that is,

regenerated men, or angels. And this is really the deeper truth involved in the Lord's words that in the mouth of two or three witnesses, in a case of dispute, or of wrongdoing, every word is to be established (Matt. xviii. 16). And can we not all see and feel that the grand object of our regeneration is to bring all these various powers of our complex life into a glorious and blissful state of pure feeling, correct thought, and delightful action? It is not surprising, therefore, that the remaining verses of our chapter involve the truth of ver. 30, first with regard to the evil, ver. 31, secondly, with respect to the regenerating man, ver. 32, and, thirdly, as to the regenerated man, vers. 33-34. We may conclude, therefore, with a few words on each of these cases. No ransom is to be taken for the murderer who is guilty of death. And here, plainly, deliberate wickedness is meant; for spiritually to be guilty of death is to confirm evil by falsity, and not simply to sin through ignorance or mistake, as the references given emphatically show; and the confirmation of evil by falsity is effected by the consent of the will and the understanding together embodied in the actions of the life.

The second case is that in which a manslayer cannot, by paying any ransom, come into the possession of his property, *before* the death of the high priest; and this denotes the state of the man who is being regenerated, and has not, as yet, *fully* confirmed good by truth, for until this is done redemption, or expiation, or atonement, is not fully effected in him, and it can only be effected in the Judgment, when the inmost good is manifested. It is true, indeed, that there is the consent of the understanding and the will, and at the same time the obedience of self-compulsion, 1937, but not yet full obedience from love, and in the meantime, therefore, there is still some temptation, and here it is "he that endureth unto the end" that will be saved.

But the third case is that of the fully regenerated man, in which there is not to be pollution, as is represented by no blood-shedding being permitted; and also there is the consciousness that without the Lord, or apart from His continually inflowing life, man is disposed to confirm evil by falsity, but is withheld therefrom by the force of Divine Love now operating externally as well as internally, as is represented by the Lord dwelling in the midst of the land. So perfectly, therefore, we now see, does the Word, in its internal sense, describe every state of man, as to all his powers.

CHAPTER XXXVI

SUMMARY OF THE SPIRITUAL SENSE

1. The man of the external church perceives from Divine Good by Divine Truth, that those who are in the affection of truth without truths receive an inheritance in the heavenly kingdom, vers. 1-2.

2. But he is in ignorance as to the truths relating to the conjunction of goodness with truth which is the heavenly marriage, and therefore seeks instruction, vers. 3-4.

3. In consequence of which he learns from Divine Truth, or the Word, that this conjunction is effected in freedom; and yet that every external affection is to be conjoined with its own internal, or with truths in harmony and agreement with itself, vers. 5-13.

THE CONTENTS OF EACH VERSE

1. And the heads of the fathers' *houses* of the family of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the heads of the fathers' *houses* of the children of Israel:

2. And they said, The LORD commanded my lord to give the land for inheritance by lot to the children of Israel: and my lord was commanded by the LORD to

1. But the natural man, as to his leading principles, yet in the beginning of regeneration, and who derives his life successively from the new understanding and the new will, peculiar to the man of the Spiritual Church, who is in the celestial of the spiritual life, or in charity from faith, is in uncertainty concerning truths, and depends upon his conjunction with the leading principles of the spiritual man, which are Divine Truth from the Lord and its subordinate truths, for enlightenment.

2. And thence he has the perception that it is of the Divine Providence operating by Divine Truth, that in heaven and in the church, the external man is brought into harmony with the internal;

give the inheritance of Zelophehad our brother unto his daughters.

and also that where the external is in the fear of the Lord, although without truths, yet if he be in the affection of truth from good, truths are provided for him according to that affection.

3. And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be added to the inheritance of the tribe whereunto they shall belong: so shall it be taken away from the lot of our inheritance.

3. But still it seems to him that the external affection without its truths may be conjoined in the heavenly marriage with an internal of a different general class in the Spiritual Church, and thus that it will be alienated, and not brought into harmony with its own internal, but will become the possession of another general class;

4. And when the jubile of the children of Israel shall be, then shall their inheritance be added unto the inheritance of the tribe whereunto they shall belong: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

4. So that in the heavenly marriage of congenial human souls, which is full, continual, and eternal with the man of the Spiritual Church, it appears as if the External of one general class might become the inheritance of an Internal in another, and thus be separated eternally from its own Internal.

5. And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph speaketh right.

5. But revelation is made by Divine Truth from Divine Good that the reasoning of the external or natural man, having its origin from the spiritual, is true according to appearances, concerning the heavenly marriage and inheritance;

6. This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they

6. But that Divine Good reveals the genuine truth, concerning the affection of truth in the external man, giving the perception that it must be

think best; only to the family of the tribe of their father shall they marry.

7. So shall no inheritance of the children of Israel remove from tribe to tribe: for the children of Israel shall cleave every one to the inheritance of the tribe of his fathers.

8. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may possess every man the inheritance of his fathers.

9. So shall no inheritance remove from one tribe to another tribe; for the tribes of the children of Israel shall cleave every one to his own inheritance.

10. Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11. For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of

conjoined to truth in perfect freedom, but that each particular affection must be conjoined to the truth which is congenial to it, and at the same time is in harmony with the subdivisions, and the general class of affections to which it belongs.

7. And that thus no particular external affection can be removed from its own subdivision or general class to another, because in every case the Internal of the man of the church conjoins to itself its own particular and perfectly corresponding External.

8. And every external affection, with its possessions or truths belonging to any general class in the Spiritual Church, is reciprocally conjoined to its corresponding external as to subdivision and general class, so that thus every Internal has possession of its own External.

9. And, in this way, it is not possible, in heaven, that Externals can be removed from one subdivision or general class to another, since it is always the Internal that chooses for itself its own External.

10. And this actually happens according to Divine Order with all external affections of truth grounded in the fear of the Lord conjoined with love.

11. For such affection, though weak for the want of truths, may have a sincere

Zelophehad, were married unto their father's brothers' sons.

delight therein; may be disposed strongly to confirm truth and abide in it; to be governed by it, and thus to be distinctly elevated above merely natural good; and therefore, although relatively obscure, this affection is united in the heavenly marriage with an internal of its own kind or to the truths of collateral internal good, with which it perfectly agrees.

12. They were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

12. And thus it is conjoined eternally with the truths derived from the new will of good which is peculiar to the Celestial of the Spiritual Church; and the external truths thereof remain in that subdivision and general class to which they properly belong, on account of their origin.

13. These are the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by the Jordan at Jericho.

13. And all these are the laws of Divine Order internal and external proceeding from Divine Good by Divine Truth, and being intended for the government of the man of the church, even when he is in a comparatively low state of adulterated good, and yet is obedient to the Word of the Lord and to the knowledges of truth derived therefrom.

REFERENCES AND NOTES

1. The heads of the fathers' houses of the family of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, denotes the natural man as to his leading principles, yet in the beginning of regeneration, and who derives his life successively from the new understanding and the new will peculiar to the man of the Spiritual Church who is in the celestial of the spiritual life, or in charity from faith, 3728, 7833, 5912, 4117,

chap. xxvi. 29, 6237, 6238, 4286; and their coming near, and speaking before Moses, and before the princes the heads of the fathers' houses of the children of Israel, denotes uncertainty concerning truths and dependence upon conjunction with the leading principles of the spiritual man, which are Divine Truth from the Lord and its subordinate truths, for enlightenment, 3572, 2271, 7010, 1482, 3728, 7833, 3654.

2. Their saying denotes perception, 1822; "The Lord commanded my lord to give the land for inheritance by lot to the children of Israel," denotes that it is of the Divine Providence, operating by Divine Truth that, in heaven and in the church, the external man is brought into harmony with the internal, 2001, 5486, 7010, 8899, 3705, 3239, 6494; "and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters," denotes that where the external is in the fear of the Lord, although without truths, yet if he be in the affection of truth from good, truths are provided for him according to that affection, 7010, 5486, 2001, 8899, 2658, chap. xxvi. 33, 1222.

3. "And if they be married to any of the sons of the other tribes of the children of Israel," denotes that still it seems to him that the external affection, without its truths, may be conjoined in the heavenly marriage with an internal of a different general class in the Spiritual Church, 2173, 489, 3858, 3654; "then shall their inheritance be taken away from the inheritance of our fathers," denotes that the external affection will be alienated, 2658, 3947; "and shall be added to the inheritance of the tribe whereunto they shall belong," denotes that it will become the possession of another general class, 4692, 2658, 3858; and "so shall it be taken away from the lot of our inheritance," denotes that it will not be brought into harmony with its own internal degree, 3947, 2658.

4. "And when the jubile of the children of Israel shall be," denotes so that in the heavenly marriage of congenial human souls, which is full, continual, and eternal with the man of the Spiritual Church, 8802, Lev. xxv. 10; "then shall their inheritance be added to the tribe whereunto they belong," denotes that it appears as if the External of one general class might become the inheritance of an Internal in another, 2658, 3947, 3858, 155, 156; and "so shall their inheritance be taken away from the tribe of our fathers," denotes thus separation eternally from its own Internal, 2658, 3947, 3858, 7833.

5. Moses commanding the children of Israel, according to the word of the Lord, saying, "The tribe of the sons of Joseph speaketh right," denotes that revelation is made by Divine Truth from Divine Good that the reasoning of the external or natural man, having its origin from the spiritual, is true according to appearances, concerning the heavenly marriage and inheritance, 7010, 5486, 3654, 2001, 3858, 5912, 4286, 7740.

6. "This is the thing which the Lord hath commanded concerning the daughters of Zelophehad, saying," denotes that Divine Good reveals the genuine truth concerning the affection of truth in the external man, giving the perception, 2001, 5486, chap. xxvi. 33, 1822; "Let them marry to whom they think best," denotes that it must be conjoined to truth in perfect freedom, 10,173; and "only to the

family of the tribe of their father shall they marry," denotes that each particular affection must be conjoined to the truth which is congenial to it, and at the same time is in harmony with the subdivisions, and the general class of affections to which it belongs, 7833, 10, 173.

7. "So shall no inheritance of the children of Israel remove from tribe to tribe," denotes that thus no particular external affection can be removed from its own subdivision, or general class, to another, 2658, 3654, 2973, 3858; and "for the children of Israel shall cleave every one to the inheritance of the tribe of his fathers," denotes because in every case the Internal of the man of the church conjoins to itself its own particular and perfectly corresponding External, 3654, 3875, 2658, 3858, 7833, 3703².

8. "And every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father," denotes that every external affection, with its possessions or truths, belonging to any general class in the Spiritual Church, is reciprocally conjoined to its corresponding internal, 489, 2658, 3858, 3654, 915, 7833; and "that the children of Israel may possess every man the inheritance of his fathers," denotes as to subdivision and general class, so that thus every Internal has possession of its own External, 3654, 2658, 7833, 3703².

9. "So shall no inheritance remove from one tribe to another tribe," denotes that it is not possible, in heaven, that Externals can be removed from one subdivision, or general class, to another, 2658, 2973, 3858; "for the tribes of the children of Israel shall cleave every one to his own inheritance," denotes that it is always the Internal that chooses for itself its own External, 3858, 3654, 3875, 2658.

10. Even as the Lord commanded Moses, so the daughters of Zelophehad doing, denotes that this actually happens according to Divine Order with all external affections of truth grounded in the fear of the Lord conjoined with love, 2001, 5486, 7010, 489, chap. xxvi. 33.

11. For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, being married unto their father's brothers' sons, denotes that such affection, though weak for the want of truths, may have a sincere delight therein; may be disposed strongly to confirm truth, and abide in it; to be governed by it, and thus to be distinctly elevated above merely natural good; and therefore, although relatively obscure, this affection is united in the heavenly marriage with an internal of its own kind, or to the truths of collateral internal good with which it perfectly agrees, chap. xxvi. 33, 4434, 3803, 489.

12. Their being married into the families of the sons of Manasseh the son of Joseph; and their inheritance remaining in the tribe of the family of their father, denotes that thus it is conjoined eternally with the truths derived from the new will of good, which is peculiar to the celestial of the Spiritual Church; and that the external truths thereof remain in that subdivision and general class to which they properly belong on account of their origin, 4434, 7833, 489, 6237, 6238, 4286, 2658, 3858, 3703².

13. These being the commandments and the judgments, which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab by the Jordan at Jericho, denotes that all these are the laws of Divine Order, internal and external, proceeding from Divine Good by Divine Truth, and being intended for the government of the man of the church, even when he is in a comparatively low state of adulterated good, and yet is obedient to the Word of the Lord, and to the knowledges of truth derived therefrom, 8972, 2001, 5486, 878, 7010, 3654, 2418, 2468, 1585, 9325¹⁰.

We are already acquainted with signification of the first person named in this chapter; for he represents the natural man in the beginning of regeneration, and the origin of this natural man is given in chap. xxvii. 1, while, elsewhere, he is described as being in "the good of the pleasure of the sensual things of the body," 4117. But we are not to understand Gilead to signify merely sensual pleasure; it is that kind of sensual pleasure which is associated with, is controlled by, and is derived from the newly formed religious life from the new understanding of truth and the new will of good respectively denoted by Machir and Manasseh. But it is a fact, all the same, that this new life necessarily has a mixed quality, because of the interference of the merely natural man, and therefore we cannot wonder if the ruling principle, or principles, here are in some obscurity, especially as to the subject of this chapter. And yet we see also, in our first section, that, nevertheless, there is subjection to the Word of the Lord, and perception thence that the new natural man who humbly fears the Lord and loves the truth, although at first he is ignorant, has his proper place in the church of the Lord, and in the kingdom of heaven. And it will naturally occur to most of us that we must all pass through the states here described; that it is, in certain respects, a troublesome time; and that we shall be very glad when we are no longer Gileadites in the strict sense of the term, even if it should turn out that we form a portion of the ultimate heaven. For we have the consolation of being instructed from this chapter, that we shall not only be provided with truths, but also enter into the heavenly marriage of good and truth; and, in fact, since abstract good and truth have no existence, that we shall each of us in his own heaven find his congenial eternal partner. This, however, is anticipating. For there is a difficulty in the way as our second section shows.

And this difficulty is certainly very definitely stated, so that, after all, this natural man is not quite so ignorant as we might think, even granting that appearances of truth such as there are in nature, in the Word, and in human experience, are apt to delude him somewhat. Being in the church, and having to some extent realized his possessions and privileges, he knows already that regeneration is like a marriage; that it is compared to a marriage in the Word of the Lord, and even that the church itself is called the bride, and that the Lord Himself is called the Husband (Rev. xxi. 2). He knows also that the kingdom of heaven is like unto a certain king who made a marriage for his son (Matt. xxii. 2); that some people are not willing to come to the marriage; and that of those who do come, some have not a wedding garment; and thus he clearly sees that the heavenly marriage is something real, although he may not know that it is the conjunction of truth with good, of faith with charity, or of wisdom with love in himself. But when it is put before him he begins to realize it a little; for he sees that to have faith without love, or love without faith, is not reasonable; and also that to have

these and not to embody them in his life is inconsistent. He believes, therefore, firmly that there is to be conjunction with the Lord by love to Him, and also that when it takes place the possessions of the bride will belong to the bridegroom; for he will realize that his life is from the Lord, and that at last his internal man is to have possession of his external man. But what he fears is that his own tribe, through this marriage, will lose its inheritance, or part of it; that another tribe will gain that part, and that this will be wrong, or not according to the division by lot. That is, spiritually, it may be, that "the external affection, without its truths, may be conjoined, in the heavenly marriage, with an internal of a different general class in the Spiritual Church, and thus that it will be alienated and not brought into harmony with its own internal, but will become the possession of another general class"; or in other words, it may be that the external represented by the bride and her possessions will not be adapted to its new internal, so that in reality there will not be a proper heavenly marriage. And there is fear also that finally in the year of Jubile, that is spiritually, in the Judgment, the possession of his fathers will be entirely lost; again, spiritually, there is fear that "in the heavenly marriage of congenial human souls, which is full, continual, and eternal with the man of the Spiritual Church, it appears as if the External of one general class might become the inheritance of an Internal in another, and thus be separated eternally from its own internal," or in other words, that the External will not be truly in harmony with the new Internal, and thus again that there will not be a proper heavenly marriage.

And here it may be remarked, before proceeding to the next section, that this picture, in both its literal and spiritual senses, suggests some thoughts on Christian marriages, as they actually are in the world at the present day. Of course, in all such marriages the church and the state both assume that the marriage is genuine, and exactly according to the Lord's teaching in Matt. xix. 3-6, because the contracting parties themselves assume this. And therefore, according to the law, both spiritually and naturally, these marriages are for life, or during life in this world; and indeed if they are genuine they will be for eternity as well, for this is involved in the expression "What, therefore, God hath joined together let not man put asunder." But on the other hand, if any marriage is not genuine, still it must be maintained until the decease of one of the parties, because it was assumed by both spiritual and natural law to be genuine, and it is certainly representatively genuine on this account. But the fact is, in this case, that not being genuine, it cannot be eternal, and is really just such an uncongenial union as is implied and represented in this section by marriages contracted between individuals of different tribes, the true marriages being signified by those contracted within the same tribe (*H.H.* 378). But what then, it may be asked, is to happen to such ill-matched pairs in the other life? The answer is, that each party, if regenerated, and thus prepared for heaven, will be certain to find his or her conjugal partner there; for we are taught that it is of Divine Providence that conjugal pairs should be born, and that finally they will be brought together in that world where perfection of character exists, and where there is no concealment of that character, so that there is no possibility of making a mistake, in a state where every man is some specific form of love veiled by wisdom, and every woman is some specific form of wisdom veiled by love (*C.L.* 32).

Turning now to the third section, let us carefully consider it. In the first place we learn that, according to the Word of the Lord, the

new natural man, denoted by the tribe of the sons of Joseph, had spoken the truth. That is, he had done so sincerely believing that the appearances of truth in which he was were genuine. For if the affection for truth constituting the spiritual life of any particular woman could be conjoined with the truths earnestly loved by a particular man of an altogether uncongenial character; and if this uncongenial character could really possess and appropriate to himself a life so dissimilar to his own, so that it might form the will of which he was the understanding, even to eternity (*H.H.* 367), then it is clear that this internal life, or love of wisdom in the husband, would so take possession of that external affection, or life, in his wife, as to entirely overpower it, because it is a law of Divine Order in heaven that the external life of an individual should be conformed to his internal life, and not the reverse; and what is true of one individual is true also of married partners in heaven, since the husband is always the internal life of which the wife is always the external. But this is absurd, because in heaven there is no preponderance of the understanding of the husband over the will of his wife, or the reverse (*H.H.* 369). Hence then we now see wherein the perception of a Gileadite, spiritually speaking, is right. For it is impossible that external affection such as is represented by the daughters of Zelophehad can form, in heaven, association by marriage, with an internal affection, in a tribe, or in an angelic society, not its own, 471. We cannot therefore wonder at the decision contained in vers. 6-7, either in the literal or in the spiritual sense, and if the references there given are consulted the truth of the latter sense will be more clearly seen. But it is not necessary to dwell upon the remaining part of the chapter, since what has already been said illustrates the spiritual sense of it. And, therefore, we close this chapter and this book with the following interesting statement: "The manner in which marriages are formed in the heavens, I have also been allowed to see. Everywhere in heaven those who are of similar dispositions are consociated, and those are dissociated who are dissimilar; and hence every society of heaven consists of those who are similar; for they who are alike are drawn together not of themselves, but from the Lord. . . . In the same manner married partners, whose minds are capable of being conjoined into one, are drawn to each other; therefore at first sight they love each other, see that they are conjugal partners, and enter into marriage from their inmost souls. Hence it is that all the marriages in the heavens are from the Lord alone. They also celebrate the marriage feast, which is attended by a numerous company; these festivities differ in different societies" (*H.H.* 383).

THE END

Repaired by
Bob Armstrong
May 2015

THE MASTER'S COLLEGE



3 3540 00022 9467